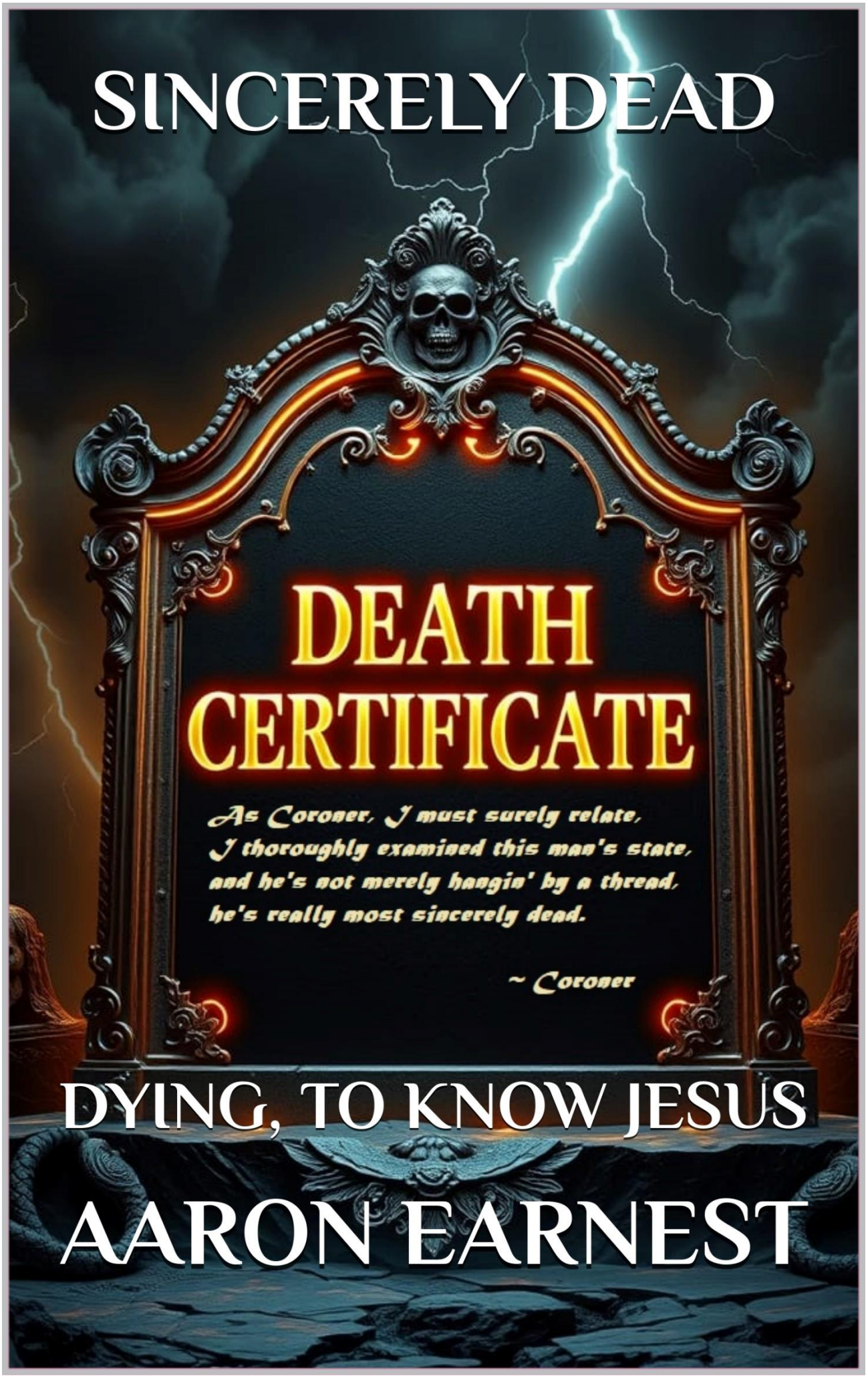
SINCERELY DEAD


DEATH
CERTIFICATE
As Coroner, I must surely relate,
I thoroughly examined this man's state,
and he's not merely hangin' by a thread,
he's really most sincerely dead.
~ Coroner

DYING, TO KNOW JESUS

AARON EARNEST

SINCERELY DEAD

-

Dying, To Know Jesus

~

"To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." – Jude 1:25 KJB

"Glory to God in the highest, and on earth peace, good will toward men." – Luke 2:14 KJB

"And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." – Philippians 2:11 KJB

"And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world." – 1 John 4:14 KJB

"Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you." – John 20:21 KJB

"That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." – John 17:21 KJB

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." – Matthew 24:14 KJB

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INTRODUCTION

The Bible (KJB) presents, from the beginning, that the LORD God (JEHOVAH Elohiym) had created the first man, Adam, from "the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (**Gen.** 2:7 KJB). Eve, Adam's wife, was created from "one of **[Adam's]** ribs", and she too also lived, and even became "the mother of all living" (**Gen.** 3:20 KJB). Both, from that moment, had by God's grace conditional life (**Gen.** 2:16-17 KJB). However, the moment they sinned, and transgressed against the life-commandment of the Godhead, to not eat of the tree of the knowledge of good and evil, they would suffer the penalty of iniquity, and die. But was this their end? How are we still here?

This book will consider the questions (and answers that the Bible gives) concerning the topic of the state of the dead. Such questions as:

What happens to a person / being who dies?

How many types of death does the Bible mention?

Does mankind have an immortal soul / spirit, such as many persons in the world teach?

Where does a person / being go once they die?

What about Heaven, Hell, Purgatory, Limbo, Afterlife, Nirvana, Astral Plane? Do those things exist?

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)), though other post-canonical source materials will give additional information, which may or may not be in full harmony with scripture. When considering the non-canonical extra-biblical materials, always compare them to the source of all truth (**Jhn.** 17:17 KJB); the living word of God (**Isa.** 8:20; **1 Pet.** 4:11 KJB).

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, "... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" (**1 Pet.** 3:15 KJB), placing these things into a simplified form, for ease of use and reference.

Whether any who read this work, already have a position (belief / knowledge) upon any particular subject, or not, try not to jump ahead, and please consider the following texts:

"He that answereth a matter before he heareth *it*, it *is* folly and shame unto him."
– Proverbs 18:13 KJB

"*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him."
– Proverbs 18:17 KJB

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Timothy 2:15 KJB

~

CHAPTER 1

~

In the beginning ... God created ... and man became a living soul

The Sacred Scriptures of JEHOVAH Elohiym (**Gen.** 2:4 HOT), also known as the Holy Bible (KJB), is explicit in its historical witness about how mankind came to exist. In the first two chapters of the first of 'the books of Moses' (Torah, Pentateuch), called in English, **Genesis** (or in Hebrew, "בראשׁית", "B'rëshiyt"; meaning "In the beginning **..."**), there is related to all readers, by inspiration of the Holy Spirit of God (**Gen.** 1:2; **Isa.** 63:11; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), the true (**Psa.** 119:160; **Jhn.** 17:17; **Tit.** 1:2; **Heb.** 6:18 KJB) history of the events that transpired about 6,250 years (est.) ago (from AD 2025; see - https://archive.org/details/age-of-the-earth_202301/mode/1up). There in **Genesis 1-2**, it is written:

Genesis 1:1 KJB - **In the beginning God created** the heaven and the earth.

Genesis 1:26 KJB - "And **God said, Let us make man in our image, after our likeness** ..."

Genesis 1:27 KJB - **So God created man in his *own* image**, **in the image of God created he him**; **male and female created he them**.

Genesis 1:28 KJB - "And God blessed them, and God said unto them, Be fruitful, and multiply ..."

Genesis 1:31 KJB - And God saw every thing that he had made, and, behold, ***it was* very good**. And **the evening and the morning were the sixth day**.

Genesis 2:4 KJB - **These *are* the generations of the heavens and of the earth when they were created**, **in the day that the LORD God made the earth and the heavens**,

Genesis 2:7 KJB - And **the LORD God formed man *of* the dust of the ground**, **and breathed into his nostrils the breath of life**; **and man became a living soul**.

Genesis 2:21 KJB - And **the LORD God caused a deep sleep to fall upon Adam**, and **he slept**: and **he took one of his ribs, and closed up the flesh instead thereof**;

Genesis 2:22 KJB - And **the rib, which the LORD God had taken from man**, **made he a woman**, **and brought her unto the man**.

Genesis 2:23 KJB - And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Thus, both the man (Adam, the husband (house-band)), and the woman (Adam's second-self, his wife of his own flesh and bones (Eve; **Gen.** 3:20 KJB)) became living souls by the word of creation of JEHOVAH Elohiym (the Godhead). The great principle of biogenesis is witnessed, as the eternal LIFE (**1 Jhn.** 1:2 KJB) begets life.

~

CHAPTER 2

~

Living by God's condition

"In the beginning God created ..." (**Gen.** 1:1 KJB) "... and man became a living soul," (**Gen.** 2:7 KJB) but this newly created being (Adam) did **not** ever have life inherent to himself. He (and all mankind in / from him) would only have this **life** from JEHOVAH Elohiym **as a gift of love & grace, ever based upon the condition set**:

> Genesis 2:15 KJB - And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
>
> Genesis 2:16 KJB - And the LORD God **commanded** the man, **saying**, Of every tree of the garden thou mayest freely eat:
>
> Genesis 2:17 KJB - **But of the tree of the knowledge of good and evil**, **thou shalt not eat of it**: **for in the day that thou eatest thereof thou shalt surely die**.

The true historical record clearly shows that mankind did not always exist prior to their creation, and so they are not eternal in existence in their past, but are finite. Moreover, mankind is neither inherently living of their own selves from the moment that they are brought into being by the Infinite Life. Mankind's living existence is inherently set by their Creators as one of continued conditionality of adherence to the "command", "saying" or words of JEHOVAH. The moment that such a law of God was disobeyed, the grace of life that had been so freely bestowed by the Loving Makers, would be withdrawn and taken back, and the personal being that transgressed the stated will of the Godhead would "surely die" (**Gen.** 2:17 KJB).

> Genesis 3:17 KJB - And unto Adam he said, Because thou hast **hearkened unto the voice of thy wife**, and hast eaten of the tree, of which **I commanded** thee, **saying**, **Thou shalt not eat of it**: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of **thy life**;
>
> Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; **for out of it wast thou taken**: **for dust thou *art*, and unto dust shalt thou return**.

To "surely die" (**Gen.** 2:17 KJB) is seen to be specifically described as the complete, and total, undoing of the originally bestowed form and life of the creature which transgressed the stated condition by God. Consider, again, how the man (Adam) was made and came to exist, in comparison to how the man (Adam) would be unmade and so cease to exist:

> Genesis 2:7 KJB - And **the LORD God formed man *of* the dust of the ground**, **and breathed into his nostrils the breath of life**; **and man became a living soul**.
>
> Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; **for out of it wast thou taken**: **for dust thou *art*, and unto dust shalt thou return**.
>
> Genesis 5:5 KJB - And **all the days that Adam lived were nine hundred and thirty years**: **and he died**.

Death is simply the reversal, and taking back, of the form & life that JEHOVAH had originally bestowed, in love and grace, to the simple, humble, and lowly, dust of the earth. Consider this again, more simply, so that there is no confusion at the foundation of the subject:

[Required for life] The infinite & eternal Life of the LORD God (JEHOVAH Elohiym), which "formed" "[the] man":

[1] (*of* the dust of the ground), [the earthly element]
+ (and)
[2] (breathed into his nostrils the breath of life); [the heavenly element]
= (is)
[Total] (man became a living soul) [the total whole package]

[Reversal in death] The infinite & eternal Life of the LORD God (JEHOVAH Elohiym), by the same word, causes the undoing of the "form", and 'being' (aka "soul," "creature," "person") of "[the] man":

[Total] (man becomes a dead (non-living) soul) [the total whole package ceases]
- (take away that which was bestowed in love & grace)
[2] (the breath of life is removed from the nostrils); [the heavenly element]
- (take away that which was bestowed in love & grace)
[1] (*of* the dust of the ground loses its "form"), [the earthly element]

Notice that neither the "dust of the ground", nor "the breath of life" which God had "breathed into [the man's] nostrils", are of or from the man, but both are originated with God; the first (dust of the ground) by creation by God's word, and the second (the breath of life) by God's own breathing from His own mouth, and stemming from His own existing life. The breath of life is not ever of the man, nor inherently ever his own, just as the dust also is not, as well neither the "form" that the dust was shaped into. The Bible clearly states that all created things, belong to God (**Gen.** 2:1-3; **Psa.** 24:1, 50:10-12, 104:24-25; **Pro.** 16:4; **Isa.** 44:24; **Jer.** 27:5; **Hag.** 2:8; **Jhn.** 1:3; **Act.** 17:24-25; **Rom.** 11:36; **1 Cor.** 8:6; **2 Cor.** 5:18; **Eph.** 3:9; **Col.** 1:16-17; **Heb.** 1:1-3; **Rev.** 4:11 KJB).

Should the breath of life be taken back by God, Whom in love & grace originally bestowed such, then the "form" of the dust remains only a little while longer until it too dissolves back into the simpler elements (carbon, &c.) of common "dust" of the earth. Should the "form" of the dust be damaged to such an extent that it cannot any longer sustain the breath of life given by God, then, in either case, the personal being that was once alive ceases to be alive any longer. This is what the Bible calls death. One may think of it in terms of a modern-day PC (personal computing) device:

[Required for activity] Designer; Programmer; Engineer; User (which "forms" the hardware & software):

[1] The hardware ("frame", HD-"Harddrives", MB-"Motherboard", PS-"Power Supply", electrical & data cables, &c. as the body, brain, electrical systems, with a built in OS-"Operating System" of software, and storage devices)
+ (add)
[2] directed power, moderated electrical current (the energy which sustains the system)
= (is)
[Total] PC; working Personal Computing Device; whirring with activity & motion

Removing (turning off, eliminating) either the moderated electrical current, or a sufficient amount of hardware / software (by damage, intent, accident), the PC will cease to function. It will no longer be "on", but "off". By removing the moderated electrical current, did the PC suddenly go somewhere? No. The 'frame' (hardware / software components) will still be sitting there, exactly where it was a moment before, but now – 'dead'. The same goes for the man. If the entire 'frame' is sufficently damaged to where the moderated electrical current can no longer reach the vital systems within the 'frame' for functionality, then the PC will go from "on" (functioning) to "off" (non-functioning) similarly, and is again – "dead". The moderated electrical current, no longer being able to loop into the device, simply returns to the nearest functioning loop, or source. The PC goes nowhere. It simply stops functioning exactly where it is at that moment in time, and eventually, if not repaired, or restored to functionality, the 'frame' (hardware / software) will eventually, over time, return to dust, by rusting and eroding away, as mankind's frame does.

> Genesis 3:19 KJB - In the sweat of **thy** face shalt **thou** eat bread, **till thou return unto the ground**; **for out of it wast thou taken**: **for dust thou *art*, and unto dust shalt thou return**.

> Genesis 3:19 HOT - בזעת **אפיך תאכל** לחם עד שׁובך אל־האדמה כי ממנה **לקחת** כי־עפר **אתה** ואל־עפר **תשׁוב**:

Consider very carefully the words of the KJB, "thy," "thou," "thou," "thou," "thou" & "thou". In the Hebrew it is "אפיך" (thy face; N-mdc | 2ms), "תאכל" (shalt thou eat; V-Qal-Imperf-2ms), "שׁובך" (thou return; V-Qal-Inf | 2ms), "לקחת" (thou taken; V-QalPass-Perf-2ms), "אתה" (thou *art*; Pro-2ms), & "תשׁוב" (thou return; V-Qal-Imperf-2ms). In each word's case in the Hebrew text, it is "2ms", which is 2nd person masculine singluar; or 'you' (singular person), 'thou' (singular person) (male). This means that the text clearly states that the person themselves (the dead-person, the dead-being, the dead-soul, the dead-creature, the non-living entity) returns to unformed dust of the ground, since that is from which they had originally been formed. The breath of life of God is not the person themselves. It is simply that animating, energetic breath of life, belonging solely to God, that was causing the formed 'dust' to be alive (animated, moving, living), and upon the death of the soul (**Gen.** 2:17, 27:4; **Job** 7:15, 33:30; **Psa.** 33:19, 78:50, 89:48, 107:18, 116:8; **Pro.** 19:16; **Isa.** 53:12; **Eze.** 3:19, 18:4,20, 33:9; **Mat.** 26:38; **Mar.** 14:34; **Jam.** 5:20; **Rev.** 16:3 KJB), that breath returns to the infinite Living loop of God's Life, since that is where it was being borrowed (**Pro.** 22:7; **Act.** 17:25 KJB) from.

The Bible does mention Who has innate, inherent, infinite & eternal immortality [ie. God]:

> 1 Timothy 6:16 KJB - Who **only** hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

In the case of fallen mankind, they are all "mortal" (see **Job** 4:17; **Rom.** 6:12, 8:11; **1 Cor.** 15:53-54; **2 Cor.** 4:11, 5:4 KJB):

> Job 4:17 KJB - Shall **mortal man** be more just than God? shall a man be more pure than his maker?

In the beginning, mankind was given form and life by God's eternal love and marvelous grace, and they would have continued to eternally live by faith (**Hab.** 2:4; **Rom.** 1:17; **Gal.** 2:20, 3:11; **Heb.** 10:38 KJB), conditionally, by every word that proceeds out of the mouth of God (**Deu.** 8:3; **Mat.** 4:4; **Luk.** 4:4 KJB) had they not sinned against God and the word commanded them (**Jhn.** 14:15; **Exo.** 20:6 KJB). Even the very angelic heavenly created beings, also, all live by conditonality to God's commandments. Since Lucifer (Heylel) sinned (**Isa.** 14:12; **Eze.** 28:15-19; **2 Pet.** 2:4; **Jud.** 1:6; **Rev.** 12:7-9 KJB), he too, along with all his followers, will forever perish (**Psa.** 37:20; **Mal.** 4:1,3; **Jhn.** 3:16; **Rev.** 20:9,14-15, 21:4 KJB), dying the eternal & final death to come.

~

CHAPTER 3

~

What is a soul according to the Bible? Can it die?

The very first time that the KJB (English) Bible uses the word "soul" it is in **Gen.** 2:7 KJB:

> Genesis 2:7 KJB - And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living **soul**.
>
> Genesis 2:7 HOT - וייצר יהוה אלהים את־האדם עפר מן־האדמה ויפח באפיו נשמת חיים ויהי האדם **לנפש** חיה:
>
> Genesis 2:7 HOT Transliterated - waYiytzer j'hväh élohiym et-häädäm äfär min-häádämäh waYiPach B'aPäyw nish'mat chaYiym way'hiy häädäm **l'nefesh** chaYäh

However, this is **not** the first time that this word ("soul"; **H5315**: "נפש", "nephesh", "nefesh") is used in the texts of **Genesis**. The word is used a few times before **Gen.** 2:7, specifically in **Gen.** 1:21,24 HOT / KJB, and used similarly afterwards in **Gen.** 2:19, 9:4-5,10,12,15-16, 12:5, 14:21, 17:13-14, 19:17,19,20, 23:8, 27:4,19,25,31, 34:3,8, 35:18, 36:6, 42:21, 44:30, 46:15,18,22,25-27, 49:6 HOT / KJB (a sampling):

> Genesis 1:21 KJB - And God created great whales, and every living **creature** that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
>
> Genesis 1:21 HOT - ויברא אלהים את־התנינם הגדלים ואת כל־**נפש** החיה הרמשת אשר שרצו המים למינהם ואת כל־עוף כנף למינהו וירא אלהים כי־טוב:
>
> Genesis 1:21 HOT Transliterated - waYiv'rä élohiym et-haTaNiynim haG'doliym w'ët Käl-**nefesh** hachaYäh häromeset ásher shär'tzû haMayim l'miynëhem w'ët Käl-ôf Känäf l'miynëhû waYar' élohiym Kiy-ţôv
>
> Genesis 1:24 KJB - And God said, Let the earth bring forth the living **creature** after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
>
> Genesis 1:24 HOT - ויאמר אלהים תוצא הארץ **נפש** חיה למינה בהמה ורמש וחיתו־ארץ למינה ויהי־כן:
>
> Genesis 1:24 HOT Transliterated - waYomer élohiym Tôtzë hääretz **nefesh** chaYäh l'miynäH B'hëmäh wäremes w'chay'tô-eretz l'miynäH way'hiy-khën
>
> Genesis 2:19 KJB - And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living **creature**, that *was* the name thereof.
>
> Genesis 2:19 HOT - ויצר יהוה אלהים מן־האדמה כל־חית השדה ואת כל־עוף השמים ויבא אל־האדם לראות מה־יקרא־לו וכל אשר יקרא־לו האדם **נפש** חיה הוא שמו:

Genesis 2:19 HOT Transliterated - waYitzer j'hväh élohiym min-häádämäh Käl-chaYat haSädeh w'ët Käl-ôf haSHämayim waYävë el-häädäm lir'ôt mah-Yiq'rä-lô w'khol ásher yiq'rä-lô häädäm **nefesh** chaYäh hû sh'mô

Genesis 9:4 KJB - But flesh **with the life** thereof, *which is* the blood thereof, shall ye not eat.

Genesis 9:4 HOT - אך־בשׂר **בנפשׁו** דמו לא תאכלו׃

Genesis 9:4 HOT Transliterated - akh'-Bäsär **B'naf'shô** dämô lo tokhëlû

Genesis 9:5 KJB - And surely your blood **of your lives** will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require **the life** of man.

Genesis 9:5 HOT - ואך את־דמכם **לנפשׁתיכם** אדרשׁ מיד כל־חיה אדרשׁנו ומיד האדם מיד איש אחיו אדרשׁ את־**נפשׁ** האדם׃

Genesis 9:5 HOT Transliterated - w'akh' et-Dim'khem **l'naf'shotëykhem** ed'rosh miYad Käl-chaYäh ed'r'sheNû ûmiYad häädäm miYad iysh ächiyw ed'rosh et-**nefesh** häädäm

Genesis 14:21 KJB - And the king of Sodom said unto Abram, Give me **the persons**, and take the goods to thyself.

Genesis 14:21 HOT - ויאמר מלך־סדם אל־אברם תן־לי **הנפשׁ** והרכשׁ קח־לך׃

Genesis 14:21 HOT Transliterated - waYomer melekh'-š'dom el-av'räm Ten-liy **haNefesh** w'här'khush qach-läkh'

Genesis 23:8 KJB - And he communed with them, saying, If it be **your mind** that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

Genesis 23:8 HOT - וידבר אתם לאמר אם־יש את־**נפשׁכם** לקבר את־מתי מלפני שׁמעוני ופגעו־לי בעפרון בן־צחר׃

Genesis 23:8 HOT Transliterated - way'daBër iTäm lëmor im-yësh et-**naf'sh'khem** liq'Bor et-mëtiy miL'fänay sh'mäûniy ûfig'û-liy B'ef'rôn Ben-tzochar

The word (**H5315**: "נפשׁ", "nephesh", "nefesh") is translated many ways in the English of the King James Bible, but they all similarly refer to a being's existence, such as a "creature," "life," "soul," "mind," "himself," "heart," &c. The word simply means a living existence, whether a created intelligence of man or beast of the sky, sea or earth of this world (see **Gen.** 9:10,12,15-16; **Lev.** 11:46, &c. HOT / KJB); or even of the created heavenly intelligences of the other worlds on high (compare texts in **Psalms** & **Ezekiel**, &c.).

The texts of the New Testament (**Matthew – Revelation**) also use the word "soul", being translated from the koine (common) Greek (**G5590**, "ψυχή", "psychē"). Here is a sampling:

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the **soul**: but rather fear him which is able to destroy both **soul** and body in hell.

Matthew 10:28 GNT TR - και μη φοβηθητε απο των αποκτεινοντων το σωμα την δε **ψυχην** μη δυναμενων αποκτειναι φοβηθητε δε μαλλον τον δυναμενον και **ψυχην** και σωμα απολεσαι εν γεεννη

Matthew 10:28 GNT TR Transliterated - kai me phobethete apo twn apokteinontwn to ten de **psychen** me dynamenwn apokteinai phobethete de mallon ton dynamenon kai **psychen** kai swma apolesai en ge[h]enne

Matthew 2:20 KJB - Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's **life**.

Matthew 2:20 GNT TR - λεγων εγερθεις παραλαβε το παιδιον και την μητερα αυτου και πορευου εις γην ισραηλ τεθνηκασιν γαρ οι ζητουντες την **ψυχην** του παιδιου

Matthew 2:20 GNT TR Transliterated - legwn egertheis paralabe to paidion kai ten metera autou kai poreupu eis gen israel tethenkasin gar oi zetountes ten **psychen** tou paidiou

Hebrews 12:3 KJB - For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your **minds**.

Hebrews 12:3 GNT TR - αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων εις αυτον αντιλογιαν ινα μη καμητε ταις **ψυχαις** υμων εκλυομενοι

Hebrews 12:3 GNT TR Transliterated - analogisasthe gar ton toiauten [h]ypomemenekota [h]ypo twn amartwlwn eis auton antilogian ina me kamete tais **psychais** umon ekluomenoi

Ephesians 6:6 KJB - Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the **heart**;

Ephesians 6:6 GNT TR - μη κατ οφθαλμοδουλειαν ως ανθρωπαρεσκοι αλλ ως δουλοι του χριστου ποιουντες το θελημα του θεου εκ **ψυχης**

Ephesians 6:6 GNT TR Transliterated - me kat ophthalmodouleian ws anthrwpareskoi all ws douloi tou christou poiountes to thelema tou theou ek **psyches**

It is therefore witnessed from these samples of the texts of the OT (Old Testament; **Genesis – Malachi**) and NT (New Testament; **Matthew – Revelation**) that the meaning of both the Hebrew & koine Greek terms are simply the living being's existence (a breathing living being), including God's own eternal life of everlasting living infinite all-knowing intelligence (**1 Sam.** 2:35; **Jer.** 15:1; **Eze.** 32:18 KJB, "my mind", HOT, "נפשׁי ", "nephesh"). [See the King James' Concordance for all the references.]

The KJB translates Strong's **H5315: "נפשׁ", "nephesh", "nefesh"** in the following manner (total 753x): **soul** (475x), **life** (117x), **person** (29x), **mind** (15x), **heart** (15x), **creature** (9x), **body** (8x), **himself** (8x), **yourselves** (6x), **dead** (5x), **will** (4x), **desire** (4x), **man** (3x), **themselves** (3x), **any** (3x), **appetite** (2x), **miscellaneous** (47x).

The KJB translates Strong's **G5590: "ψυχή", "psychē"** in the following manner (total 105x): **soul** (58x), **life** (40x), **mind** (3x), **heart** (1x), **heartily** (with G1537) (1x), **not translated** (2x).

Now comes the question, that many ask, "Can a soul die?" What does the Bible say about this?

As seen from the previous material, in the Bible, the word "soul" is used in many places. What does this word mean? Is it something immortal, or something that is not? Many persons will cite various dictionaries, lexicons, and concordances, but do not properly parse them, making the all-important distinction in the sources being drawn from for the definitions therein. In other words, portions of those definitions are not taken from scripture, but from pagan, or heathen, sources, which include definitions not originating from God, but instead originate from satan and his theology, understanding & practices. This should not be. Allow God's own words in the Bible to explain God's meanings (**Isa.** 28:10,13 KJB). So, in a rapid-fire, question and answer (from the Bible) format, the truth shall be clearly defined.

QUESTION: WAS MANKIND (ADAM) CREATED WITH AN IMMORTAL "SOUL", OR WAS MANKIND (ADAM) CREATED AS A "LIVING SOUL" FROM SOMETHING?

> Genesis 2:7 KJB - And **the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul**. (See also **1 Cor.** 15:45; **Act.** 17:25; **Job** 12:10 KJB)
>
> **[1.]** "the dust of the ground" + (and)
> **[2.]** "the breath of life (of God)" "breathed into his nostrils" = (is)
> **[Total]** "man **became** a living soul".
>
> Genesis 18:27 KJB - And **Abraham** answered and **said**, Behold now, **I** have taken upon me to speak unto the Lord, **which am but dust and ashes**:
>
> Job 4:19 KJB - How much less in **them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth**?
>
> Job 27:3 KJB - **All the while my breath is in me**, and **the spirit of God is in my nostrils**;
>
> James 2:26 KJB - For as **the body without the spirit is dead**, so faith without works is dead also.

A living man / woman does **not** have a soul, but is a created ("became"; **Gen.** 2:7 KJB) living **soul**. When that person / being / creature dies (destruction of body, or loss of breath of life of God) they become (by reversal of process; **Gen.** 2:7, 3:19 KJB) a **dead soul** / **person** / **being** / **creature**; a **non-living entity** (dead meat, dead flesh, inanimate (formed, or disarticulated) dust).

QUESTION: WHAT IS A SOUL (LIVING or DEAD)?

A "soul" (**H5315**, **G5590**; **Lev.** 22:11; **Heb.** 4:12) is a:

- "life" (**Gen.** 9:5; **Mat.** 6:25; **Luk.** 9:56; **Act.** 15:26, 27:10; **1 Jhn.** 3:16; **Rev.** 12:11, &c. KJB), or
- "person/s" (**Gen.** 14:21; **Num.** 5:6, &c. KJB), or
- "mind/s" (**Gen.** 23:8; **Eze.** 23:28; **Php.** 1:27; **Heb.** 12:3, &c. KJB), or
- "will" (**Deu.** 21:14; **Psa.** 27:12, 41:2; **Eze.** 16:27 KJB), or
- "heart/s" (**Exo.** 23:9; **Hos.** 4:8; **Eph.** 6:6, &c. KJB), or
- "himself" / "themselves" (**Lev.** 11:43-44; **1 Kin.** 19:4; **Job** 18:4; **Jer.** 37:9; **Amo.** 6:8, &c. KJB), or
- "creature" (living) (**Gen.** 1:21,24; **Lev.** 11:46, &c. KJB), or
- "dead" (creature) (**Lev.** 19:28, 21:1, 22:4; **Num.** 5:2, 6:11, 9:6-7,10 KJB), or
- "man" (**Lev.** 24:16-17; **2 Kin.** 12:4; **Isa.** 49:7 KJB), or
- "beast" (**Lev.** 24:18 (x3) KJB).
- It can also be defined generally as a 'being', or living (or dead) existence.

QUESTION: IF MANKIND (ADAM), WHEN ALIVE, IS A "LIVING SOUL", ARE "BEASTS" THAT ARE ALIVE ALSO "LIVING SOULS"?

Genesis 1:21 KJB - And God created great whales, and every living **creature** that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Genesis 1:24 KJB - And God said, Let the earth bring forth the living **creature** after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 2:19 KJB - And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living **creature**, that *was* the name thereof.

Genesis 9:10 KJB - And with every living **creature** that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Genesis 9:12 KJB - And God said, This *is* the token of the covenant which I make between me and you and every living **creature** that *is* with you, for perpetual generations:

Genesis 9:15 KJB - And I will remember my covenant, which *is* between me and you and every living **creature** of all flesh; and the waters shall no more become a flood to destroy all flesh.

Genesis 9:16 KJB - And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living **creature** of all flesh that *is* upon the earth.

Leviticus 11:46 KJB - This *is* the law of the beasts, and of the fowl, and of every living **creature** that moveth in the waters, and of every **creature** that creepeth upon the earth:

Numbers 31:28 KJB - And levy a tribute unto the LORD of the men of war which went out to battle: one **soul** of five hundred, **both of** the **persons**, **and** of the **beeves**, and of the **asses**, and of the **sheep**:

See also **Joshua 6, 10 & 11 KJB**, for in **every** instance where it is written that Joshua destroyed "all the **souls** that were therein" (**Jos.** 6:21, 10:28,30,32,35,37,39-40, 11:11 KJB) it included **both "persons"** (mankind) **and "beeves," "asses," "sheep,"** &c. of the **"beasts"** that were in those cities. The answer to the question then, is, "Yes."

QUESTION: CAN A "LIVING SOUL" DIE AND BECOME A "DEAD" SOUL, HAVING NO LIFE ANYMORE?

Yes, see "dead" (**H5315**, "נפש", "nephesh"): **Lev.** 19:28, 21:1, 22:4; **Num.** 5:2, 6:11, 9:6-7 (x2),10 KJB.

Leviticus 19:28 KJB - Ye shall not make any cuttings in your flesh **for the dead**, nor print any marks upon you: I *am* the LORD.

Leviticus 21:1 KJB - And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled **for the dead** among his people:

Leviticus 22:4 KJB - What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* **the dead**, or a man whose seed goeth from him;

Numbers 5:2 KJB - Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled **by the dead**:

Numbers 6:11 KJB - And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned **by the dead**, and shall hallow his head that same day.

Numbers 9:6 KJB - And there were certain men, who were defiled **by the dead** body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

Numbers 9:7 KJB - And those men said unto him, We *are* defiled **by the dead** body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

Numbers 9:10 KJB - Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean **by reason of a dead body**, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

If the "dust of the ground" from which any "living soul" is "formed" is destroyed or damaged beyond sustaining life, or if the "breath of life (of God)" is taken back by God, that "living soul" becomes a dead soul (person, creature, beast, being), a non-living thing (dead body, a corpse, decaying (form of) dust):

Ezekiel 18:4 KJB - Behold, all **souls** are mine; as the **soul** of the father, so also the **soul** of the son is mine: the **soul** that sinneth, **it** shall **die**.

Ezekiel 18:20 KJB - The **soul** that sinneth, **it** shall **die**. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

James 5:20 KJB - Let him know, that he which converteth the sinner from the error of his way shall save a **soul** from **death**, and shall hide a multitude of sins.

Revelation 16:3 KJB - And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living **soul** **died** in the sea.

QUESTION: IS THERE ANY DIFFERENCE BETWEEN MANKIND AND BEAST IN DEATH?

Genesis 2:17 KJB - But of the tree of the knowledge of good and evil, **thou** shalt not eat of it: for in the day that **thou** eatest thereof **thou** shalt **surely die**.

Genesis 3:19 KJB - In the sweat of thy face shalt **thou** eat bread, **till** **thou** **return unto the ground**; **for out of it** wast **thou** **taken**: **for dust** **thou** **art**, **and unto dust shalt** **thou** **return**.

(For Catholics, see 'Ash Wednesday'; "Remember **you** are dust, and to dust **you** shall return.")

(The Catholic Ash Wednesday phrase does **not** use the word "body", but rather **"you"** - the person themselves. So Catholicism knows the truth, but then adds the pagan neo-platonic idealogy of 'dualism' & 'immortal soul / spirit' theology, along with 'teleology', all of which stem from satan's teaching; **Gen.** 3:4 KJB)

Ecclesiastes 3:19 KJB - For **that which befalleth the sons of men befalleth beasts**; **even one thing befalleth them**: **as the one dieth**, **so dieth the other**; yea, **they have all one breath**; **so that a man hath no preeminence above a beast**: for all is vanity.

Ecclesiastes 3:20 KJB - **All go unto one place**; **all are of the dust**, **and all turn to dust again**.

There is **no** difference between a dead person of mankind, and a dead animal of beastkind, birdkind, or fishkind. There is **no** difference in the "one place" they "return" unto, which is the "dust" ("again") of the earth, from which they had been made, or formed, from. There is **no** difference in the "one breath" that they all draw upon, which is the breath of the life of God (**Gen.** 2:7, 7:22; **Job** 27:3; **Psa.** 146:4; **Ecc.** 12:7 KJB), which by love and grace supplied it.

Genesis 7:22 KJB - All **in whose nostrils** *was* **the breath of life**, of all that *was* in the dry *land,* **died**.

Job 27:3 KJB - All the while **my breath *is* in me**, and **the spirit of God *is* in my nostrils**;

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

Ecclesiastes 12:7 KJB - Then shall **the dust return to the earth as it was**: and **the spirit** (the breath, **H7307**, "רוּח", "rûach"; same word in **Psa.** 146:4) **shall return unto God** who gave **it**.

QUESTION: ARE MANKIND ("LIVING SOULS") WHICH ARE ALIVE, "MORTAL" OR "IMMORTAL"?

Job 4:17 KJB - Shall **mortal man** be more just than God? shall a man be more pure than his maker? (See also **Rom.** 6:12, 8:11; **1 Cor.** 15:53-54; **2 Cor.** 4:11, 5:4 KJB.)

QUESTION: IF MANKIND HAS LIFE CONDITIONALLY, WHERE DID THE TEACHING OF "IMMORTAL SOUL / SPIRIT" COME FROM?

Genesis 3:4 KJB - And **the serpent said** unto the woman, **Ye shall not surely die**:

Revelation 12:9 KJB - And **the great dragon** was cast out, **that old serpent**, called **the Devil**, and **Satan**, **which deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him. (See also **Rev.** 20:2 KJB.)

Leviticus 20:27 KJB - A man also or woman that hath **a familiar spirit**, or that is a wizard, **shall surely be put to death**: they shall stone them with stones: their blood shall be upon them.

1 Chronicles 10:13 KJB - So Saul **died for his transgression which he committed against the LORD**, even **against the word of the LORD**, which he kept not, and also **for asking counsel of one that had a familiar spirit, to enquire of it**;

1 Timothy 4:1 KJB - Now **the Spirit speaketh expressly**, that **in the latter times some shall depart from the faith**, **giving heed to seducing spirits**, and **doctrines of devils**;

Revelation 16:14 KJB - For **they are the spirits of devils**, working miracles, **which go forth unto the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty.

QUESTION: IS THERE ANYONE IN THE BIBLE WHO HAS IMMORTALITY, OR IS INHERENTLY IMMORTAL?

1 Timothy 6:15 KJB - Which in his times he shall shew, **who is the blessed and only Potentate, the King of kings, and Lord of lords**;

1 Timothy 6:16 KJB - **Who only hath immortality**, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

QUESTION: WHAT HAPPENS WHEN A "LIVING SOUL" DIES (BECOMING A DEAD SOUL, CREATURE, BEAST, &c.)?

They return to the dust of the earth from which they came, and it is as if they "sleep" (lying down) in the grave (likened unto a "bed" in "darkness"; **Job** 17:13 KJB), returned unto "dust" until their respective resurrection.

Ecclesiastes 9:5 KJB - For **the living know that they shall die**: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.

Ecclesiastes 9:6 KJB - **Also their love**, **and their hatred**, **and their envy**, **is now perished**; neither have they any more a portion for ever in any thing that is done under the sun.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do it with thy might; **for there is no work**, **nor device**, **nor knowledge**, **nor wisdom**, **in the grave**, **whither thou goest**.

Ecclesiastes 12:7 KJB - Then shall **the dust return to the earth as it was**: and **the spirit** ("breath of life (of God)") **shall return unto God who gave it**. (This "spirit" or "breath of life of God" is **not** the person, but is the breath of life belonging to God, taken back to Himself, see **Job** 1:21, 34:14-15; **Psa.** 104:29 KJB. Notice that this 'spirit' is not accounted as good or evil, and makes no distinction.)

Psalms 90:3 KJB - **Thou turnest man to destruction** (**H1793**; crushed to dust); and sayest, **Return, ye children of men**. (The "return" to dust; **Gen.** 3:19 KJB.)

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

Psalms 104:29 KJB - Thou hidest thy face, they are troubled: **thou takest away their breath**, **they die**, **and return to their dust**.

Psalms 104:30 KJB - **Thou** sendest forth **thy spirit**, **they are created**: and thou renewest the face of the earth.

Job 7:21 KJB - And why dost thou not pardon my transgression, and take away mine iniquity? for **now shall I sleep in the dust**; and thou shalt seek me in the morning, but **I shall not be**.

Job 14:5 KJB - Seeing his days are determined, the number of his months are with thee, **thou hast appointed his bounds that he cannot pass**;

Job 14:6 KJB - Turn from him, that **he may rest**, **till** he shall accomplish, as an hireling, his day.

Job 14:7 KJB - For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Job 14:8 KJB - Though the root thereof **wax old in the earth**, and the stock thereof **die in the ground**;

Job 14:9 KJB - Yet through the scent of water it will bud, and bring forth boughs like a plant.

Job 14:10 KJB - But **man dieth**, and **wasteth away**: yea, **man giveth up the ghost**, and **where is he**?

Job 14:11 KJB - As the waters **fail** from the sea, and the flood **decayeth and drieth up**:

Job 14:12 KJB - **So man lieth down**, and **riseth not**: **till the heavens be no more**, **they shall not awake**, **nor be raised out of their sleep**. (See "heaven": **Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Isa.** 34:4; **Rev.** 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, **until thy wrath be past**, that thou wouldest **appoint me a set time**, and **remember me**! (See "wrath" = 7 last plagues; **Rev.** 15:1, 16:1,19 KJB.)

Job 14:14 KJB - If **a man die**, **shall he live again**? **all the days of my appointed time will I wait**, **till my change come**. (See **1 Cor.** 15:50-58; **Luk.** 14:14 KJB.)

Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: thou wilt have **a desire** to the work of thine hands. (See "call": **1 Thes.** 4:16; **Psa.** 50:4; **Isa.** 25:8-9 KJB.)

QUESTION: IS IT ONLY THE "BODY" THAT GOES TO THE GRAVE, OR IS IT THE WHOLE PERSON, THE DEAD SOUL?

Job 20:11 KJB - **His bones** are full of the sin of his youth, which **shall lie down with him in the dust**.

[1] His bones (the body)
Shall lie down (the what)
[2] with him (the person)
In the dust (the where)

Job 34:14 KJB - If he set his heart upon man, **if he gather unto himself his spirit** and **his breath**;

Job 34:15 KJB - **All flesh shall perish together**, and **man shall turn again unto dust**.

John 5:28 KJB - Marvel not at this: for the hour is coming, in the which **all that are in the graves shall hear his voice**,

John 5:29 KJB - **And shall come forth** (See **Jhn.** 11:43-44 KJB); they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation**.

QUESTION: DOESN'T A PERSON GET TO KEEP THE "SPIRIT" IN DEATH?

Ecclesiastes 8:8 KJB - There is **no man that hath power over the spirit to retain the spirit**; neither hath he power **in the day of death**: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

QUESTION: DO THE DECEASED PRAY, PRAISE, SING, REJOICE OR MAKE ANY NOISE?

Psalms 115:17 KJB - **The dead praise not** the LORD, **neither any that go down into silence**.

Isaiah 38:18 KJB - For **the grave cannot praise** thee, **death can not celebrate** thee: **they that go down into the pit cannot hope for thy truth**.

Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: **should not a people seek unto their God**? **for the living to the dead**?

QUESTION: ARE THE PATRIARCHS, PROPHETS, APOSTLES & DISCIPLES WHO DIED "IN THE LORD" IN HEAVEN NOW?

John 8:53 KJB - Art thou greater than our father **Abraham**, **which is dead**? and **the prophets are dead**: whom makest thou thyself?

Hebrews 11:35 KJB - Women received **their dead raised to life again**: and others were tortured, not accepting deliverance; that **they might obtain a better resurrection**:

Hebrews 11:39 KJB - **And these all**, having obtained a good report through faith, **received not the promise**:

Hebrews 11:40 KJB - God having provided some better thing for us, **that they without us should not be made perfect**.

Acts 2:29 KJB - Men and brethren, let me freely speak unto you of the patriarch **David**, that **he is both dead and buried**, and **his sepulchre is with us unto this day**.

Acts 2:34 KJB - For **David is not ascended into the heavens**: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Acts 13:36 KJB - For **David**, after he had served his own generation by the will of God, **fell on sleep**, and **was laid unto his fathers**, and **saw corruption**:

Acts 7:59 KJB - And they stoned **Stephen**, calling upon God, and saying, Lord Jesus, receive my spirit. (The "spirit" is Stephen's last breath; the spoken mind of his prayer, **Act.** 7:60 KJB.)

Acts 7:60 KJB - And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, **he fell asleep**.

Acts 8:2 KJB - And devout men carried **Stephen to his burial**, and made **great lamentation over him.** (Why "lamentation" if he went to Heaven and stood in the presence of Jesus & the Father?)

QUESTION: WHAT DID PEOPLE DO TO JESUS WHEN HE TAUGHT THIS DOCTRINE OF THE 'SLEEPING' SOUL?

Matthew 9:24 KJB - He said unto them, Give place: for **the maid is not dead**, **but sleepeth**. And **they laughed him to scorn**. (See also **Mar.** 5:40; **Luk.** 8:53 KJB.)

QUESTION: DID THE DISCIPLES & APOSTLES CONTINUE IN THIS DOCTRINE (Act. 2:29,34, 13:36 KJB)?

Acts 2:42 KJB - And **they continued stedfastly in the apostles' doctrine** and fellowship, and in breaking of bread, and in prayers.

QUESTION: CAN A SOUL BE DESTROYED COMPLETELY?

Joshua 10:28 KJB - And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he **utterly destroyed**, them, and **all the souls that *were* therein**; **he let none remain**: and he did to the king of Makkedah as he did unto the king of Jericho.

Joshua 10:30 KJB - And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and **all the souls that *were* therein**; **he let none remain in it**; but did unto the king thereof as he did unto the king of Jericho.

Joshua 10:32 KJB - And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and **all the souls that *were* therein**, according to all that he had done to Libnah.

Joshua 10:35 KJB - And they took it on that day, and smote it with the edge of the sword, and **all the souls that *were* therein he utterly destroyed that day**, according to all that he had done to Lachish.

Joshua 10:37 KJB - And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and **all the souls that *were* therein**; **he left none remaining**, according to all that he had done to Eglon; **but destroyed it utterly**, **and all the souls that *were* therein**.

Joshua 10:39 KJB - And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and **utterly destroyed all the souls that *were* therein**; **he left none remaining**: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

Joshua 11:11 KJB - And they smote **all the souls that *were* therein** with the edge of the sword, **utterly destroying *them***: **there was not any left to breathe**: and he burnt Hazor with fire.

Matthew 10:28 KJB - And fear not them which kill the body, but are not **able to kill the soul**: but rather fear him which is able to **destroy both soul and body in hell**. (Lake of fire; **Rev.** 20:14 KJB)

Revelation 6:9 KJB - And when he had opened the fifth seal, I saw under the altar **the souls of them that were slain** for the word of God, and for the testimony which they held:

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CHAPTER 4

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What is a spirit according to the Bible? Can it die?

The very first time that the KJB (English) Bible uses the word "spirit" it is in **Gen.** 1:2 KJB:

> Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. **And the Spirit** of God moved upon the face of the waters.
>
> Genesis 1:2 HOT - והארץ היתה תהו ובהו וחשך על־פני תהום **ורוח** אלהים מרחפת על־פני המים:
>
> Genesis 1:2 HOT Transliterated - w'hääretz häy'täh tohû wävohû w'choshekh' al-P'në y t'hôm **w'rûªch** élohiym m'rachefet al-P'në y haMäyim

This **is** the first time that this word ("spirit"; **H7307**: "רוּח", "rûach") is used in the texts of **Genesis**. In that instance, it refers to the Personal Being (Eternal Living Intelligence) of the Holy Spirit of JEHOVAH. The word is used a few times more in **Genesis**, being specifically in **Gen.** 3:8, 6:3,17, 7:15,22, 8:1, 26:35, 41:8,38, 45:27 HOT / KJB:

Genesis 3:8 KJB - And they heard the voice of the LORD God walking in the garden **in the cool** of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

> Genesis 3:8 HOT - וישמעו את־קול יהוה אלהים מתהלך בגן **לרוח** היום ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן:
>
> Genesis 3:8 HOT Transliterated - waYish'm'û et-qôl j'hväh élohiym mit'haLëkh' BaGän **l'rûªch** haYôm waYit'chaBë häädäm w'ish'Tô miP'në y j'hväh élohiym B'tôkh' ëtz haGän

Genesis 6:3 KJB - And the LORD said, **My spirit** shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

> Genesis 6:3 HOT - ויאמר יהוה לא־ידון **רוחי** באדם לעלם בשגם הוא בשר והיו ימיו מאה ועשרים שנה:
>
> Genesis 6:3 HOT Transliterated - waYomer j'hväh lo-yädôn **rûchiy** väädäm l'oläm B'shaGam hû väsär w'häyû yämäyw mëäh w'es'riym shänäh

Genesis 6:17 KJB - And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein ***is* the breath** of life, from under heaven; *and* every thing that *is* in the earth shall die.

> Genesis 6:17 HOT - ואני הנני מביא את־המבול מים על־הארץ לשחת כל־בשר אשר־בו **רוח** חיים מתחת השמים כל אשר־בארץ יגוע:
>
> Genesis 6:17 HOT Transliterated - waániy hin'niy mëviy et-haMaBûl mayim al-hääretz l'shachët Käl-Bäsär ásher-Bô **rûªch** chaYiym miTachat haSHämäyim Kol ásher-Bääretz yig'wä

Genesis 7:15 KJB - And they went in unto Noah into the ark, two and two of all flesh, wherein ***is* the breath** of life.

Genesis 7:15 HOT - ויבאו אל־נח אל־התבה שׁנים שׁנים מכל־הבשׂר אשׁר־בו **רוּח** חיים:

Genesis 7:15 HOT Transliterated - waYävoû el-noªch el-haTëväh sh'nayim sh'nayim miKäl-haBäsär ásher-Bô **rûªch** chaYiym

Genesis 7:22 KJB - All in whose nostrils ***was* the breath** of life, of all that *was* in the dry *land,* died.

Genesis 7:22 HOT - כל אשׁר נשׁמת־**רוּח** חיים באפיו מכל אשׁר בחרבה מתו:

Genesis 7:22 HOT Transliterated - Kol ásher nish'mat-**rûªch** chaYiym B'aPäyw miKol ásher Bechäräväh mëtû

Genesis 8:1 KJB - And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God **made a wind** to pass over the earth, and the waters asswaged;

Genesis 8:1 HOT - ויזכר אלהים את־נח ואת כל־החיה ואת־כל־הבהמה אשׁר אתו בתבה ויעבר אלהים **רוּח** על־הארץ וישׁכו המים:

Genesis 8:1 HOT Transliterated - waYiz'Kor élohiym et-noªch w'ët Käl-hachaYäh w'et-Käl-haB'hëmäh ásher iTô BaTëväh waYaávër élohiym **rûªch** al-hääretz waYäshoKû haMäyim

Genesis 26:35 KJB - Which were a grief **of mind** unto Isaac and to Rebekah.

Genesis 26:35 HOT - ותהיין מרת **רוּח** ליצחק ולרבקה:

Genesis 26:35 HOT Transliterated - waTih'yeynä morat **rûªch** l'yitz'chäq ûl'riv'qäh š

Genesis 41:8 KJB - And it came to pass in the morning **that his spirit** was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Genesis 41:8 HOT - ויהי בבקר ותפעם **רוּחו** וישׁלח ויקרא את־כל־חרטמי מצרים ואת־כל־חכמיה ויספר פרעה להם את־חלמו ואין־פותר אותם לפרעה:

Genesis 41:8 HOT Transliterated - way'hiy vaBoqer waTiPäem **rûchô** waYish'lach waYiq'rä et-Käl-char'ţuMëy mitz'rayim w'et-Käl-chákhämeyhä way'šaPër Par'oh lähem et-chálomô w'ëyn-Pôtër ôtäm l'far'oh

Genesis 41:38 KJB - And Pharaoh said unto his servants, Can we find *such a one* as this *is,* a man in whom **the Spirit** of God *is?*

Genesis 41:38 HOT - ויאמר פרעה אל־עבדיו הנמצא כזה אישׁ אשׁר **רוּח** אלהים בו:

Genesis 41:38 HOT Transliterated - waYomer Par'oh el-ávädäyw hánim'tzä khäzeh iysh ásher **rûªch** élohiym Bô

Genesis 45:27 KJB - And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, **the spirit** of Jacob their father revived:

> Genesis 45:27 HOT - וידברו אליו את כל־דברי יוסף אשׁר דבר אלהם וירא את־העגלות אשׁר־שׁלח יוסף לשׂאת אתו ותחי **רוח** יעקב אביהם׃
>
> Genesis 45:27 HOT Transliterated - way'daB'rû ëläyw ët Käl-Div'rëy yôšëf ásher DiBer álëhem waYar' et-hääágälôt ásher-shälach yôšëf läsët otô waT'chiy **rû[a]ch** yaáqov áviyhem

The word (**H7307**: "רוּח", "rûach") is translated many ways in the English of the King James Bible, since it has a range of meaning, depending upon the context, such as "spirit," "wind," "breath," "mind," "air," "cool" (as in the evening breeze when the sun is going down), and various emotions ("anger", "courage", &c.) among other things. It can be directly applied to a living Being with intelligence such as the Holy Spirit (**Gen.** 1:2 KJB), or to created heavenly intelligences (**Psa.** 104:4; **Eze.** 1:20,21, 10:17 KJB), or earthly created intelligences, as mankind (**Pro.** 18:14, 20:27 KJB), or even of beasts (**Num.** 16:22, 27:16 KJB), which all have their "mind/s" (**Gen.** 26:35; **Pro.** 29:11; **Eze.** 11:5, 20:32; **Dan.** 5:20; **Hab.** 1:11 KJB) and emotions (**Jos.** 2:11; **Jdg.** 8:3 KJB). It is also applied to that which has nothing of living intelligence in it, such as the movement of "air" (**Job** 41:16 KJB), "cool" (**Gen.** 3:8 KJB), "wind" (**Job** 28:25; **Jer.** 49:32,36; **Eze.** 5:10,12, 17:21, 37:9; **Dan.** 8:8, 11:4; **Zec.** 2:6 KJB), "winds" (**Gen.** 8:1; **Exo.** 10:13,19, 14:21, 15:10; **Num.** 11:31; **2 Sam.** 22:11; **1 Kin.** 18:45, 19:11; **2 Kin.** 3:17; **Job** 1:19, 6:26, 7:7, 15:2, 21:18, 30:15,2, 37:21; **Psa.** 1:4, 18:10,42, 35:5, 48:7, 78:39, 83:13, 103:16, 104:3, 107:25, 135:7, 147:18, 148:8; **Pro.** 11:29, 25:14,23, 27:16, 30:4; **Ecc.** 1:6, 5:16, 11:4; **Isa.** 7:2, 11:15, 17:13, 26:18, 27:8, 32:2, 41:16,29, 57:13, 64:6; **Jer.** 2:24, 10:11-13, 13:24, 14:6, 18:17, 22:22, 51:1,16; **Eze.** 5:2, 12:14, 13:11,13, 17:10, 19:12, 27:26, 37:9; **Hos.** 4:19, 8:7, 12:1, 13:15; **Amo.** 4:13; **Jon.** 1:4; **Zec.** 5:8-9 KJB), "breath" (**Gen.** 6:17, 7:15; **2 Sam.** 22:16; **Job** 4:9, 9:18, 12:10, 15:30, 17:1, 19:17; **Psa.** 18:15, 33:6, 104:29, 135:17, 146:4; **Ecc.** 3:19; **Isa.** 11:4, 30:28, 33:11; **Jer.** 10:14, 51:17; **Lam.** 4:20; **Eze.** 37:5-6,8-10; **Hab.** 2:19 KJB), "tempest" (**Psa.** 11:6 KJB), "whirlwind" (**Eze.** 1:4 KJB), "windy" (**Psa.** 55:8 KJB), and "blast" (of wind / air) (**Exo.** 15:8; **2 Kin.** 19:7; **Isa.** 25:4, 37:7 KJB).

The KJB translates Strong's **H7307** "רוּח", "rûach" in the following manner (Total: 378x): **Spirit** or **spirit** (232x), **wind** (92x), **breath** (27x), **side** (6x), **mind** (5x), **blast** (4x), **vain** (2x), **air** (1x), **anger** (1x), **cool** (1x), **courage** (1x), **miscellaneous** (6x).

The texts of the New Testament (**Matthew – Revelation**) also use the word "spirit", being translated from the koine (common) Greek (**G4151**, "πνεῦμα", "pneuma"). Here is a sampling:

> Matthew 1:18 KJB - Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy **Ghost**.
>
> > Matthew 1:18 GNT TR - του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ **πνευματος** αγιου
> >
> > Matthew 1:18 GNT TR Transliterated - tou de iesou christou e gennesis outws en mensteutheises gar tes metros autou marias tw iwseph prin e sunelthein autous eurethe en gastri echousa ek **pneumatos** [h]agiou
>
> Matthew 3:16 KJB - And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit** of God descending like a dove, and lighting upon him:

Matthew 3:16 GNT TR - και βαπτισθεις ο ιησους ανεβη ευθυς απο του υδατος και ιδου ανεωχθησαν αυτω οι ουρανοι και ειδεν το **πνευμα** του θεου καταβαινον ωσει περιστεραν και ερχομενον επ αυτον

Matthew 3:16 GNT TR Transliterated - kai baptistheis o iesous anebe euthus apo you udatos kai idou anewchthesan autw oi ouranoi kai eiden to **pneuma** tou theou katabainon wsei peristeran kai erchomenon ep auton

Matthew 8:16 KJB - When the even was come, they brought unto him many that were possessed with devils: and he cast out the **spirits** with *his* word, and healed all that were sick:

Matthew 8:16 GNT TR - οψιας δε γενομενης προσηνεγκαν αυτω δαιμονιζομενους πολλους και εξεβαλεν τα **πνευματα** λογω και παντας τους κακως εχοντας εθεραπευσεν

Matthew 8:16 GNT TR Transliterated - opsias de genomenes prosenegkan autw daimonizomenous pollous kai exebalen ta **pneumata** logw kai pantas tous kakws echontas etherapeusen

Luke 8:55 KJB - And her **spirit** came again, and she arose straightway: and he commanded to give her meat.

Luke 8:55 GNT TR - και επεστρεψεν το **πνευμα** αυτης και ανεστη παραχρημα και διεταξεν αυτη δοθηναι φαγειν

Luke 8:55 GNT TR Transliterated - kai epestrepsen to **pneuma** autes kai aneste parachrema kai dietaxen aute dothenai phagein

Luke 23:46 KJB - And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my **spirit**: and having said thus, he gave up the ghost.

Luke 23:46 GNT TR - και φωνησας φωνη μεγαλη ο ιησους ειπεν πατερ εις χειρας σου παραθησομαι το **πνευμα** μου και ταυτα ειπων εξεπνευσεν

Luke 23:46 GNT TR Transliterated - kai phwnesas phwne megale o iesous eipen pater eis cheiras sou parathesoumai to **pneuma** mou kai tauta eipwn exepneusen

John 3:8 KJB - The **wind** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John 3:8 GNT TR - το **πνευμα** οπου θελει πνει και την φωνην αυτου ακουεις αλλ ουκ οιδας ποθεν ερχεται και που υπαγει ουτως εστιν πας ο γεγεννημενος εκ του πνευματος

John 3:8 GNT TR Transliterated - to **pneuma** opou thelei pnei kai ten phwnen autou akoueis all ouk oidas pothen erchetai kai tou upagei outws estin pas o gegennemenos ek tou pneumatos

James 2:26 KJB - For as the body without the **spirit** is dead, so faith without works is dead also.

James 2:26 GNT TR - ωσπερ γαρ το σωμα χωρις **πνευματος** νεκρον εστιν ουτως και η πιστις χωρις των εργων νεκρα εστιν

James 2:26 GNT TR Transliterated - wsper gar to swma chwris **pneumatos** nekron estin outws kai e pistis chwris twn ergwn nekra estin

Revelation 13:15 KJB - And he had power to give **life** unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 13:15 GNT TR - και εδοθη αυτω δουναι **πνευμα** τη εικονι του θηριου ινα και λαληση η εικων του θηριου και ποιηση οσοι αν μη προσκυνησωσιν την εικονα του θηριου ινα αποκτανθωσιν

Revelation 13:15 GNT TR Transliterated - kai edothe autw dounai **pneuma** te eikoni tou theriou ina kai lalese e eikwn tou theriou kai poiese osoi an me proskuneswsin ten eikona tou theriou ina apoktanthwsin

The KJB translates Strong's **G4151** "πνεῦμα", "pneuma" in the following manner (Total: 385x): **Spirit** (111x), **Holy Ghost** (89x), **Spirit** (of God) (13x), **Spirit** (of the Lord) (5x), (My) **Spirit** (3x), **Spirit** (of truth) (3x), **Spirit** (of Christ) (2x), **human** (spirit) (49x), (evil) **spirit** (47x), **spirit** (general) (26x), **spirit** (8x), (Jesus' own) **spirit** (6x), (Jesus' own) **ghost** [breath] (2x), **miscellaneous** (21x) [ie, "**wind**" (1x), "**spiritually**" (1x), "**spiritual**" (1x), "**life**" (1x), &c.]

The texts which refer to the mind / heart / spirit of a being (**Jhn.** 4:24 KJB, "spirit" is "heart", "mind" = intelligence; **Exo.** 35:21; **Deu.** 2:30; **Jos.** 5:1; **Psa.** 34:18, 51:10,17, 77:6, 78:8, 143:4, 136:5; **Pro.** 15:13, 17:22; **Ecc.** 1:17; **Isa.** 57:15, 65:14; **Eze.** 11:19, 18:31, 21:17, 36:26; **Mar.** 2:8; **Rom.** 2:29; **Heb.** 4:12; **1 Pet.** 3:4; And thus the "spirit" of man, the "heart" ("mind") of man is connected with reasoning, thoughts and emotions, **1 Chr.** 28:9; **Mat.** 9:4; **Luk.** 2:35, 5:22, 24:38; **Rom.** 2:15 and so on (**Job** 14:21; **Psa.** 146:4; **Ecc.** 9:5,6,10; See also **Pro.** 8:22-31 KJB)) are speaking of living active intelligence.

Can a mind / spirit / heart / intelligence die? Yes.

Psalms 146:4 KJB - His **breath** goeth forth, he returneth to his earth; in that very day **his thoughts perish**.

Psalms 146:4 HOT - תצא **רוחו** ישב לאדמתו ביום **ההוא אבדו עשתנתיו**:

Psalms 146:4 HOT Transliterated - Tëtzë **rûchô** yäshuv l'ad'mätô BaYôm **hahû äv'dû esh'Tonotäyw**

Psalms 145:4 Origen's Greek Hexapla - ἐξελεύσεται τὸ **πνεῦμα** αὐτοῦ, καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ **ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτῶν**.

Psalms 145:4 Origen's Greek Hexapla Transliterated - exeleusetai to **pneuma** autou, kai epistrepsei eis ten gen autou en ekeine te [h]emera **apolountai pantes oi dialogismoi autwn**.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; **for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest**.

The texts which speak of "ghost" (as breath; **Mat.** 27:50; **Mar.** 15:37,39; **Jhn.** 19:30 KJB), or "spirit" (as breath; as breath of life; **Luk.** 8:55, 23:46; **Jam.** 2:26; **Rev.** 13:15 KJB), or "wind" (**Jhn.** 3:8 KJB) are referring to the movement of 'air'.

Can a "wind" die? In a certain sense, 'Yes,' and in another sense, 'No.' A common colloquial phrase might say something like, "The wind died." (See **Mat.** 8:24-27; **Mar.** 4:37-41; **Luk.** 8:23-25; **Rev.** 7:1 KJB.) Now, did the wind have life and suddenly have no life? Not really. It simply ceased from its 'blowing', or 'moving', or 'swirling', &c. When a person breathes their last breath by exhaling and not afterwards inhaling, the wind (breath) itself is not 'dead', as it is just 'air' (atmosphere). The person / being is dead, and the breath simply returned to God, mixing with the rest of the atmosphere of the earth. The 'spirit' (mind / heart / intelligence (spiritual)) of that person ceases to be active in death since it is now without life, and the 'spirit' (air of the nostrils, lungs, &c. (physical)) simply passes into the world, and returned unto God.

A similar event to the resurrection of the little girl in **Luk.** 8:55; **Jam.** 2:26 KJB, where **she** had died (the first death, likened unto sleep from which they may awake; **Mat.** 9:24; **Mar.** 5:39; **Luk.** 8:52 KJB), and **she** lay there lifeless upon her bed, and Jesus comes and tells her to get up (**Luk.** 8:54 KJB) and "her spirit (breath) came again (she started breathing, and thus has a living conscious mind / spirit / heart once more able to think, act, &c.)", and "she arose straight way" (**Luk.** 8:55 KJB), is like unto the events in the life of **Ezekiel**, where God had told **Ezekiel** to "Prophesy (preach by inspiration of God) unto the wind" (**Eze.** 37:8 KJB) and to "breathe upon these slain [dead corpses of persons; **Eze.** 37:8 KJB], that they may live." (**Eze.** 37:9 KJB). **Ezekiel** obeyed, and the dead bodies just lying there, received their breath of life back, which brings their mind / heart back, and "they lived, and stood up upon their feet, an exceeding great army" (**Eze.** 37:10 KJB):

> Ezekiel 37:8 KJB - And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* **no breath in them**.
>
> Ezekiel 37:9 KJB - Then said he unto me, Prophesy unto the wind, prophesy, son of man, and **say to the wind**, Thus saith the Lord GOD; Come from the four winds, **O breath**, and **breathe upon these slain, that they may live**.
>
> Ezekiel 37:10 KJB - So I prophesied as he commanded me, and **the breath came into them**, and **they lived**, and stood up upon their feet, an exceeding great army.

Isaiah, the prophet of JEHOVAH Elohim that lived before the prophet **Ezekiel**, states the same thing:

> Isaiah 2:22 KJB - Cease ye from **man, whose breath *is* in his nostrils**: for wherein is he to be accounted of?

Job, a perfect and upright man, says the same thing in his own conversation with his 'friends':

> Job 27:3 KJB - **All the while my breath *is* in me**, and **the spirit of God *is* in my nostrils**;

Moses, that great messenger of the LORD God, states such in multiple places:

> Genesis 2:7 KJB - And the LORD God **formed man *of* the dust of the ground**, and **breathed into his nostrils the breath of life**; and **man became a living soul**.
>
> Genesis 7:22 KJB - **All in whose nostrils *was* the breath of life**, of all that *was* in the dry *land,* died.

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CHAPTER 5

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USEFUL TEXTS on the state of the dead in the Bible

[sleep, slept, asleep, sleepeth, sleepest] Gen. 2:21; **Deu.** 31:16; **2 Sam.** 7:12; **1 Kin.** 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; **2 Kin.** 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; **2 Chr.** 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,23, 27:9, 28:27, 32:33, 33:20; **Job** 3:13, 7:21, 14:12; **Psa.** 13:3, 76:6; **Dan.** 12:2; **Mat.** 9:24, 27:52; **Mar.** 5:39; **Luk.** 8:52; **Jhn.** 11:11-13; **Act.** 7:60, 13:36; **1 Cor.** 15:6,18,20,51; **Eph.** 5:14; **1 Thes.** 4:13-15, 5:10; **2 Pet.** 3:4;

[awake / awaked / wake] 2 Kin. 4:31; **Job** 14:12; **Psa.** 17:15; **Isa.** 26:19; **Dan.** 12:2; **Jhn.** 11:11-13; **Eph.** 5:14; **1 Thes.** 5:10;

[grave / bed] Job 17:13; **Psa.** 139:8; **Isa.** 57:2; **Eze.** 32:25; **Luk.** 17:34;

[fathers and prophets are dead] Jhn. 6:49,58, 8:52,53; **Act.** 2:29,34, 13:36; **Heb.** 11:4,13,16,40;

[knowing nothing] Gen. 27:4, 45:28; **Rth.** 1:17; **Job** 3:17-19, 7:8-10, 14:21, 21:32; **2 Kin.** 22:20; **2 Chr.** 34:28; **Psa.** 6:5, 28:1, 31:17, 88:4,10,11, 115:17, 143:7, 146:4; **Ecc.** 9:4,5,6,10; **Isa.** 14:11, 38:18;

[reserved] 2 Pet. 2:9; **Jud.** 1:6; (see also **Mat.** 8:29 KJB);

[Jesus goes to prepare a place, so at the 2nd Advent, He will raise us and receive us] Jhn. 14:2-3;

[grave[s], sepulchre[s], tomb[s], pit[s], hell [Hb: sheol; Gr: hades; grave]] Gen. 23:6, 35:20, 37:35, 44:29,31, 50:5; **Exo.** 14:11; **Num.** 16:30, 19:16,18; **Deu.** 34:6; **Jdg.** 8:32; **1 Sam.** 2:6, 10:2; **2 Sam.** 3:32, 4:10, 17:23, 19:37, 21:14, 22:6; **1 Kin.** 2:6,9, 13:22,30,31, 14:13; **2 Kin.** 9:28, 13:21, 21:26, 22:20, 23:6,16,17,30; **2 Chr.** 16:14, 21:20, 24:25, 28:27, 32:33, 34:4,28, 35:24; **Neh.** 2:3,5, 3:16; **Job** 3:17-19,22, 5:26, 7:8-10, 10:19, 11:8, 14:12-14,21, 17:1,13,16, 21:13,23-32, 24:19, 26:6, 30:24, 33:22; **Psa.** 5:9, 6:5, 18:5, 28:1, 30:3, 31:17, 35:7, 49:14,15, 55:15, 86:13, 88:3,4,5-12, 89:48, 94:13, 115:17, 116:3, 139:8, 141:7, 143:7; **Pro.** 1:12, 5:5, 7:27, 9:18, 15:11,24, 23:14, 27:20, 30:16; **Ecc.** 6:6, 9:10; **Son.** 8:6; **Isa.** 5:14, 14:9,11,15,19, 22:16, 28:15,18, 38:10,18, 53:9, 57:9, 65:4; **Jer.** 5:16, 8:1, 26:23, 20:17; **Eze.** 26:20, 31:15-17, 32:18,21-27, 37:12,13, 39:11; **Hos.** 13:14; **Amo.** 9:2; **Jon.** 2:2 **[<- figurative, typological]**; **Nah.** 1:14; **Hab.** 2:5; **Mat.** 8:8, 11:23, 23:27,29, 27:52,53,60,61,64,66, 28:8; **Mar.** 5:2,3,5, 6:29, 15:46, 16:2,3,5,8; **Luk.** 8:27, 10:15, 11:47,48, 23:53,55, 24:1,2,9,12,22,24; **Jhn.** 5:28, 11:31,38, 12:17, 19:41,42, 20:1-4,6,8,11; **Act.** 2:29,34, 7:16, 13:29,36; **Rom.** 3:13; **1 Cor.** 15:55; **Rev.** 1:18, 11:9, 20:13,14;

[all that breathed died, no breath, breath nostrils] Gen. 2:7, 7:22; **Jos.** 10:40; **1 Kin.** 15:29, 17:17; **Job** 27:3; **Isa.** 2:22; **Jer.** 10:14, 51:17; **Lam.** 4:20; **Eze.** 37:8; **Hab.** 2:19;

[the ghost, last breath] Gen. 25:8,17, 35:29, 49:33; **Job** 3:11, 10:18, 11:20, 13:19, 14:10; **Jer.** 15:9; **Lam.** 1:19; **Mat.** 27:50; **Mar.** 15:37,39; **Luk.** 23:46; **Jhn.** 19:30; **Act.** 5:5,6,9,10, 12:23;

[slept with his fathers, sleep with] Deu. 31:16; **2 Sam.** 7:12; **1 Kin.** 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; **2 Kin.** 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; **2 Chr.** 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,3, 27:9, 28:27, 32:33, 33:20; **Act.** 13:36;

[gathered unto, laid unto] Gen. 25:17, 35:29, 49:29,33; **Num.** 20:24,26, 27:13, 31:2; **Deu.** 32:40; **Jdg.** 2:10; **Act.** 13:36;

[no life without God / Jesus] Jhn. 6:53;

[no blood, no life] Lev. 17:14;

[life is the opposite of death] Gen. 43:8; **Deu.** 33:6; **Pro.** 12:28; **Php.** 1:21;

[life can be laid down] Jhn. 15:13;

[murderers do <u>not</u> have eternal life abiding in them] 1 Jhn. 3:15;

[2nd-3rd Advent / Coming in Power and Glory] Zec. 14:1-7; **Dan.** 2:35,44,45, 7:14,22,27, 8:25, 12:1-3; **Mat.** 19:28, 24:30, 25:31; **Mar.** 13:26; **Luk.** 21:27; **1 Cor.** 15:43; **2 Thes.** 1:9;

[special resurrection] Dan. 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13;

[Righteous (NT) (<u>beginning</u> 1000 years)] 1 Sam. 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6 KJB

[Timing of the First Great Resurrection at the 2nd Advent of Jesus] Col. 3:3-4; **1 Thes.** 4:13-18; **Heb.** 11:40;

> 1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain **<u>unto the coming of the Lord</u>** shall **<u>not prevent them which are asleep</u>**.
>
> 1 Thessalonians 4:16 KJB - For **<u>the Lord himself shall descend from heaven</u>** with a shout, with the voice of the archangel, and with the trump of God: and **<u>the dead in Christ shall rise first</u>**:
>
> 1 Thessalonians 4:17 KJB - **<u>Then</u>** we which are alive *and* remain shall be caught up **<u>together with them</u>** in the clouds, to meet the Lord in the air: **<u>and</u>** **<u>so shall we ever be with the Lord</u>**. (Compare with **2 Cor.** 5:8 KJB, "... to **<u>be present with the Lord</u>**".)
>
> Colossians 3:3 KJB - For ye are dead, and your life is hid with Christ in God.
>
> Colossians 3:4 KJB - **<u>When Christ</u>**, *who is* our life, **<u>shall appear</u>**, **<u>then</u>** **<u>shall ye also appear with him in glory</u>**.
>
> Hebrews 11:40 KJB - God having provided some better thing for us, that **<u>they without us should not be made perfect</u>**.

[[second great] resurrection [of the wicked, unjust, damnation, at the end / close of the 1000 years, when Christ Jesus and all of the Saints [then immortal] descend to Earth in New Jerusalem upon the Mount of Olives, and the Great White Throne Judgment takes place; Zec. 14; Rev. 20]] Jhn. 5:29b; **Act.** 17:31, 24:15b; **Rev.** 20:5a;

[resurrection of unjust / damnation takes place on earth] Rev. 20:5,7-15;

[2nd death - annihilation] Exo. 32:32,33; **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2,28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4,20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 5:22,29,30, 10:28, 18:9, 23:15,33; **Mar.** 9:43,45,47; **Luk.** 12:5; **Jhn.** 3:16; **Rom.** 6:23; **2 Thes.** 1:9; **Heb.** 6:8; **Jam.** 1:15, 3:6; **2 Pet.** 3:10; **Rev.** 2:11, 20:6,9,14, 21:8;

[the serpent / devil / satan / dragon said, "Ye shall not surely die ..."] Gen. 3:4; and

[God said "Ye shall surely die ..."] Gen. 2:17, 27:4; **Pro.** 19:16; **Eze.** 3:19, 18:4,20, 33:9; **Jam.** 5:20; **Rev.** 16:3; and

[God strictly warned and forbade necromancy, communication with the 'dead', even spiritually, 'old man of sin'] Exo. 22:18; **Deu.** 18:9-12; **Isa.** 8:19; **Luk.** 24:5;

[Episode of Saul and the woman of Endor] 1 Sam. 28:7-25, 31:1-12; **2 Sam.** 1:1-24; **1 Chr.** 10:1-13;

[Jesus is the resurrection and the life] Jhn. 11:25;

[man is mortal, mortality] Gen. 2:17; **Job** 4:17; **Rom.** 6:12, 8:11; **1 Cor.** 15:53,54; **2 Cor.** 4:11, 5:4;

[dust, clay] Gen. 1:24,25, 2:7,19, 3:14,19, 18:27; **Job** 4:19, 7:21, 10:9, 13:12, 17:16, 20:11, 21:26, 30:19, 33:6, 34:15, 40:13; **Psa.** 22:15,29, 30:9, 103:14, 104:29; **Ecc.** 3:20, 12:7; **Isa.** 26:19, 29:16, 41:25, 45:9, 64:8; **Jer.** 18:4,6; **Lam.** 4:2; **Dan.** 12:2; **Mal.** 4:3; **Jhn.** 9:6,11,14,15; **Rom.** 9:21; **2 Cor.** 4:7; **2 Pet.** 2:6;

[God alone is inherently immortal] 1 Tim. 1:17, 6:14-16;

[God alone has inherent unborrowed life, original, eternal] Jhn. 1:4;

[mankind is created as "dust" + "breath of life" of God, neither of which we own, and is no different in that respect than the beasts, thus in the first death; returning to dust which we are, "breath of life" of God returns to God, for it is His, not ours] Gen. 2:7, 6:17; **Job** 34:14,15; **Psa.** 104:29; **Ecc.** 8:8, 12:7; **Act.** 17:25;

[Jesus, Himself says that the first death = "sleepeth"] Mat. 9:24; **Mar.** 5:39; **Luk.** 8:52; **Jhn.** 11:11;

[God raises the dead] Jhn. 2:19, 6:39,44,54; **Act.** 26:8; **1 Cor.** 6:14; **2 Cor.** 4:14; **Heb.** 11:19;

Immortal Soul / Spirit theology is **very** dangerous spiritual Necromancy, and assaults the Everlasting Gospel, for (natural to spiritual) if men who die, yet live somehow, then the old man of sin, does **not** ever really die either, but is immortalized by the wicked spiritualistic theology of the devil, "**Ye shall not surely die**." The Bible, however, is clear:

> Isaiah 22:14 KJB - And it was revealed in mine ears by the LORD of hosts, **Surely this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.

Jesus showed, even at Calvary (**Luk.** 23:33 KJB), Golgotha (**Mat.** 27:33; **Mar.** 15:22; **Jhn.** 19:17 KJB), the very "place of the skull" (that which houses the mind / heart / spirit / intelligence)

> Psalms 48:14 KJB - For this God *is* our God for ever and ever: **he will be our guide *even* unto death**. (See **Rom.** 6:3-5,23; **Php.** 2:8 KJB.)

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CHAPTER 6

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Resurrections in the Bible

Resurrections in the Bible are **not** a re-union of an immortal ghastly man-shade (spiritualism) coming down from Heaven, or up from 'Hell', with a physical body. It is a calling forth from the grave.

TRANSLATIONS (OT):

Enoch (OT) - **Gen.** 5:24; **Heb.** 11:5 KJB

Elijah (OT) - **2 Kin.** 2:1-12 KJB

TRANSLATIONS (NT):

Final Harvest (NT) - **1 Thes.** 4:15,17 KJB

RESURRECTIONS (OT)

Moses (OT) - **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **Jhn.** 11:25-26; **Rom.** 5:14; **2 Pet.** 1:16; **Jud.** 1:9 KJB

Widow's Son (OT) - **1 Kin.** 17:17-24; **Heb.** 11:35 KJB

Shunamite's Son (OT) - **1 Kin.** 17:17-24; **Heb.** 11:35 KJB

man & Elisha's bones (OT) - **2 Kin.** 13:20-21 KJB

Valley of Dry Bones (OT) - **Eze.** 37:1-14 KJB (natural & spiritual applications)

RESURRECTIONS (NT)

Widow of Nain's Son (NT) - **Luk.** 7:11-17; **Heb.** 11:35 KJB

Jairus' Daughter (NT) - **Mat.** 9:18,19,23-26; **Mar.** 5:22-24,35-43; **Luk.** 8:41-42,49-56; **Heb.** 11:35 KJB

Lazarus (NT) - **Jhn.** 11:1-47; **Heb.** 11:35 KJB

Jesus (NT) - **Eternal Heavenly Trio (JEHOVAH Elohiym) Col.** 2:12; **1 Pet.** 1:21; **1 Cor.** 6:14; **Act.** 2:24, 3:15, 13:33; **Heb.** 13:20;

(The Father) Act. 4:10; **Eph.** 1:20; **Rom.** 6:4; **Gal.** 1:1; **1 Thes.** 1:10;

(The Son) Jhn. 2:19, 10:18;

(The Holy Ghost) Rom. 8:11; **1 Pet.** 3:18; See also: **Mat.** 28:1-20; **Mar.** 16:1-20; **Luk.** 24:1-53; **Jhn.** 20:1-31; **1 Cor.** 15:20,23 KJB

Firstfruits (NT) - **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); compare **Psa.** 68:18 to **Eph.** 4:8-10; & **Lev.** 23:9-14; 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Victory Train into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. See also **Acts 1**.

Tabitha / Dorcas (NT) - **Act.** 9:36-42 KJB

Eutychus (NT) - **Act.** 20:9-12 KJB

Special Harvest (some righteous, some wicked, just before Jesus comes, to see Him coming) (NT) - **Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13 KJB

> **The special resurrection** (**Dan.** 12:2 KJB), will raise those faithful ones who died in the 3rd angel's message (**Rev.** 14:9-13 KJB), and will be alive to see Jesus coming in the clouds of power and glory, & will see the great First Resurrection of all the righteous from Abel unto those who died before the end of 2,300 (**Dan.** 8:13-14,26 KJB) & 1,335 (**Dan.** 12:12 KJB).

Righteous (only) (NT) (**beginning** 1000 years) - **1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6 KJB

Finally Impenitent (only) (NT) (**ending** 1000 years) - **Isa.** 24:22; **Jhn.** 5:29b; **Act.** 24:15b; **Rev.** 20:5a,8-9 KJB

SPECIAL CASES

The Two Witnesses (NT) (**not actually persons**; The Law & the Testimony) - **Act.** 10:43; **Rom.** 3:21; **Deu.** 31:26; **Mat.** 24:14;

> **"Moses"** – **Exo.** 4:9, 7:19,21, 9:14; **Deu.** 11:17;
>
> **"Elijah"** – **1 Kin.** 8:35; **2 Chr.** 6:26, 7:13 (see also **1 Kin.** 17:1,14-15, 8:1,41,44-45), see also **Luk.** 4:25; **Jam.** 5:17; tie to
>
> **"truth fallen in the street"** – **Isa.** 59:14 (**"street"**, **Neh.** 8:1,3; **Job** 29:7; **Dan.** 9:25; **"truth"**, **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 15:26, 16:13; **1 Jhn.** 5:6; **Deu.** 32:4); tie to **"light"**, **"candlestick"** – **Psa.** 119:105; **Isa.** 8:20; **2 Pet.** 1:19; tie to **"the word of the LORD"**, **"my spirit"** – **Zec.** 4:6; see also **Rev.** 1:2,9, 6:9, 12;17, 20:4; **Deu.** 4:2; **Rev.** 14:7,12; **Exo.** 20:11; **Isa.** 1:10; **2 Kin.** 17:13; **Psa.** 19:7, 78:5; **Pro.** 29:18; **Isa.** 8:16,20; **Lam.** 2:9; **Eze.** 7:26; **Mat.** 22:40; **Rom.** 3:21; **Rev.** 1:10) – **Rev.** 11:3-12 KJB

Paul (**not resurrected**) (NT) - **Act.** 14:19-20; **2 Cor.** 11:25, 12:1-7 KJB, **"supposing he had been dead"**

Beast / Kingdom-Antichrist - **Dan.** 11:40; **Rev.** 13:3,12,14 KJB, **"deadly wound"**, **"healed"**

OTHER (Spiritually raised, &c.)

There are many other verses to consider - **Mat.** 8:22, 11:5; **Luk.** 7:22, 9:60; **Rom.** 11:15, 13:11; **1 Cor.** 15:34; **2 Cor.** 1:9, 5:14; **Eph.** 2:1,5, 5:14; **Col.** 2:12,13,20, 3:1,3; **1 Tim.** 5:6; **Heb.** 6:1, 9:14; **Jam.** 2:17,26; **1 Pet.** 2:24 KJB.

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CHAPTER 7

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Aren't there some of mankind in Heaven right now?

Some, not really familiar with the subject of what the Bible teaches on the state of the dead and resurrection, would ask the question, "Aren't there some of mankind in Heaven right now? What about my deceased loved ones?" Others who are somewhat familiar with certain statements that the Bible makes, would ask, "What about Moses and Elijah? Surely, they were seen "in glory" upon the mount of Transfiguration along with a glorified Jesus, and witnessed by Peter, James and John! How does that align with soul-sleep doctrine? It cannot, can it?"

Of course, upon consideration of the texts, and their surrounding contexts, the answers to those questions, and observations, are seen to perfectly align with the doctrine of the 'sleep (of death, in the dust, grave) of the soul (person / being)'. The Bible absolutely **nowhere** teaches that upon one's death, that they immediately receive their reward (crown in Heaven or punishment in the lake of fire on earth) from Christ Jesus. The Holy Scriptures, **everywhere** teach, that upon one's respective **final** & **permanent** resurrection (**Luk.** 14:14 KJB) and / or **translation** (**1 Thes.** 4:15,17 KJB), that the rewards from Christ Jesus are given, and **not** a moment before.

So, where does that leave persons such as Moses & Elijah? Simple. They are **not** dead. They are very much **alive**, either through resurrection, glorification & translation (as Moses), or glorification & translation without seeing death (as Elijah). Those who are dead, still sleep in their respective graves, and are returning, or are returned, unto dust, until they are raised to life at the coming and call of Christ Jesus.

The only persons amongst mankind that have physically entered into Heaven are Enoch, Moses, Elijah, Jesus & Firstfruits, and that's it (for now)!

Matthew 17:3 KJB - And, behold, there appeared unto them **Moses** and **Elias** talking with him.

Mark 9:4 KJB - And there appeared unto them **Elias** with **Moses**: and they were talking with Jesus.

Luke 9:30 KJB - And, behold, there talked with him **two men**, which were **Moses** and **Elias**:

Luke 9:31 KJB - **Who appeared in glory**, and spake of his decease which he should accomplish at Jerusalem.

Moses died in the OT texts for his transgression, and the LORD God buried him Himself (**Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB):

Deuteronomy 34:5 KJB - So **Moses** the servant of the LORD **died** there in the land of Moab, according to the word of **the LORD**.

Deuteronomy 34:6 KJB - And **he** buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

The very LORD (JEHOVAH Jr., Jesus JEHOVAH, JEHOVAH Emmanuel) who buried Moses, was the very Person who came on behalf of His LORD's, the Father's, will (Who is like unto God?, the highest Messenger; **Jud.** 1:9 KJB), and after so many days (probably 3), resurrected him permanently (**Rom.** 5:14 KJB), glorified him and then translated him back to Heaven (3rd) with Himself.

> Jude 1:9 KJB - Yet **Michael the archangel**, when **contending with the devil** he disputed **about the body of Moses**, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

> Romans 5:14 KJB - Nevertheless **death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

The very first person to be broken permanently from the icy grip and power of death (**Heb.** 2:14 KJB), and ransomed from the grave eternally, is Moses. This is why **Romans** 5:14 KJB can say that death "reigned from Adam to Moses". This was done in the promise that Jesus would be "the firstborn from the dead" (**Col.** 1:18 KJB), which does **not** mean that Jesus would be the first to rise from the dead (first resurrected), but that all that are raised to Eternal Life, as Moses and everyone else, are raised in Him (Christ Jesus; **Isa.** 26:19 KJB), who is the chiefest having "the preeminence" (**Col.** 1:18 KJB) over all ("firstborn"; "I am the resurrection and the life"; **Jhn.** 11:25 KJB) of those who would be victorious over the grave (**Rev.** 1:18 KJB). Moses would represent, in a type, all those, who, in future at the second Advent / Coming of Jesus, will be resurrected permanently, glorified and translated (being taken back) to Heaven with Jesus in a triumphal train (**Jhn.** 14:1-4; **1 Cor.** 15:50-55; **1 Thes.** 4:13-18 KJB; & **Psa.** 24:1-10 repeats in the greater harvest, and singing thereof, from the earth!). A noted author, commenting upon these very events & texts, states in summary regarding Moses:

> **Patriarchs & Prophets; Chapter 43 - The Death of Moses (based on Deu. 31-34), by Ellen G. White; page 479.1**
>
> > "... **[page 479.1]** In consequence of sin Moses had come under the power of Satan. In his own merits he was death's lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the City of God. ..." - https://m.egwwritings.org/en/book/84.2163

In Elijah's case, he never saw (experienced) death, but was glorified, and translated alive directly, and taken back to Heaven (3rd) in one of the heavenly flying vehicles of light along with their angelic heavenly pilots (**2 Kin.** 2:11-12 KJB). He represents all those, who, at the second Advent / Coming of Jesus, will be still be alive upon the earth, and are to be glorified and translated alive (**1 Thes.** 4:15,17 KJB), since they had gotten "the victory over the beast, and over his image, and over his mark, *and* over the number of his name" (**Rev.** 15:2 KJB).

> 2 Kings 2:11 KJB - And it came to pass, as they still went on, and talked, that, behold, ***there appeared*** **a chariot of fire, and horses of fire**, and parted them both asunder; and **Elijah went up by a whirlwind into heaven**.

> 2 Kings 2:12 KJB - And Elisha saw *it,* and he cried, My father, my father, **the chariot of Israel, and the horsemen thereof**. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

All the way back in the early chapters of **Genesis**, another, long before Elijah, was also glorified & translated alive, without seeing death, and taken to heaven (3rd), and his name was Enoch (**Gen.** 5:24; **Heb.** 11:5 KJB).

The only others that also were raised to eternal life, glorified, and entered into Heaven (3rd) are Jesus, and those whom are called the "firstfruits", who were raised as Christ Jesus was resurrected.

> Matthew 27:51 KJB - And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
>
> Matthew 27:52 KJB - And **the graves were opened**; and **many bodies of the saints which slept arose**,
>
> Matthew 27:53 KJB - **And came out of the graves after his resurrection**, and **went into the holy city, and appeared unto many**.

There is nowhere mentioned in scripture who these special "firstfruits" are by name, but it may be known that they were local to the area (buried around Jerusalem), and known upon sight by those who were in the "holy city" of earthly Jerusalem. This author will put forth a speculation upon one of them (though is non-dogmatic in the least, but simply favors this thought), in that, a possibility exists that John the Baptist might have been one of them, since he was local, and known by all, and was highly favored of God, and had been cruelly put to death by a wicked king only a few short years before, and it would show God's marvelous love, grace and power in this beloved saint to show him alive before all. Whether that is the case or not, I leave with the reader to think upon and decide for themselves to accept, reject, or ponder. By simple comparison of other Bible texts, any may know who they are **not** (**Act.** 2:29,34, 13:36; **Heb.** 11:1-4 (exception of Enoch, already mentioned, therein); &c.). They are not Abraham, Isaac, Jacob, Joseph, any of Jacob's immediate children, nor David (still dead, buried and not ascended into Heaven in **Acts**), neither any of the Apostles (they had not yet died by AD 31 Calvary, nor been resurrected). There is also no specific amount (or numbering, or counting) given as to how many were raised, as only a general statement of "many ... saints" (**Mat.** 27:52 KJB) is given. So:

QUESTION: ARE THERE ANY PERSONS OF MANKIND IN HEAVEN, AT ALL?

Yes, as they were glorified & "translated" **alive** (not dead), or resurrected (made **alive**), glorified & taken up.

> **[1.] Enoch** (translated alive & glorified; **Gen.** 5:24; **Heb.** 11:5 KJB), represents walking with God,
>
> **[2.] Moses** (resurrected & glorified & translated; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB), represents those dead & to be raised to life,
>
> **[3.] Elijah** (glorified & translated alive; **2 Kin.** 2:1-12 KJB), represents those to be translated alive,
>
> **[4.] 'firstfruits'** around Jerusalem (resurrected & glorified; **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); comp. **Psa.** 68:18 to **Eph.** 4:8-10; comp. **Lev.** 23:9-14, 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Triumphal Entry into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. See also **Acts 1**.), and
>
> **[5] Jesus** (resurrected, glorified & ascended; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Rev.** 12:5, &c.).

The rest of humanity must await Christ Jesus' return, and not a moment before:

> Colossians 3:4 KJB - **When Christ**, who is our life, **shall appear**, **then shall ye also appear with him in glory**.

~

CHAPTER 8

~

A Christian has Eternal Life right now, don't they?

A common question that is raised is, "Doesn't a Christian have Eternal Life right now, though?, and doesn't that mean that they do not die, but upon their decease enter into heaven as a 'spirit'? Didn't Jesus say that, "whosoever liveth and believeth in me shall never die" (**Jhn.** 11:26 KJB)?" The questions, while well-meaning, have several confusions mixed into them. The "Eternal Life" is **not** granted into the hands of the believer the moment they believe in / on the LORD (JEHOVAH) Jesus Christ. Shocking?! Yet:

> John 10:28 KJB - And **I give unto them eternal life**; and **they shall never perish**, **neither shall any *man* pluck them out of my hand**. (Jesus gives this life, in Himself; **1 Jhn.** 5:11 KJB; and they shall never experience the 2nd death (**Mat.** 22:29-33; **Mar.** 12:24-27; **Luk.** 20:34-40; **Jhn.** 3:16, 8:51-52 KJB); and the last speaks to none being able to forcefully take them from the hand / power / authority of Jesus, but they are **always able** (as in any marriage) to leave, depart from the faith (**Deu.** 7:4, 8:19, 11:16; **Job** 21:14,17; **Jer.** 17:5,13; **Luk.** 8:13; **Jhn.** 6:66-67; **1 Tim.** 4:1; **Heb.** 6:4-8 KJB; &c.) and Christ Jesus, on their own, as **King Saul** (OT), or **Ananias & Sapphira** (NT); Adam / Eve & even Lucifer had; see **Rom.** 8:39, "any **other**". They simply leave God's hand.)
>
> John 17:2 KJB - As thou hast given him power over all flesh, that **he should give eternal life to as many as thou hast given him**.
>
> 1 John 5:11 KJB - And this is the record, that **God hath given to us eternal life**, and **this life is in his Son**.
>
> Daniel 12:2 KJB - And many of **them that sleep in the dust of the earth shall awake**, some **to everlasting life**, and some to shame *and* everlasting contempt.
>
> Ephesians 1:13 KJB - **[Jesus]** In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: **in whom also after that ye believed**, **ye were sealed with that holy Spirit of promise**,
>
> Ephesians 1:14 KJB - **Which is the earnest [a promisory note, evidence of downpayment of the future inheritance of eternal life, not the actual inheritance itself] of our inheritance until the redemption of the purchased possession**, unto the praise of his glory.
>
> John 12:25 KJB - He that loveth his life shall lose it; and he that hateth his life in this world shall keep it **unto life eternal**.

Think about this carefully. If Christ Jesus, truly had given "eternal life" into the 'hands' of the believer, upon the moment of their faith taking hold of the promise of the Father in Christ Jesus, and they sinned even once after, they will lose the eternal life (**Mat.** 16:25; **Mar.** 8:35; **Luk.** 9:24, 17:33; **Rom.** 6:23 KJB), just as Adam had at the beginning. This is why Christ Jesus holds the "eternal life" safe for all believers (who occasionally, yet are not supposed to, sin; **1 Jhn.** 2:1), in Himself, until they are resurrected, glorified and / or translated unto immortality at the second Advent / Coming, when the devil cannot any further tempt them to eternal loss.

Now, a person who staunchly adheres to Once Saved, Always Saved (a smooth pleasing doctrine of devils; **1 Tim.** 4:1 KJB), will not acknowledge these things, but this author recommends them to read this author's book, **"7th Sealed In - Once Sealed, Always Saved"**, which is the true glorious light of the Biblical doctrine which will do them no harm, as opposed to the false dynamite they are currently holding, which only ends in a bright flash, injury and sudden, but never-ending, darkness.

The Bible is so clear upon this point, that it is truly a marvelous wonder, how so many are deceived upon it, and yet that is exactly what the Bible says would be (**2 Thes.** 2:10-11; **1 Tim.** 4:1-2; **2 Tim.** 3:11; **Rev.** 12:9 KJB, but only those who keep God's commandments (**Exo.** 20:1-17, 20:6; **Jhn.** 14:15; **Rev.** 14:6-7,12 KJB, having the love of the truth (**Deu.** 32:4; **Isa.** 25:1; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB), will not be deceived).

Matthew 25:46 KJB - And these shall go away into everlasting punishment: but **the righteous into life eternal**.

Mark 10:30 KJB - But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and **in the world to come eternal life**.

John 4:36 KJB - And he that reapeth receiveth wages, and **gathereth fruit unto life eternal**: that both he that soweth and he that reapeth may **rejoice together**.

John 5:39 KJB - Search the scriptures; for in them ye think ye have **eternal life**: and they are they which testify of **me**.

Romans 2:7 KJB - To them who **by patient continuance in** well doing **seek for** glory and honour and **immortality, eternal life**:

Romans 6:23 KJB - For the wages of sin *is* death; but the gift of God *is* **eternal life through Jesus Christ our Lord**.

1 Timothy 6:12 KJB - Fight the good fight **of faith**, **lay hold on eternal life**, whereunto thou art also **called**, and hast professed a good profession before many witnesses.

1 Timothy 6:19 KJB - Laying up in store for themselves a good foundation against **the time to come**, that **they may lay hold on eternal life**.

Titus 1:2 KJB - **In hope of eternal life**, which God, that cannot lie, **promised** before the world began;

Titus 3:7 KJB - That being justified by his grace, we should be made heirs according **to the hope of eternal life**.

1 John 2:25 KJB - And this is the promise that **he hath promised us**, *even* **eternal life**.

Jude 1:21 KJB - Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ **unto eternal life**.

This means, that all of the texts of scripture which say that the believers "have **eternal life**" (**1 Jhn.** 5:13 KJB, &c.), right now, are referring to their abiding faith in **Christ Jesus**, as He (who is Eternal Life; **Jhn.** 5:39; **1 Jhn.** 1:2 KJB) abides in them by faith by the Holy Ghost by the words / promises of God in scripture. So as long as they have Christ Jesus by faith, they will not perish in the second death (**Jhn.** 5:24 KJB), even if they succumb to the first death, and fall asleep and be placed into the grave, and return to dust until their resurrection. They have the down payment (earnest) of **the promise of** the true and full inheritance of eternal life **to come at** the second Advent / Coming, with them, by the Holy Ghost, the Representative of Jesus. They have the seed (Christ Jesus; **Gal.** 3:16) planted in them (**Rom.** 6:4-5; **1 Cor.** 15:35-49 KJB). This is why the believers are to have root in them and not to let go of God, but continue abiding in Him by "the faith of Jesus" (**Rev.** 14:12 KJB), and not depart, or grieve away the Holy Spirit of God, as Saul and / or Ananias & Sapphira, and so many others had. For instance:

For King Saul, Read: **1 Sam.** 10:1-13, 15:1-31, 16:1-15; **2 Sam.** 7:15; **1 Chr.** 10:13 KJB.

Saul was "turned into another man" (**1 Sam.** 10:6 KJB) and God had given him "another heart" (**1 Sam.** 10:9 KJB), and it was the LORD (JEHOVAH) that "anoint[ed]" (**1 Sam.** 10:1, 15:1 KJB) him, and "set [him] up" (**1 Sam.** 15:11 KJB) and the "Spirit of God came upon him" (**1 Sam.** 10:10 KJB) and he "prophesied" (**1 Sam.** 10:10 KJB) among the prophets, for "God was with [him]" (**1 Sam.** 10:7 KJB), and the one who "sent [him]" (**1 Sam.** 15:18 KJB), for at this time, he "was little in [his] own sight" (**1 Sam.** 15:17 KJB), for "the LORD looketh upon the heart" (**1 Sam.** 16:7 KJB) even of Saul, for Saul knew the name of the "LORD" [JEHOVAH] (**1 Sam.** 15:13 KJB) and "worshiped" (**1 Sam.** 15:31 KJB) God.

However, though Saul for a while was "another man", having "another heart", and the "Spirit of God", being at that time and for awhile "little in [his] own sight" (**1 Sam.** 15:17 KJB), he did not continue to follow and obey the voice of the LORD and keep his Law and so "he is turned back from following [God], and hath not performed [The LORD's] commandments" (**1 Sam.** 15:11 KJB), grieved away the Holy Ghost, and committed the unpardonable sin, and "the Spirit of the LORD departed from Saul" (**1 Sam.** 16:14 KJB), and later because he refused to turn back (repent) to the LORD, "Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it" (**1 Chr.** 10:13 KJB).

For Ananias & Sapphira, Read: **Acts** 4:23-37, 5:1-11 KJB.

Both (Ananias & Sapphira) were "believers" among the "multitude", and they had at one point "one heart" with them all, but then they allowed the temptation of satan, being the love of money, to spring up in them, as a root of evil, and it cost them all. They are eternally lost, though they had once known Jesus Christ, and the indwelling of the Holy Ghost (**Heb.** 6:4-8 KJB, "**once** enlighten**ed,**" "have tast**ed** of the **heavenly** gift," "**were made partakers of** the Holy Ghost," "have tast**ed** of the good word of God," "and the powers **of the world to come**," "**fall away**," and so became impossible "to renew them **again** unto repentance," "seeing they crucify to themselves the Son of God **afresh**"; though Once Saved, Always Saved advocates fall all over themselves, as King Saul did, and lie to the Holy Ghost, as Ananias & Sapphira did, denying the very words in these texts, and so "wrest" them, to explain them by their own private definitions (even going so far as to redefine "tasted"; even though scripture is clear, **Job** 12:11; **Psa.** 34:8; **Mat.** 16:28; **Mar.** 9:1; **Luk.** 9:27, 14:24; **Jhn.** 8:52; **1 Pet.** 2:3; **Heb.** 2:9 KJB), to their **own** destruction; **Psa.** 56:5; **2 Pet.** 3:16 KJB), along with pentecostal power. They lied to the Holy Ghost, which they had been partakers of with the multitude, under pentecostal power, thus lied to God in His very presence. They grieved away the Holy Spirit, and are lost. Thou shalt not bear false witness against thy neighbour [near brother] (**Exo.** 20:16 KJB).

Ananias & Sapphira were among "the **multitude of them that believed** were of **one heart** and of **one soul**" (**Act.** 4:32 KJB), and those who were "assembled together; and **they were all filled with the Holy Ghost**, and they spake the word of God with boldness" (**Act.** 4:31 KJB). They had claimed, as with all the others present, "ought of the things which he possessed was his own; but they had all things common" (**Act.** 4:32 KJB), and "and great grace was upon them all" (**Act.** 4:33 KJB). Many of the persons present, "were possessors of lands or houses sold them, and brought the prices of the things that were sold" (**Act.** 4:34 KJB) and in so doing, "laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (**Act.** 4:35 KJB). A specific example of this among the believers who acted rightly in honesty, was "Joses" (**Act.** 4:36 KJB), who, "Having land, sold it, and brought the money, and laid it at the apostles' feet." (**Act.** 4:36 KJB), and did not attempt to withhold anything, but gave all as promised (having vowed before God and all).

However, the reader is also given a contrast, of those among "them that believed" (**Act.** 4:32 KJB), once "filled with the Holy Ghost" (**Act.** 4:31 KJB), as "Joses" (**Act.** 4:36 KJB) was, and also made such a vow before "God" (**Act.** 5:4 KJB) and all, to "[sell] a possession" (**Act.** 5:1 KJB) and to "[bring] the prices of the things that were sold" (**Act.** 4:34 KJB). However, instead of being faithful in their vow they had made, "Ananias, with Sapphira his wife" (**Act.** 5:1 KJB) decided to "[keep] back part of the price" (**Act.** 5:2 KJB) and "[bring only] a certain part" (**Act.** 5:2 KJB), seeking to hide their deed from the believers, while being noted among the believers as faithful to their vow. They had allowed "satan" to "[fill their] heart to lie to the Holy Ghost, and to keep back part of the price of the land" (**Act.** 5:3 KJB), and in so doing, "not lied unto men, but unto God" (**Act.** 5:4 KJB), even having "agreed together to tempt the Spirit of the Lord" (**Act.** 5:9 KJB), and thus grieved away the Holy Ghost (Who once had filled them, and now allowed satan in to fill them in His stead). In so doing they committed the unpardonable sin against God, and died in their sin, and "gave up the ghost" (breathed their last) (**Act.** 5:5,10 KJB), and so "great fear came upon all the church" (**Act.** 5:11 KJB) and all that likewise heard it.

Peter was given information of Ananias and Sapphira's "hearts" (**Act.** 5:3,4 KJB) by the Holy Ghost (**Act.** 5:3 KJB), even the "Spirit of the Lord" (**Act.** 5:9 KJB), being "God" (**Act.** 5:4 KJB), for the Holy Ghost can share portions of His omniscience when needful. Notice, that the location of the "lie" was in their "heart[s]", which was where the Holy Ghost had been (indwelling them by faith and the words of God).

This is a lesson for "all the church" (**Act.** 5:11 KJB), in that, just because a person at one time in their life "believed" (**Act.** 4:32; **Luk.** 8:13 KJB), and was "filled with the Holy Ghost" (**Act.** 4:31 KJB), does not mean that they cannot of their own free will choose to walk away from God, lie to God, or to cease from heeding the Holy Ghost, allowing satan in to cause eternal ruin (and then their end is worse than at the first; **Mat.** 12:45; **Mar.** 14:21 KJB). Sin is very serious.

Indeed, as both examples were given (OT: Saul, **1 Sam.** 10:1-13, 15:1-31, 16:1-15; **2 Sam.** 7:15; **1 Chr.** 10:13, and NT: Ananias and Sapphira, **Acts** 4:23-37, 5:1-11 KJB), which show that a person can turn away from their salvation, and become eternally lost, not because they were forced to, or were forcefully removed from God's own authority / hand, but simply due to their own willingness to give up the free gift that was theirs. God forces no one to receive, or to keep the given gift, of His Son Christ Jesus, nor of the Holy Ghost.

John speaks about the sin unto the eternal (second) death. Not physical death. Notice the words, "I do not say that he shall pray for it" (**1 Jhn.** 5:16 KJB). Why? Because that sin which grieves away the Holy Ghost, "never hath forgiveness" (**Mar.** 3:29 KJB), which even King David knew. This was why he prayed, after his own sin with Bathsheba and the killing of Uriah, "Cast me not away from thy presence; and take not thy holy spirit from me." (**Psa.** 51:11 KJB).

David knew, by inspiration, to pray, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from **the great transgression**." (**Psa.** 19:13 KJB), which "great transgression" is the unpardonable sin.

1 John 5:16 KJB - If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is a sin unto death**: **I do not say that he shall pray for it**.

1 John 5:17 KJB - All unrighteousness is sin: and there is a sin not unto death.

Psalms 19:13 KJB - Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from **the great transgression**.

Matthew 12:31 KJB - Wherefore I say unto **you**, All manner of sin and blasphemy shall be forgiven unto **men**: **but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men**.

Matthew 12:32 KJB - And **whosoever** speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come**.

Mark 3:28 KJB - Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

Mark 3:29 KJB - But **he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation**:

Luke 12:10 KJB - And **whosoever** shall speak a word against the Son of man, it shall be forgiven him: but **unto him that blasphemeth against the Holy Ghost it shall not be forgiven**.

The sin not unto death, are those sins, which are committed before the blaspheming away of the Holy Ghost. However, Ananias & Sapphira had grieved away the Holy Ghost, by directly lying to Him, and as such, "satan" filled them in their heart instead, as was done in King Saul's own case. No one in those places prayed for them, or for their forgiveness, as the Holy Ghost already told Peter their hearts and eternal condition, and so were blotted out of the Book of Life (**Exo.** 32:32-33; **Psa.** 69:28; **Rev.** 3:5, 22:18-19 KJB, &c.). Whosoever reads, let him read those texts prayerfully. They are eternally lost, though they had once been partakers of the indwelling of the Holy Ghost, during the time of the early rains at Pentecost.

All mankind have the freedom to "turn back from following" God at any time, even after being given "another heart". Being "born again" is not the end of the journey, nor the solidifying of the character into adulthood (**Eph.** 4:15 KJB), but it is instead the beginning of a new life, and that life has decisions to make, things to believe and continue to do so, or not.

Deuterononmy 7:4 KJB - For they will **turn away** thy son **from following me**, that they may serve other gods: **so will the anger of the LORD be kindled against you, and destroy thee suddenly**.

Deuteronomy 11:16 KJB - Take heed to yourselves, **that your heart be not deceived**, and **ye turn aside**, and serve other gods, and worship them;

So, where does that leave those who die, in the LORD Jesus Christ, and those who die outside of Christ Jesus the Saviour?

Those who die in the LORD Jesus Christ (since He ever lives to die no more, they too shall live again), shall not experience the second death (utter, & total annihilation; see **Chapter 5, USEFUL TEXTS on the state of the dead in the Bible; page 24**), but simply go to their graves, and return to dust, and so "sleep" in those 'beds' in darkness, knowing nothing (**Job** 14:6-15,21; **Psa.** 146:4; **Ecc.** 9:5-6,10; **1 Thes.** 4:14-18 KJB), until their respective resurrection at the Second Advent / Coming of Jesus. They are **not** in heaven, except by having their names (characters) written / transcribed there (**Luk.** 10:20; **Heb.** 12:23 KJB, &c.) in the books of Heaven, such as the Lamb's book of Life (**Rev.** 21:27 KJB). Anyone who says, or teaches, otherwise, is amen-ing the spiritualism of the devil, from the beginning (**Gen.** 3:4 KJB).

Those who die outside of the LORD Jesus Christ (since He also died for them; **Gen.** 3:15,21; **Jhn.** 3:16; **1 Jhn.** 2:2 KJB), get a temporary reprieve, and also "sleep" until their respective resurrection, to receive punishment and execution of judgment, unto eternal damnation, and utter annihilation. They are not tormented now, or being tormented now, just as the fallen angels are not (**Mat.** 8:29; **2 Pet.** 2:4,17; **Jud.** 1:6 KJB). They simply cease their troubling, and rest (**Job** 3:17 KJB) in the grave, returning unto dust, until their final court date with God at the great White Throne judgment, and called forth to that time, place and event (though some will be specially raised to see Jesus coming first).

> Ecclesiastes 9:2 KJB - All *things come* alike to all: ***there is*** **one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean**; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.
>
> Ecclesiastes 9:5 KJB - For **the living know that they shall die**: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.
>
> Ecclesiastes 9:6 KJB - **Also their love, and their hatred, and their envy, is now perished**; neither have they any more a portion for ever in any *thing* that is done under the sun.
>
> Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; **for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest**.
>
> Job 14:21 KJB - His sons come to honour, and **he knoweth *it* not**; and they are brought low, but **he perceiveth *it* not of them**.
>
> Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

In the first death, the brain ceases to function, the spirit of intellect is flickered out like a light going out into darkness, and the heart pump, which once throbbed with the beating of that once vibrant rhythm, luv-luv (love God, love man), fades into the quiet slumber of peaceful, tranquil, somber rest, even as the once noble form of the body begins to decay into formless dust, and there is no breath of air left in the corpse of the person that was once alive, moving and loved. The precious vessel is broken & empty. The righteous receive their recompense & reward (**Luk.** 14:14 KJB) at the Second Advent / Coming, **not** before:

> Ecclesiastes 12:6 KJB - Or ever **the silver cord be loosed**, or **the golden bowl be broken**, or **the pitcher be broken at the fountain**, or **the wheel broken at the cistern**.
>
> 2 Timothy 4:8 KJB - **Henceforth** there is **laid up for me** **a crown of righteousness**, **which the Lord, the righteous judge**, **shall give me at that day**: and not to me only, but **unto all them also that love his appearing**.

~

CHAPTER 9

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What about Rachel's "soul" (Gen. 35:18 KJB)?

Even after the evidence presented from the scripture in regards "soul" & "spirit", some will attempt to justify the erroneous doctrine of 'immortal soul / spirit' theology, and ask, "What about Rachel's 'soul'" (**Gen.** 35:18 KJB)? Here is the immediate context, and notice the Bible's explicit words:

Genesis 35:16 KJB - And they journeyed from Bethel; and there was but a little way to come to Ephrath: and **Rachel travailed**, and **she had hard labour**.

Genesis 35:17 KJB - And it came to pass, when **she was in hard labour**, that the midwife said unto her, Fear not; thou shalt have this son also.

Genesis 35:18 KJB - And it came to pass, as **her soul was in departing**, (**for she died**) that **she called his name Benoni**: but his father called him **Benjamin**.

(Rachel, **H7354**, "רחל", "rächël", same as **H7353**, "רָחֵל", "râchêl", meaning, "to travel, or a ewe (female sheep)", and thus as a 'ewe', she was pregnant with a 'male sheep', "Benoni / Benjamin", a type of the Messiah, Christ Jesus, who is both the "son (man) of sorrows"; **Isa.** 53:5 KJB, and "the Son of the" Father's "right hand"; **Psa.** 16:8, 110:1, 118:16; **Mat.** 22:44, 26:64; **Mar.** 12:36, 14:62, 16:19; **Luk.** 20:42, 22:69; **Act.** 2:25,33-34, 5:31, 7:55-56; **Rom.** 8:34; **Eph.** 1:20; **Col.** 3:1; **Heb.** 1:3,13, 8:1, 10:12, 12:2; **1 Pet.** 3:22 KJB.)

(Benoni, **H1126**, "בן אוני", "Ben-ôniy", from **H1121**, "בֵּן", "bên", & **H205**, "אָוֶן", "'âven"; meaning, "son of my sorrow / pain / suffering / affliction".)

(Benjamin, **H1144**, "בנימין", "binyâmîyn", from **H1121**, "בֵּן", "bên", & **H3225**, "יָמִין", "jâmîyn"; meaning "son of my right hand (side)".)

(
soul, **H5315**, "נפשׁה", "naf'shäH" (nephesh, nefesh), meaning "being, life(force), existence, mind, intelligence, living, &c.")
(departing, **H3318**, "בצאת", "B'tzët", meaning, "to go out, escape, leave, depart, &c.")

The text, in context, is clear with the definitions, even as the Bible already provided (See **Chapter 3, What is a soul according to the Bible? Can it die?; page 8**.) so that when the text says, "her soul", it refers to Rachel's very person, her whole present living existence as a creature or intelligent being. When the text says "her soul" "was in departing", the Bible even places bracketed clarity so that no one may misunderstand, so that it shows that it means "(for she died)".

In other words, as she lay struggling to deliver her second son, "Benoni / Benjamin", she was in such "hard labour" (x2) that her own life was being given in the struggle to deliver the man-child into the world. She was profusely bleeding, and by that loss of blood, her life was lost (for the life of the flesh is in the blood; **Gen.** 9:4; **Lev.** 17:11 KJB).

She, as a woman, named as an 'ewe' ("Rachel"), represents the people of God (**Jer.** 6:2; **Rev.** 12:1-2 KJB), who would struggle to bring to deliverance the promised Messiah (**Gen.** 3:15 KJB; the true Son of the right hand of the Father, Jesus Christ). Much "blood of bulls and of goats" (**Psa.** 50:3; **Heb.** 9:13, 10:4 KJB) would be shed by the 'woman', and it would only ever bring death, until she was 'delivered' (**1 Tim.** 2:15 KJB) of the Messiah (the man-child; **Rev.** 12:5 KJB). The 'woman' would pass away, but the man-child would bring a new and everlasing hope and joy. Salvation.

Genesis 35:19 KJB - And **Rachel** **died**, and **was buried** **in the way to Ephrath, which *is* Bethlehem**.

Notice, where she dies at, "in the way to Ephrath, which *is* Bethlehem."

(Ephrath, **H672**, "אפרתה", "ef'rätäh", from **H6509**, "פָּרָה", " pârâh", meaning "to bear fruit, be fruitful", even as Rachel bare Benjamin, and the 'woman' bare the Messiah, the Son of the right hand of the Father.)

(Bethlehem, **H1008**, "מבית אל", "miBëyt ël", from **H1004**, "בַּיִת", "bayith' & **H410**, "אֵל", "'êl" meaning "the house of God"; of which the Messiah is the living Temple, or House of the LORD (His Father); **Mat.** 12:6; **Jhn.** 2:19-21; **Rev.** 21:22 KJB.)

This should bring to mind the texts of **Rth.** 4:11; **Mic.** 5:2; **Mat.** 2:5-6; **Jhn.** 7:42 KJB:

> Ruth 4:11 KJB - And all the people that *were* in the gate, and the elders, said, *We are* witnesses. **The LORD make the woman that is come into thine house like Rachel** and like Leah, which two **did build the house of Israel**: and **do thou worthily in Ephratah**, and **be famous in Bethlehem**:
>
> Micah 5:2 KJB - But thou, **Bethlehem Ephratah**, *though* thou be little among the thousands of Judah, ***yet* out of thee shall he come forth unto me *that is* to be ruler in Israel**; **whose goings forth *have been* from of old, from everlasting**.
>
> Matthew 2:5 KJB - And they said unto him, **In Bethlehem** of Judaea: for thus it is written by the prophet,
>
> Matthew 2:6 KJB - And **thou Bethlehem**, *in* the land of Juda, art not the least among the princes of Juda: **for out of thee shall come a Governor, that shall rule my people Israel**.
>
> John 7:42 KJB - Hath not the scripture said, That **Christ cometh** of the seed of David, and **out of the town of Bethlehem**, where David was?

The text is so very clear that Rachel did **not** go on and continue **living** in some immortal-man-shade existence (as 'immortal soul / spirit' theology teaches). She "died" (because she, herself, was very "mortal"; **Job** 4:17 KJB). She was "buried" (and not merely her 'body', but, her "bones ... shall lie down with [her] in the dust."; **Job** 20:11 KJB). They all lamented over her in losing her. It is truly amazing to see God's word say that someone is to "surely die" (**Gen.** 2:17 KJB), and yet still also have those who claim to believe God's words, then substitute the words of the serpent in their definition, "... **not** surely die." (**Gen.** 3:4 KJB). They make the words "death," "die," "buried," "grave," "dust" somehow mean to 'live'.

Genesis 35:20 KJB - And Jacob set a pillar upon **her grave**: that *is* the pillar of **Rachel's grave** unto this day.

Genesis 48:7 KJB - And as for me, when I came from Padan, **Rachel died** by me **in the land of Canaan in the way**, when yet *there was* but a little way to come unto Ephrath: and **I buried her there in the way of Ephrath; the same *is* Bethlehem**.

1 Samuel 10:2 KJB - When thou art departed from me to day, then thou shalt find two men by **Rachel's sepulchre in the border of Benjamin at Zelzah**; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Therefore, in **Gen.** 35:18 KJB, the use of the word "soul" (as her [Rachel's] soul was in departing) means that her "life," "being," "living existence," "life force" was diminishing (by loss of blood in the "hard (difficult) labour (birthing process)"), and getting weaker until she at last expired, and died, so that her last breath left her body in naming the child, "Benoni" (son of my sorrow / pain / suffering, &c.). She did not continue to live but "she [Rachel] died", and was "buried" in a "grave", or a "sepulchre", and a "pillar" was placed upon it. There she presently lays, dead. She, having returned to dust, is still sleeping in the grave, awaiting her resurrection by her Saviour - Jesus Christ.

The phrase in **Gen.** 35:18 KJB does **not** teach that some 'immortal essence' of herself left her body and floated away up into heaven (which is even contrary to those who teach a 'strange doctrine' regarding "Abraham's bosom"; **Luk.** 16:22-23 KJB). She was instead buried in a "grave", in the earth, even at a specific (typological prophetic) location, "Bethlehem Ephratah". The very next parenthetic statement which follows, "her soul was in departing," is clear, "(for she died)", and was "buried". She was also greatly mourned. In other simple words, her life departed from her, and they later buried her:

Ecclesiastes 8:8 KJB - **There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death**: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

Rachel (like so many others in the scripture), who died in the loving service of God, was buried, and returned to her dust from which she was made, and awaits her calling forth and resurrection in the Second Advent / Coming of Jesus Christ, who will deliver her from the bonds of the first death, which is likened only to a temporary sleeping in a bed (**Job** 17:13 KJB). Two other texts are sometimes included to attempt to justify 'immortal soul / spirit' theology:

Jeremiah 31:15 KJB - Thus saith the LORD; **A voice was heard in Ramah**, lamentation, *and* bitter weeping; **Rahel weeping for her children refused to be comforted for her children, because they *were* not**.

Matthew 2:18 KJB - **In Rama was there a voice heard**, lamentation, and weeping, and great mourning, **Rachel weeping *for* her children, and would not be comforted, because they are not**.

They refer not to Rachel's person (as if she was alive in heaven mourning, and weeping; **Job** 14:21 KJB), but rather to her descendants through Joseph & Benjamin.

Job 14:21 KJB - His **sons** come to honour, and he knoweth *it* not; **and they are brought low**, **but he perceiveth *it* not of them**.

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CHAPTER 10

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What about the widow of Zarephath's son's soul (1 Kin. 7:21-22 KJB)?

Even after the evidence presented from the scripture in regards Rachel's "soul" (**Chapter 9, What about Rachel's "soul" (Gen. 35:18 KJB)?; pages 36-38**) and on the definition of "soul" & "spirit" (**Chapters 3-4; pages 5-21**), some will attempt to justify the erroneous doctrine of 'immortal soul / spirit' theology, and ask, "What about the widow of Zarephath's son's 'soul'" (**1 Kin.** 7:21-22 KJB)? Here is the immediate context, and notice the Bible's explicit words (again):

1 Kings 17:17 KJB - And it came to pass after these things, *that* **the son of the woman**, the mistress of the house, **fell sick**; and **his sickness was so sore**, **that there was no breath left in him**.

(no "breath", **H5397**, "בו נשמה", "n'shämäh"; from **H5395**, "נָשַׁם", "nâsham", meaning "puff, wind, vital breath, spiration, breathing, spirit, soul (as in intelligence, thinking, the mind / heart)".)

The child was so sick that he stopped breathing, and died.

1 Kings 17:18 KJB - And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and **to slay my son**?

The woman is not thinking her child is in heaven somewhere, or had floated away to some ethereal ephemeral existence, but rather that he was slain from his illness, and lay dead before her.

("slay", **H4191**, "ולהמית", "ûl'hämiyt", meaning "to die, kill, be dead, death, no life, &c.")

1 Kings 17:19 KJB - And he said unto her, Give me thy son. And he **took him** out of her bosom, and **carried him up into a loft**, where he abode, and **laid him upon his own bed**.

1 Kings 17:20 KJB - And he cried unto the LORD, and said, O LORD my God, hast thou also brought **evil** upon the widow with whom I sojourn, **by slaying her son**?

("evil", **H7489**, "הרעות", "hárëôtä", meaning "to spoil (breaking to pieces), good for nothing, bad, evil, harm, injury, &c.")

Death is **never** a friend, but always an enemy (**1 Cor.** 15:26 KJB). Death does not mean life. It means the cessation of life, whether spiritual, physical, or both.

1 Corinthians 15:26 KJB - The last **enemy *that* shall be destroyed** *is* **death**.

("slaying", **H4191**, "להמית", "l'hämiyt", meaning "to die, kill, be dead, death, no life, &c.")

1 Kings 17:21 KJB - And **he stretched himself upon** **the child** **three times**, and cried unto the LORD, and said, O LORD my God, I pray thee, **let this child's soul** **come into him** **again**.

("soul", **H5315**, "נפשׁ", "nefesh", meaning "life, breathing existence, being, &c.")

1 Kings 17:22 KJB - And the LORD heard the voice of Elijah; and **the soul of the child** **came into him** **again**, and **he revived**.

("soul", **H5315**, "נפשׁ", "nefesh", meaning "life, breathing existence, being, &c.")

("revived", **H2421**, "ויחי", "waYechiy", meaning, "to live (& again), bring to life, life, live, quicken, revive, bring back from death, &c.")

In other words, the child's vitality of life came back from death (inactivity, by act of God's mercies), and he began to breath again (air was restored to the lungs, oxygen to the blood, and brain, &c.), and so was once again a rational thinking intelligent moving being / creature.

1 Kings 17:23 KJB - And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, **thy son liveth**.

("liveth", **H2416**, "חי", "chay", from **H2421**, "חָיָה", "châyâh", meaning "to be alive, filled with strength of vitality / vigour, quick, living".)

The language shows that the son was not alive in death, but was truly dead (in the first death), and was only brought back from death by special mercies of God's grace in a resurrection.

1 Kings 17:24 KJB - And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

Therefore, in **1 Kin.** 17:21-22 KJB, the use of the word "soul" (as the "child's soul was to come into him again") means that his "life," "being," "living existence," "life force" was to be restored from death (no life) by God's authority. The child had fallen "sick", and it was a very "sore" sickness (from the devil, to try to turn the woman away from the prophet Elijah), so that eventually his life diminished, and "there was no breath left in him." He, being dead, could therefore **not** praise the LORD (**Psa.** 150:6; **Isa.** 38:18 KJB).

Isaiah 38:18 KJB - For **the grave cannot praise thee**, **death can *not* celebrate thee**: **they that go down into the pit cannot hope for thy truth**.

The phrases in **1 Kin.** 17:21-22 KJB do **not** teach that some 'immortal conscious spirit essence' had left the child in death to go to heaven / limbo (which is even contrary to those who teach a strange doctrine regarding "Abraham's bosom"; **Luk.** 16:22-23 KJB), and was to be reunited with the body. The widow was in bitter anguish over the loss of the child's **life**. The breath of life of God was no longer animating the child, but once prayer was made by Elijah, God mercifully restored the breath of life to the child, so that the child's "soul", his "life", came back from **death**. God caused the child to breathe & live again.

The child's life had departed from him by the sickness, and he stopped breathing, and **died**. Through the power of God, the boy's life (soul) was restored to living, from death. It was a resurrection, not a neo-platonic restoration of 'immortal conscious spirit essence' to a 'body':

Ecclesiastes 8:8 KJB - **There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death**: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

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CHAPTER 11

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What about Saul, Samuel & the events at Endor? (1 Sam. 28:1-24 KJB)

There are many Christians (not knowing what they do), and even spiritists (occultists), which turn to the texts of **1 Sam.** 28:1-24 KJB, with the events of Saul, the witch at Endor, and the "familiar spirit", whom Saul called "Samuel", to try to prove that 'immortal soul / spirit' theology is true, and not of the devil. In so doing, they greatly "wrest" (**Psa.** 56:5; **2 Pet.** 3:16 KJB) the texts unto their own destruction. Read the texts, prayerfully, and carefully, and notice the highlighted words themselves:

1 Samuel 16:14 KJB - But **the Spirit of the LORD departed from Saul**, and **an evil spirit from the LORD troubled him**.

1 Samuel 16:15 KJB - And Saul's servants said unto him, **Behold now, an evil spirit from God troubleth thee**.

1 Samuel 28:1 KJB - And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

1 Samuel 28:2 KJB - And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

1 Samuel 28:3 KJB - Now **Samuel was dead**, and **all Israel had lamented him**, and **buried him in Ramah**, **even in his own city**. And **Saul had put away those that had familiar spirits**, **and the wizards**, **out of the land**.

1 Samuel 28:4 KJB - And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

1 Samuel 28:5 KJB - And **when Saul saw the host of the Philistines**, **he was afraid**, and **his heart greatly trembled**.

1 Samuel 28:6 KJB - And **when Saul enquired of the LORD**, **the LORD answered him not**, **neither by dreams**, **nor by Urim**, **nor by prophets**.

1 Samuel 28:7 KJB - Then **said Saul** unto his servants, **Seek me a woman that hath a familiar spirit**, **that I may go to her**, **and enquire of her**. And his servants said to him, **Behold, *there is* a woman that hath a familiar spirit at Endor**.

1 Samuel 28:8 KJB - And **Saul disguised himself**, and put on other raiment, and he went, and two men with him, **and they came to the woman by night**: and he said, **I pray thee**, **divine unto me by the familiar spirit**, and **bring me *him* up, whom I shall name unto thee**.

1 Samuel 28:9 KJB - And **the woman said** unto him, **Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land**: wherefore **then layest thou a snare for my life, to cause me to die**?

1 Samuel 28:10 KJB - And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

1 Samuel 28:11 KJB - **Then said the woman**, **Whom shall I bring up unto thee**? And **he said**, **Bring me up Samuel**.

1 Samuel 28:12 KJB - And **when the woman saw Samuel**, she cried with a loud voice: and the woman spake to Saul, saying, **Why hast thou deceived me**? **for thou *art* Saul**.

1 Samuel 28:13 KJB - And the king said unto her, Be not afraid: **for what sawest thou**? And **the woman said unto Saul**, **I saw gods ascending out of the earth**.

1 Samuel 28:14 KJB - And **he said unto her**, **What form *is* he of**? And **she said**, **An old man cometh up**; and he *is* covered with a mantle. And **Saul perceived** **that it *was* Samuel**, and **he stooped with *his* face to the ground, and bowed himself**.

1 Samuel 28:15 KJB - And **Samuel** said to Saul, **Why hast thou disquieted me, to bring me up**? And Saul answered, I am sore distressed; for the Philistines make war against me, and **God is departed from me**, **and answereth me no more**, **neither by prophets**, **nor by dreams**: **therefore I have called thee**, **that thou mayest make known unto me what I shall do**.

1 Samuel 28:16 KJB - Then said **Samuel**, **Wherefore then dost thou ask of me, seeing the LORD is departed from thee**, and **is become thine enemy**?

1 Samuel 28:17 KJB - And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

1 Samuel 28:18 KJB - Because **thou obeyedst not the voice of the LORD**, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

1 Samuel 28:19 KJB - Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and **to morrow *shalt* thou and thy sons *be* with me**: the LORD also shall deliver the host of Israel into the hand of the Philistines.

1 Samuel 28:20 KJB - Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of **Samuel**: and there was no strength in him; for **he had eaten no bread all the day, nor all the night**.

1 Samuel 28:21 KJB - And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

1 Samuel 28:22 KJB - Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

1 Samuel 28:23 KJB - But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

1 Samuel 28:24 KJB - And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it,* and did bake unleavened bread thereof:

1 Samuel 28:25 KJB - And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

2 Samuel 7:15 KJB - But **my mercy** shall not **depart away from him**, **as I took *it* from Saul**, whom I put away before thee.

1 Chronicles 10:13 KJB - So **Saul died for his transgression which he committed against the LORD**, ***even* against the word of the LORD**, which he kept not, and **also for asking *counsel* of *one that had* a familiar spirit, to enquire *of it***;

1 Chronicles 10:14 KJB - **And enquired not of the LORD**: **therefore he slew him**, and turned the kingdom unto David the son of Jesse.

Now, that the texts are given in their proper context, and highlighted, so that the more important words are brought to the attention, let a question be asked.

QUESTION: DIDN'T KING SAUL SPEAK WITH THE DECEASED PROPHET "SAMUEL" THROUGH A WITCH AT ENDOR (1 Samuel 28)?

No. The "familiar spirit" wasn't really the deceased prophet Samuel, as a "familiar spirit" is a "lying spirit" (**1 Kin.** 22:22-23; **2 Chr.** 18:21-22 KJB) masquerading as the known deceased.

- It was the (or a) devil masquerading as "Samuel" (which is why it is called a "familiar spirit").
- The "witch" divines "by" the "familiar spirit" (**1 Sam.** 28:7 KJB).
- Saul enquires of the "familiar spirit" through a witch and **not** God (**1 Sam.** 28:8 KJB).
- Saul sees **nothing**, but takes the word of the (deceived) "witch" in what she claims to see by what the "lying spirit" presents to her.
- The witch **sees** "elohiym" (**H430**, "אלהים", "'ĕlôhîym"; aka false 'gods', 'mighty ones'; or the fallen angels masquerading as (pretending to be) the deceased), **not** "nevi'im (**H5030**, "הנביאם", "haN'viyim", "prophets") (**1 Sam.** 28:13,15 KJB).
- The chapter explicitly starts by saying the actual **prophet** Samuel was **dead**, and **buried** in Ramah (in Canaan), as a warning (**1 Sam.** 28:3 KJB) to the readers to not be confused.
- The passage says **nothing** of a resurrection, and there are **no** flesh and bones of any deceased raised to life; of which a witch has **no** power to do anyway being outside of God's will.
- God also did **not** raise Samuel to life, since **Samuel was buried in a differing city** and **not** in **enemy territory** of Endor.

- Since Saul **grieved away the Holy Spirit** (**1 Sam.** 16:14 KJB), God was **no** longer talking to Saul by dreams, Urim & Thummim of the High Priest, and **neither** by prophets (of which Samuel once was in life; **1 Sam.** 28:6 KJB).

- Saul **left the safety of the land** of Israel (Canaan) and travelled into **enemy territory** (Endor) under **disguise at night in darkness** so as not to be discovered, and be killed for violating his own law, and the law of God.

That which the "familiar (taking on characteristics of someone we know) spirit" speaks is a mixture of truth and lies (Ishbosheth, Saul's son, didn't die the next day; **2 Sam.** 2:8,10 KJB). Saul later commits **suicide**, having received a hopeless message by the lying "familiar spirit", and died bereft of the Holy Ghost. His head was severed from his body which was later burned to bones. Those bones were finally buried in Benjamin, in Zelah in the sepulchre of Kish (**2 Sam.** 21:14 KJB). In contrast the prophet **Samuel** was faithful in life to God, and buried in Ramah. Saul wasn't together "with" Samuel in death either, being buried in another place. The devil is the father of lies (**Gen.** 3:4; **Jhn.** 8:44; **Rev.** 16:14 KJB) but mixes truth into it (**Gen.** 3:5,7,22 KJB). Saul died for his **sin** of enquiring of the "familiar spirit" (**1 Chr.** 10:13 KJB).

God **never** even appears to utilize witchcraft for communication, and outright condemned all who did practice it, even to death and loss of eternal life (**Exo.** 22:18; **Lev.** 19:31, 20:6,27; **Deu.** 18:10; **1 Sam.** 15:23; **Isa.** 8:19, 29:4; **Gal.** 5:20 KJB).

> Leviticus 19:31 KJB - **Regard not them that have familiar spirits**, neither seek after wizards, **to be defiled by them**: I *am* the LORD your God.
>
> 1 Chronicles 10:13 KJB - So **Saul died for his transgression which he committed against the LORD**, ***even* against the word of the LORD**, which he kept not, and **also for asking *counsel* of *one that had* a familiar spirit, to enquire *of it***;

The scripture only calls the "familiar spirit" "Samuel" because that is to whom Saul desired to speak with (**1 Sam.** 28:11 KJB), and whom the devil was impersonating to deceive both the witch and Saul. It is **not really the faithful Samuel**, who was **dead**, and **buried** in Ramah, **awaiting his resurrection in the day of the LORD**. **Samuel had left speaking with Saul a long time ago in life**.

> 1 Samuel 15:35 KJB - And **Samuel came no more to see Saul until the day of his death**: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.
>
> Just as in **1 Kin.** 22:19-24; **2 Chr.** 18:18-23 KJB, the "lying spirit" (satan) is able to interfere:
>
> 2 Thessalonians 2:9 KJB - *Even him,* whose coming is **after the working of Satan with all power and signs and lying wonders**,
>
> 2 Thessalonians 2:10 KJB - And **with all deceivableness of unrighteousness in them that perish**; **because they received not the love of the truth**, that they might be saved.
>
> 2 Thessalonians 2:11 KJB - **And for this cause God shall send them strong delusion**, **that they should believe a lie**:

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CHAPTER 12

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What about the Dead things & inhabitants under the waters (Job 26:5 KJB)?

There are many texts which people turn to, so that they might have any footing from the Bible upon which to base their previously held ideas of 'immortal soul / spirit' theology. The texts of **Job** 26:5-6 KJB are just one of those examples.

Job 26:5 KJB - **Dead** *things* are formed from under the waters, and **the inhabitants** thereof.

Job 26:5 HOT - הרפאים יחוללו מתחת מים ושׁכניהם׃

Job 26:5 HOT Transliterated - här'fäiym y'chôlälû miTachat mayim w'shokh'nëyhem

Job 26:6 KJB - Hell *is* naked before him, and destruction hath no covering.

Job 26:6 HOT - ערום שׁאול נגדו ואין כסות לאבדון׃

Job 26:6 HOT Transliterated - ärôm sh'ôl neg'Dô w'ëyn K'šût läávaDôn

Those who adhere to the satanic doctrine (**Gen.** 3:4 KJB; that the dead do not really die, but continue to exist alive somewhere, somehow, some way) teach that these texts show that the "dead" are "inhabitants" of "hell" and are consciously alive beneath the surface of the earth. Is that what the texts say? No, and it is quite silly to think that they do.

The Hebrew word for "Dead" (**H7496**, "הרפאים", "här'fäiym", from **H7495**, "רָפָה רָפָא", "râphâ' râphâh") means, "dead, deceased, lax (weakened, no life), lifeless, without strength or power or life". It is used this way throughout scripture (Dead (7x); Deceased (1x): **Job** 26:5; **Psa.** 88:10; **Pro.** 9:18 (x2), 21:16; **Isa.** 14:9, 26:14,19 KJB / HOT).

In **Job**, the word for "Dead" specifically refers to the deceased wicked, apostate & rebellious (**Gen.** 6:4-7,11-13 KJB) "inhabitants" from the old world just before the flood in the days of Noah, who were all **drowned**, **destroyed** and put to **death** in the great flood. The very next sentence speaks of "hell" (**H7585**, "שׁאול", "sh'ôl", meaning "grave, pit, hell (a covered place with no light)") and "destruction" (**H11**, "לאבדון", "läávaDôn", from **H6**, "אָבַד", "'âbad", meaning "destruction, perishing, the place of decay"), which refer to the grave in death & decay. **Job** is simply responding to the several 'friends' who are attempting to counsel him (albeit very poorly), one of whom was Eliphaz the Temanite (**Job** 22:1 KJB), which brought up the subject of the flood, and how God had judged the wicked who did not repent

Job 22:15 KJB - Hast thou **marked** **the old way which wicked men have trodden**?

Job 22:16 KJB - **Which were cut down out of time**, whose foundation was **overflown with a flood**:

Job 22:17 KJB - **Which said unto God**, **Depart from us**: and what can the Almighty do for them?

Those "Dead" **Job** 26:5-6 KJB were destroyed by the judgment of the flood, & buried beneath the waters, but God still can see their buried decaying remains. They have no life (spiritually or physically).

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CHAPTER 13

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What about the King of Babylon, Lucifer & Hell (Isa. 14:1-12 KJB)?

One of the great passages of scripture is the **Isa.** 14 KJB record (somewhat parallel to **Eze.** 28; **Jud.** 1:6; **Rev.** 12, &c.) of the terrible judgment and calamity that was / is to befall "Babylon", and its "king". It mentions also the mighty fall of "Lucifer" (**H1966**, "הילל", "Hêylêl", meaning "light-bearer") from heaven (**Isa.** 14:12 KJB) and the reasons for that plummeting through celestial sky to the lowly ground by his internal pride, and sins. During the midst of all of that, the texts state that "Hell from beneath is moved," and that the "dead" are stirred up to receive the fallen ruler into their embrace. In so doing, there is also included a short questioning by the "dead" towards the humiliated, shamed and ruined monarch, when they ask, "Art thou also become weak as we? art thou become like unto us?" (**Isa.** 14:10 KJB) By these things, some proclaim such as evidence of 'immortal soul / spirit' theology in the Bible for the existence of a continued conscious tormented existence for the wicked. However, taking that position does a great injustice to the words that are actually written, as well as to the actual historical (and prophetic) meaning of the passage itself. Here are the texts, and notice a very key word in **Isa.** 14:4 KJB:

Isaiah 14:1 KJB - For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Isaiah 14:2 KJB - And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Isaiah 14:3 KJB - And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

Isaiah 14:4 KJB - That thou shalt take up **this proverb** **against the king of Babylon**, and say, **How hath the oppressor ceased**! **the golden city ceased**!

Isaiah 14:5 KJB - The LORD hath broken the staff of **the wicked**, *and* the sceptre of **the rulers**.

Isaiah 14:6 KJB - **He who smote the people in wrath with a continual stroke**, **he that ruled the nations in anger, is persecuted, *and* none hindereth**.

Isaiah 14:7 KJB - The whole earth is at rest, *and* is quiet: they break forth into singing.

Isaiah 14:8 KJB - Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying,* Since thou art laid down, no feller is come up against us.

Isaiah 14:9 KJB - **Hell from beneath is moved for thee to meet *thee* at thy coming**: **it stirreth up the dead for thee, *even* all the chief ones of the earth**; **it hath raised up from their thrones all the kings of the nations**.

Isaiah 14:10 KJB - **All they shall speak and say unto thee**, Art **thou** also become **weak as we**? art **thou** become **like unto us**?

Isaiah 14:11 KJB - **Thy pomp is brought down to the grave**, *and* the noise of thy viols: **the worm is spread under thee**, and **the worms cover thee**.

Isaiah 14:12 KJB - **How art thou fallen from heaven**, **O Lucifer, son of the morning**! ***how* art thou cut down to the ground**, **which didst weaken the nations**!

Isaiah 14:13 KJB - For **thou** hast **said in thine heart**, **I will ascend into heaven**, **I will exalt my throne above the stars of God**: **I will sit also upon the mount of the congregation, in the sides of the north**:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; **I will be like the most High**.

Isaiah 14:15 KJB - Yet **thou** shalt be **brought down to hell**, **to the sides of the pit**.

Isaiah 14:16 KJB - **They** that **see thee** shall **narrowly look upon thee**, *and* consider thee, *saying,* ***Is* this the man that made the earth to tremble**, **that did shake kingdoms**;

Isaiah 14:17 KJB - ***That* made the world as a wilderness**, and **destroyed the cities thereof**; ***that* opened not the house of his prisoners**?

Isaiah 14:18 KJB - **All the kings of the nations**, *even* all of them, **lie in glory**, **every one in his own house**.

Isaiah 14:19 KJB - But **thou art cast out of thy grave like an abominable branch**, ***and as* the raiment of those that are slain, thrust through with a sword**, that **go down to the stones of the pit**; **as a carcase trodden under feet**.

Isaiah 14:20 KJB - **Thou** shalt **not be joined with them in burial**, because **thou** hast **destroyed thy land**, *and* **slain thy people**: the seed of evildoers shall never be renowned.

Isaiah 14:21 KJB - **Prepare slaughter for his children** for the iniquity of their fathers; **that they do not rise**, nor possess the land, nor fill the face of the world with cities.

Isaiah 14:22 KJB - For **I will rise up against them**, saith **the LORD of hosts**, and **cut off from Babylon the name**, and **remnant**, and **son**, and **nephew**, saith the LORD.

Isaiah 14:23 KJB - **I will also make it a possession for the bittern**, and pools of water: and **I will sweep it with the besom of destruction**, saith the LORD of hosts.

In **Isa.** 14:4 KJB, the text clearly states that it is a "proverb," which is as a "parable" (that which speaks in symbolism, metaphor, &c.), that God is speaking by Isaiah to "the king of Babylon", who is "Lucifer" (Heylel), the real ruler over the kingdom (a fallen celestial intelligence, a created angelic being), and not a man. The text is **not** referring to Nebuchadnezzar II, who became saved by the gospel through Daniels' faithful life and speech and God's providences (**Dan.** 4:1-37 KJB). Nebuchadnezzar II was **not** even king at the time of the fall of the Kingdom of Babylon, for that was "Belshazzar" (**Dan.** 5:1-31 KJB):

Habakkuk 2:6 KJB - Shall not all these **take up a parable** against him, and **a taunting proverb** against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

Psalms 78:2 KJB - I will open my mouth in **a parable**: I will utter **dark sayings of old**:

Proverbs 1:6 KJB - To understand **a proverb**, and the interpretation; the **words of the wise**, and **their dark sayings**.

The passage begins by specifically mentioning "the oppressor," "the golden city" (**Isa.** 14:4 KJB), which is as the head (**Isa.** 7:9 KJB) of the kingdom of Babylon, and "gold" (**Dan.** 2:32,37-38 KJB). This "city" (Babylon) is the capital of Lucifer's kingdom (Babylon). It is the outshining glory of his pride (**Dan.** 4:30 KJB), as spoken through his one-time servant Nebuchadnezzar II (before his conversion, salvation).

Daniel 4:30 KJB - The king spake, and said, Is not **this great Babylon**, that **I have built** for the house of the kingdom **by the might of my power**, and **for the honour of my majesty**?

The texts go on to speak of "the wicked," "the rulers" (plural, **Isa.** 14:5 KJB), and how "he who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth." (**Isa.** 14:6 KJB) These things speak to the ruling spirit (mind / heart / living intelligence) behind the city and kingdom of Babylon, which had sent armies to conquer other nations, but is now (in the context) under assault itself by the Medes / Persians & others, as prophecy said would be (**Isa.** 13:17; **Jer.** 25:25, 51:11,28; **Dan.** 1:21, 2:32,39, 5:26,28,31 KJB) and no other nation comes to its (Babylon's) aid, since it had aided no other nation previously (thus the golden rule is applied, in what they did to others is done unto them).

Then, once Babylon is taken by the Medes / Persians, the "whole earth is at rest, and is quiet," being at peace, and without the fear of Babylon (**Isa.** 14:7 KJB) attacking or pressuring them through tribute, &c. Those other nations then rejoice, and "break forth into singing." The "fir trees," "the choice cedars of Lebanon" (**Isa.** 14:8 KJB) then speak. **Trees** in scripture are used as **symbols** of **nations** and **peoples**, and even **leadership** of nations / peoples (as Nebuchadnezzar II was likened unto; **Dan.** 4:11,14-16, 20-22,24; **Jdg.** 9:8-16; **Isa.** 7:2; **Eze.** 31:3-18; **Luk.** 21:29 KJB).

What they (people of those northern nations, symbolized) say is that since Babylon has fallen (previously the "feller" (one who cuts down) of others) no others have come to attack them. Babylon used the sword of the state (**Rom.** 13:4 KJB) to conquer others, and now the same sword of the state was used to conquer it (see in example **Rev.** 13:10 KJB). The golden rule (**Mat.** 7:12 KJB), "for all they that take the sword shall perish with the sword" (**Mat.** 26:52 KJB), is applied in its true measure of justice & judgment.

The word "hell" (**Isa.** 14:9 KJB; Hebrew: **[H7585]**, "שְׁאוֹל", "sh'ôl", "sheol", meaning "the grave, pit, place of covered darkness") is **symbolically** ("proverb") used to describe the grave in a personification, as if "hell" were waiting to receive the fallen city Babylon (**Isa.** 21:9; **Jer.** 50:15, 51:8 KJB) among the rest of the dead kingdoms (who were without the life of / in Jesus Christ, being dead in trespasses and in sins; **Eph.** 2:1 KJB), "all the chief ones of the earth," "their thrones all the kings of the nations" (**Isa.** 14:9 KJB). Those which are dead in sins, defeated, are those that make up 'hell'. Dead, defeated, burnt out husks of cities, with their slain, as corpses among the "stones" (cities), as tombstones.

These other nations that had fallen in sin, **symbolically** speak (in example) to the city / kingdom of Babylon asking, "Art thou also become weak as we? art thou become like unto us?" (**Isa.** 14:10 KJB).

In other words, those nations that had been conquered and lie destroyed as Babylon now is to be, cry out (as historical witnesses), asking essentially, 'Are you (Babylon the conqueror) also conquered'? 'Are you lying in ruins, as we are?' 'Are your dead (citizens, soldiers, courtiers, &c.) as heaps upon the ground, and scattered among the fallen 'stones' (city walls, buildings, towers, &c.) as ours?' All this is to say that there is no 'immortal soul / spirit' theology to promote here, since the passage is not speaking of such anywhere, but instead paints a prophetic picture using symbols of other nations that lie in ruins, being present examples, of what has now become of Babylon (city / nation) itself. Instead of Babylon being the glory of the Kingdoms, the "golden" kingdom, it had become dross, and came to even greater ruin than others, because of its once lofty height of pride, and the terrible earth-shattering fall in its overthrow by the Medo-Persians. The left-over (remnant) peoples of those overthrown nations, are like worms that crawl over the heaps and ruins of their shattered cities and kingdoms and in witnessing the fall of Babylon, they now proverbially speak to it, and of themselves (as examples).

All the glory ("pomp") of Babylon is brought to nothing, and to the death of the grave of which there is **no life**. All the "noise of thy viols" (**Isa.** 14:11 KJB), the very "musick" (**Dan.** 3:5,7,10, 15 KJB) of Babylon is ceased (**Zep.** 2:5 KJB), even as it had made the music of Israel and other nations to cease (**Lam.** 5:15; **Psa.** 137:3 KJB) before. Babylon is now eaten and devoured, plundered, as a rotting corpse, devoured of worms (remnant peoples that come and take pieces of this or that from out of it, as like physical worms do to a rotting corpse), so that all of its riches go flowing out of it. Those of mankind are individually called "worms" (**Job** 25:6; **Psa.** 22:6; **Isa.** 41:14; **Mic.** 7:17 KJB). **The question is**, 'How did that glorious living city, once abundant with movement, musick and mankind, as a shining jewel of the earth, come to be without life, and desolate?'

The inspiration of God, then transitions from the kingdom and city to the true leadership that has brought all that glory down to nothing; ie. **Lucifer** (Heylel). This glorious being of once-heavenly intellect, and who was also once the reflector of God's glory, yet then through his sin (**Isa.** 14:13-14; **Eze.** 28:18; **2 Pet.** 2:4 KJB), is to come to nothing in the text, and everything he had, given to others. Satan had thought through Nebuchadnezzar II, and other kings of Babylon to raise his own kingdom above all others on the earth, lifting himself up above all through force of might, and conquering, but in the night of debauchery and mental slumbering, when all seemed as peace and safety (quiet and secure) behind massive fortified defenses, in the time of King Belshazzar, pride lifted itself up to heaven, and God judged (**Dan.** 5:1-31 KJB). Once that occurred, no amount of preparation, or defenses, or armies, of Babylon could hold, and stay, the words / judgment of the eternal and living God. History has repeated in those events once witnessed in Heaven (**Rev.** 12:7-9 KJB), now seen again in the fall of Babylon (city & kingdom).

Just as the city of Babylon was brought to ruin, desolation and destruction, so too would Lucifer also be brought to the same condition. Babylon is also a type of the final overthrow of satan's kingdom (Babylon the great) on earth (**Rev.** 17-18,20 KJB). Babylon, that had taken "captives" & killed, would itself become captive & killed. So likewise, such also will occur to Lucifer, in the final events of the earth's history. In its (Babylon the great's), and his own, destruction, it would not be honoured in death, but remained cursed forever and ever. He who has ears to hear, let him hear what the Spirit of God sayeth to the reader.

Those who, in spite of the plain texts, attempt to teach 'immortal soul / spirit' theology by them, ruin (take away from) the entire point of the message, and at the same time add the error of satan (**Gen.** 3:4 KJB; "not surely die"; being forbidden to do; **Num.** 22:18, 24:13; **Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 22:18-19 KJB) into both its historical context (fall of ancient Babylon to the Medo-Persian empire), and prophetical & antitypical end-times application to the final overthrow of satan's last bid for supremacy, in Babylon the great (**Rev.** 17-18 KJB). Speaking to the dead, or trying to communicate with that which is already dead, is called necromancy, and the Bible never teaches this, and God never condones it anywhere.

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CHAPTER 14

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What about the King of Egypt, Pharaoh & Hell (Eze. 31-32 KJB)?

Similar to the **Isa.** 14 KJB passage (as already addressed in the previous **Chapter 13 - What about the King of Babylon, Lucifer & Hell (Isa. 14:1-12 KJB)?; pages 46-49**) are the texts of **Eze.** 31-32 KJB which address the kingdom of Egypt (**Eze.** 31:2, 32:2,12,15-16,18 KJB), its king, Pharaoh (**Eze.** 31:2,18, 32:2,31-32 KJB) and hell (**Eze.** 31:16-17, 32:21,27 KJB). Those who adhere to the devilish doctrine (**1 Tim.** 4:1 KJB) of 'immortal soul / spirit' theology (**Gen.** 3:4 KJB), having been shown that other places of scripture do not give evidence for their position, then turn to other places and force upon the texts ideas that they do not teach, and were never meant to prove, wresting them, as they also do to the other places of scripture (**Psa.** 56:5; **2 Pet.** 3:16 KJB), simply to justify to themselves that they are not in the wrong.

Anyone who will simply 'shelve' their previously held thoughts, and what they think they know to be certain, and go to scripture & God (**Rom.** 10:17 KJB), in humility, asking for wisdom & truth, shall have it plainly by faith (**Jhn.** 6:37, 7:17; **Jam.** 1:5-6 KJB), and would not even need this present book to help guide them out of gross darkness (**Isa.** 60:2; **Jer.** 13:16; **Mat.** 6:23; **Jhn.** 11:9 KJB), for then they would have the true light (**Jhn.** 1:9, 14:6; **1 Jhn.** 2:8 KJB) for themselves, and be set free from their terrible blindness (**Isa.** 29:10; **Mic.** 3:6-7; **Mat.** 13:15, 15:14; **Jhn.** 9:40-41; **Act.** 28:27; **1 Tim.** 1:7; **Rev.** 3:17-18 KJB). Here are the texts under present consideration:

Ezekiel 31:1 KJB - And it came to pass in the eleventh year, in the third *month,* in the first *day* of the month, *that* the word of the LORD came unto me, saying,

Ezekiel 31:2 KJB - **Son of man**, **speak unto Pharaoh king of Egypt**, **and to his multitude**; Whom art thou **like** in thy greatness?

Ezekiel 31:3 KJB - Behold, **the Assyrian *was* a cedar in Lebanon with fair branches**, and **with a shadowing shroud**, and **of an high stature**; and **his top was among the thick boughs**.

Ezekiel 31:4 KJB - **The waters made him great**, **the deep set him up on high** with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Ezekiel 31:5 KJB - Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long **because of the multitude of waters**, when he shot forth.

Ezekiel 31:6 KJB - All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and **under his shadow dwelt all great nations**.

Ezekiel 31:7 KJB - Thus was he fair in his greatness, in the length of his branches: for his root was by **great waters**.

Ezekiel 31:8 KJB - The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

Ezekiel 31:9 KJB - I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

Ezekiel 31:10 KJB - Therefore thus saith the Lord GOD; Because **thou** hast **lifted up thyself in height**, and he hath shot up his top among the thick boughs, and **his heart is lifted up in his height**;

Ezekiel 31:11 KJB - **I have therefore delivered him into the hand of the mighty one of the heathen**; he shall surely deal with him: I have driven him out for his wickedness.

Ezekiel 31:12 KJB - And **strangers**, **the terrible of the nations**, **have cut him off**, and **have left him: upon the mountains and in all the valleys his branches are fallen**, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

Ezekiel 31:13 KJB - **Upon his ruin** shall **all the fowls of the heaven remain**, and **all the beasts of the field shall be upon his branches**:

Ezekiel 31:14 KJB - **To the end that none of all the trees by the waters exalt themselves for their height**, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: **for they are all delivered unto death**, **to the nether parts of the earth**, in the midst of the children of men, **with them that go down to the pit**.

Ezekiel 31:15 KJB - Thus saith the Lord GOD; **In the day when he went down to the grave** I caused **a mourning**: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

Ezekiel 31:16 KJB - **I made the nations to shake at the sound of his fall**, **when I cast him down to hell** **with them that descend into the pit**: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted **in the nether parts of the earth**.

Ezekiel 31:17 KJB - **They also went down into hell with him** **unto *them that be* slain with the sword**; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

Ezekiel 31:18 KJB - To whom art **thou** thus like in glory and in greatness among the trees of Eden? yet shalt **thou be brought down** with the trees of Eden **unto the nether parts of the earth**: **thou** shalt **lie in the midst of the uncircumcised with *them that be* slain by the sword**. **This *is* Pharaoh and all his multitude**, saith the Lord GOD.

Ezekiel 32:1 KJB - And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

Ezekiel 32:2 KJB - **Son of man**, **take up a lamentation for** **Pharaoh** **king of Egypt**, and **say unto him**, **Thou** art **like** a **young lion of the nations**, and **thou** *art* **as a whale in the seas**: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Ezekiel 32:3 KJB - Thus saith the Lord GOD; **I will therefore spread out my net over thee with a company of many people**; and **they shall bring thee up in my net**.

Ezekiel 32:4 KJB - Then **will I leave thee upon the land**, I will **cast thee forth upon the open field**, and **will cause all the fowls of the heaven to remain upon thee**, and **I will fill the beasts of the whole earth with thee**.

Ezekiel 32:5 KJB - And **I will lay thy flesh upon the mountains**, and **fill the valleys with thy height**.

Ezekiel 32:6 KJB - I will also **water with thy blood the land wherein thou swimmest**, *even* **to the mountains**; and **the rivers shall be full of thee**.

Ezekiel 32:7 KJB - And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Ezekiel 32:8 KJB - All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

Ezekiel 32:9 KJB - I will also vex the hearts of many people, when **I shall bring thy destruction among the nations**, into the countries which thou hast not known.

Ezekiel 32:10 KJB - Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, **in the day of thy fall**.

Ezekiel 32:11 KJB - For thus saith the Lord GOD; **The sword of the king of Babylon shall come upon thee**.

Ezekiel 32:12 KJB - **By the swords of the mighty will I cause thy multitude to fall**, **the terrible of the nations**, all of them: and **they shall spoil the pomp of Egypt**, and **all the multitude thereof shall be destroyed**.

Ezekiel 32:13 KJB - I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

Ezekiel 32:14 KJB - Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

Ezekiel 32:15 KJB - When **I shall make the land of Egypt desolate**, and **the country shall be destitute of that whereof it was full**, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

Ezekiel 32:16 KJB - **This *is* the lamentation wherewith they shall lament her**: the daughters of the nations shall lament her: they shall lament for her, *even* **for Egypt**, and **for all her multitude**, saith the Lord GOD.

Ezekiel 32:17 KJB - It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

Ezekiel 32:18 KJB - **Son of man**, **wail for the multitude of Egypt**, and **cast them down**, *even* **her**, and **the daughters of the famous nations**, **unto the nether parts of the earth**, **with them that go down into the pit**.

Ezekiel 32:19 KJB - Whom dost thou pass in beauty? **go down**, and **be thou laid with the uncircumcised**.

Ezekiel 32:20 KJB - **They shall fall in the midst of *them that are* slain by the sword**: **she is delivered to the sword**: draw her and all her multitudes.

Ezekiel 32:21 KJB - **The strong among the mighty shall speak to him out of the midst of hell with them that help him**: **they are gone down**, **they lie uncircumcised**, **slain by the sword**.

Ezekiel 32:22 KJB - **Asshur *is* there** and **all her company**: **his graves *are* about him**: **all of them slain, fallen by the sword**:

Ezekiel 32:23 KJB - Whose **graves** are **set in the sides of the pit**, and **her company is round about her grave**: **all of them slain, fallen by the sword**, **which caused terror in the land of the living**.

Ezekiel 32:24 KJB - **There *is* Elam** and **all her multitude round about her grave**, **all of them slain, fallen by the sword**, **which are gone down uncircumcised into the nether parts of the earth**, **which caused their terror in the land of the living**; **yet have they borne their shame with them that go down to the pit**.

Ezekiel 32:25 KJB - They have **set her a bed** in **the midst of the slain with all her multitude**: **her graves *are* round about him**: **all of them uncircumcised, slain by the sword**: **though their terror was caused in the land of the living**, **yet have they borne their shame with them that go down to the pit**: **he is put in the midst of *them that be* slain**.

Ezekiel 32:26 KJB - **There *is* Meshech, Tubal**, and **all her multitude**: **her graves *are* round about him**: **all of them uncircumcised, slain by the sword**, **though they caused their terror in the land of the living**.

Ezekiel 32:27 KJB - And they shall **not lie with the mighty *that are* fallen** of the uncircumcised, **which are gone down to hell with their weapons of war**: and they have laid their swords under their heads, but their iniquities shall be **upon their bones**, **though *they were* the terror of the mighty in the land of the living**.

Ezekiel 32:28 KJB - Yea, **thou** shalt **be broken in the midst of the uncircumcised**, and **shalt lie with *them that are* slain with the sword**.

Ezekiel 32:29 KJB - **There *is* Edom**, **her kings**, and **all her princes**, which with their might **are laid by *them that were* slain by the sword**: **they shall lie with the uncircumcised**, and **with them that go down to the pit**.

Ezekiel 32:30 KJB - **There *be* the princes of the north**, **all of them**, and **all the Zidonians**, which **are gone down with the slain**; with their terror **they are ashamed** of their might; and **they lie uncircumcised with *them that be* slain by the sword**, and **bear their shame** with **them that go down to the pit**.

Ezekiel 32:31 KJB - **Pharaoh shall see them**, and **shall be comforted over all his multitude**, *even* **Pharaoh** and **all his army slain by the sword**, saith the Lord GOD.

Ezekiel 32:32 KJB - For I have caused my terror in the land of the living: and **he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword**, *even* **Pharaoh** and **all his multitude**, saith the Lord GOD.

Already, from the very beginning of **Ezekiel** 31, the language is one of **symbol**, **parable**, **metaphor**, **simile**, since it uses the words "Whom art thou **like** ...," & "was a" (**Eze.** 31:2 KJB). The king of Assyria, the "Assyrian", was **likened unto** a "cedar in Lebanon with fair branches" (**Eze.** 31:3 KJB), or a great tree among the nations and other "trees" (as Nebuchadnezzar II & Babylon was also compared to; as well as others; **Dan.** 4:11,14-16, 20-22,24; **Jdg.** 9:8-16; **Isa.** 7:2; **Eze.** 31:3-18; **Luk.** 21:29 KJB). The language also speaks of the peoples / populace as "waters" (see **2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB).

Pharaoh, and thus also the entire kingdom of Egypt, became lifted up (**Eze.** 31:10 KJB) in pride, to the height of the heavens, so much so to the point that Pharaoh was calling himself a 'god' (**Eze.** 29:1-21 KJB), and that everything that was in his possession & had been built was done so by his own might and strength. Because of this, God was sending Nebuchadrezzar (Nebuchadnezzar II) and the armies of Babylon (**Eze.** 31:11-12 KJB) to punish him and Egypt for their unyielding pride.

Ezekiel 30:10 KJB - Thus saith the Lord GOD; **I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon**.

Various other nations (**Gen.** 49:9; **Isa.** 27:1, 46:11; **Jer.** 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; **Eze.** 17:3,7, 32:2; **Dan.** 7:7,17,19,23, 8:20,21; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 17:3,7,8,11,12 KJB) that lived in the high hills / mountains / tops of trees, are **likened** in the text as "fowls" (exalted kingdoms), and those of the lowlands, as "beasts", whom would come and feast on the dead 'kingdom body' of Egypt (**Eze.** 31:13 KJB), as like a giant carcase of a deceased Leviathan fished up out of the great "waters" (peoples) and laid upon the land.

The armies of Egypt, along with Pharaoh, would be killed, and "go down to the pit," into the "nether parts of the earth" (**Eze.** 31:14,16,18 KJB), or "grave" / "hell" (**Eze.** 31:16-17 KJB). Their cities would become their tombs of stones about them, as great graves and vacant remnants and marked spires of the deceased who were slain in war / battle / siege.

In **Ezekiel** 32, the lamentation of sorrow and woe continues upon Pharaoh (King) & Egypt (Kingdom), who is **likened** unto "a young lion" and a giant sea creature, "a whale in the seas" (**Eze.** 32:2 KJB). God would go 'fishing' with his metal net (spread out armies of Babylon, and those with them in battle array), and catch the nation of Egypt, and pull it up from the depths (**Eze.** 32:3 KJB) of "waters" (peoples), and then leave it upon the open fields and vast stretch of land, as for the food of other nations, which are again **likened** unto "fowls" & "beasts" (**Eze.** 32:4 KJB). Those other surrounding nations, which once dwelt in the shadow (protection) of the great and mighty kingdom of Egypt, would 'swoop in' and devour pieces of that slain kingdom for their own nourishment, and citizens.

The armies ("flesh"; **Eze.** 32:5 KJB) of Egypt would be slain in the valleys (low places), and in the mountains (high places), even to the place of Egypt's own domain and populace ("water ... wherein thou swimmest"; **Eze.** 32:6 KJB). Thus, Egypt (Kingdom) & its ruler (King - Pharaoh) would come to **death**, and be torn apart and plundered by the Kingdom of Babylon & its King, Nebuchadnezzar II. Afterwards, other surrounding smaller nations who would come and pick the 'bones' of Egypt clean (**Eze.** 32:9-15 KJB).

Egypt, its armies, and king (Pharaoh) would die, and be killed in battle, and be buried and "go down," "unto the nether parts of the earth," "into the pit," or grave (**Eze.** 32:18-21 KJB), and cease to be a powerful kingdom anymore. They would perish (by the armies of Babylon) like the other nations before it:

- **Asshur**; **Eze.** 32:22 KJB;
- **Elam**; **Eze.** 32:24 KJB;
- **Meshech, Tubal, and all her multitude**; **Eze.** 32:26 KJB;
- **Edom**; **Eze.** 32:29 KJB;
- **the princes of the north, all of them, and all the Zidonians**; **Eze.** 32:30 KJB

The other defeated nations would be witnesses (by their surviving remnants, and present desolated examples of burnt-out cities, as a by-word, or a proverb, &c., to others as a warning) of Egypt's defeat, and be as the examples (speaking as witnesses; see **Gen.** 4:10; **Heb.** 12:24; **Mat.** 23:35; **Luk.** 11:51 KJB; other things without life also cry out, **Hab.** 2:11; **Luk.** 19:40 KJB, even "flesh"; **Psa.** 84:2 KJB) before it (**Eze.** 32:21 KJB). The texts are referring to whole nations / kingdoms and their kings / rulers which have perished similarly before, and so give example / be ensamples to what would happen to Pharaoh & Egypt. None of the texts are promoting the idea of 'immortal soul / spirit' theology in the least.

In the passage, the references therein to "hell" (place of covered darkness) are simply pointing to the grave, and / or the place of the pit, and / or the "bed" of darkness, being covered in the nether parts of the earth (buried in the ground), being the place of death & decay. It is **not** a place of eternal conscious torment for anyone, as there are no (never has been, never will be) living immortalized conscious persons existing in flames of fire there, in any of the texts of **Eze.** 31-32 KJB. In point of fact, there is no direct mention of fire / flames in **Eze.** 31-32 KJB at all. It is all about dying & death. The only fires (that burn out) that are even implied (by the language of war and battle) are of those that consumed physical structures such as buildings, towers, and walls, so that all that are left were the ragged husks of cities destroyed in their individual sieges.

The language, from the beginning, is entirely symbolic / metaphoric to describe the warring among the nations, and the defeat of the kingdom of Egypt & its king, Pharaoh, by the kingdom from the north, Babylon & its king, Nebuchadnezzar II, as a punishment by God upon the unrepentant pride of all of Egypt.

The other defeated nations' (called the "uncircumcised") capitals are likened unto being dead (no longer thriving / living kingdoms) and surrounded by their smaller conquered & defeated cities, now empty and lifeless; deceased (as desolate stone tombs filled with dead men's bones). They had all been at one time alive and thriving, as living 'trees,' or 'fowls,' or 'beasts' in their own right, but are now all dead and bearing their shame of iniquity by judgment from God, through His servant Nebuchadnezzar II (**Jer.** 25:9, 27:6, 43:10 KJB).

When a false ideology (such as 'immortal soul / spirit' theology) is held, it will always wrongly colour one's viewing and understanding of the actual words, history and meaning of the text and / or passage. Such erroneous views will also, always, greatly obscure, by thick darkness, the true importance and reason as to why the texts were inspired (of the Holy Ghost; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB) and recorded for any reader to consider in the first place. There is a greater end-times battle that is also antitypically foretold by the historical events, that takes place between a world-wide King (and Kingdom) of the South (represented by Egypt, or the secular world), and by a world-wide King (and Kingdom) of the North (represented by Babylon the great, or the confusion of religion, or apostate and confused religious world) as witnessed in the books of the prophet **Daniel** (**Dan.** 11:40-45 KJB), as well as in the pages of the book of the Apostle John, in the **Revelation** (**Rev.** 13:3,12 KJB) of Jesus Christ. Imagine, being so confused by a false idea, that one misses the very same events, of the past, taking place again around them right now.

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CHAPTER 15

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What about "Into thine hand I commit my spirit" (Psa. 35:1; Luk. 23:46; &c. KJB)?

When several persons in the scripture are about to die, they may sometimes utter a phrase in prayer towards God the Father, such as, "Into thine hand I commit my spirit" (**Psa.** 35:1 KJB). Some have taken such statements, and point to them as evidence for their previously held belief in 'immortal soul / spirit' of mankind. What is truly amazing, is that even though such texts **never** once positively state such evidence for their belief, they continue to refuse to admit that they instead obtained their ideology from their theological school systems, pastors, religious educators, parents, world-at-large (populace) around them, and so on, and read it into scripture. In spite of such facts, they still seek to justify said ideology by scripture.

It is sort of like a child having been told of a mystical 'tooth-fairy,' who believes in it based upon that person telling them, and then when they read scripture, and come across texts which mention "mouth," "teeth," "tooth" and "spirits," now think that there is scriptural justification for their mythology. They did not start with scripture, and simply obtain what it says on a subject from **Genesis** to **Revelation (Isa.** 8:20, 28:10,13; **1 Pet.** 4:11 KJB), but rather instead, came to the Bible with a belief-system already in place, and so cherry-pick scriptures they 'think' agree with what they were told, or 'think' they 'know'.

Very few rarely dwell upon the questions, 'Where did my belief originate from? Am I positive it came from scripture?' While, at the same time, others, lie to (deceive) themselves, and simply want to believe what they do, as it seems to be comforting to them (irrespective of what it actually does to scriptural doctrines / teachings, practices & the Everlasting Gospel itself) to think certain deceased people they know might be enjoying Heaven's bliss before their respective resurrection, or are being eternally tormented in Hell's fire in punishment for the crimes they committed against God and others. Some are so cruel as to desire the eternal torment of someone specific they know, and yet turn around and lay that horrendous blasphemy (as the Bible doesn't teach eternal torment in the first place, let alone as the wages for sin, or in what Jesus paid at Calvary for all – limited torment (road travelled) **unto** the finality of death (destination); more on this later) at the door of God's 'justice' & 'love' (which is but a malevolent mockery of the true equity and selfless charity of JEHOVAH Elohiym).

Consider carefully the following phrases in harmony with the sum total of what the scriptures say / teach about those who have died:

> Psalms 31:5 KJB - **Into thine hand I commit my spirit**: thou hast redeemed me, O LORD God of truth.
>
> Luke 23:46 KJB - And when Jesus had cried with a loud voice, he said, Father, **into thy hands I commend my spirit**: and having said thus, **he gave up the ghost**.
>
> Acts 7:59 KJB - And they stoned Stephen, calling upon *God,* and saying, **Lord Jesus, receive my spirit**.
>
> 2 Timothy 1:12 KJB - For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom **I have believed**, and am persuaded that **he is able to keep that which I have committed unto him against that day**.

In **Psa.** 31:5 (31:6 HOT), the Hebrew word is **H7307**, "רוחי", "rûchiy", and it means "wind, breath, movement of air, even that which sustains life, or life."

Genesis 2:7 KJB - And the LORD God formed man *of* the dust of the ground, and **breathed into his nostrils the breath of life**; and man became a living soul.

Genesis 7:22 KJB - **All in whose nostrils *was* the breath of life**, of all that *was* in the dry *land,* died.

Job 27:3 KJB - **All the while my breath *is* in me**, and **the spirit of God *is* in my nostrils**;

Lamentations 4:20 KJB - **The breath of our nostrils**, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

It is simply teaching that the life (even breath thereof given by God) is in the hands of God and that the one who gave life can take it away in preservation and restore it when it is His good will to do so.

Job 1:21 KJB - And said, Naked came I out of my mother's womb, and naked shall I return thither: **the LORD gave**, and **the LORD hath taken away**; **blessed be the name of the LORD**.

Job 10:12 KJB - **Thou hast granted me life** and favour, and thy visitation hath preserved **my spirit**.

Psalms 104:29 KJB - Thou hidest thy face, they are troubled: **thou takest away their breath**, **they die**, and **return to their dust**.

Acts 17:25 KJB - Neither is worshipped with men's hands, as though he needed any thing, seeing **he giveth to all life, and breath, and all things**;

Proverbs 22:7 KJB - The rich ruleth over the poor, and **the borrower *is* servant to the lender**.

Job 34:14 KJB - If he set his heart upon man, ***if* he gather unto himself his spirit and his breath**;

Job 34:15 KJB - **All flesh shall perish together**, and **man shall turn again unto dust**.

In **Luk.** 23:46 (see the parallels in **Mat.** 27:50; **Mar.** 15:37; **Jhn.** 19:30 KJB), Jesus did **not** go anywhere, but died, and He was taken down from the cross, and was buried in a tomb:

John 19:33 KJB - But when they came to **Jesus**, and saw that **he was dead** already, they brake not **his** legs:

Job 21:32 KJB - Yet shall **he be brought to the grave**, and **shall remain in the tomb**.

Revelation 1:18 KJB - ***I am* he that** liveth, and **was dead**; and, behold, I am alive for evermore, Amen; and **have the keys of hell and of death**.

Revelation 2:8 KJB - And unto the angel of the church in Smyrna write; These things **saith the first and the last**, **which was dead**, and is alive;

Revelation 5:6 KJB - And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain** from the foundation of the world.

Matthew 28:6 KJB - He is not here: for he is risen, as he said. Come, **see the place where the Lord lay**.

Notice that each text refers to Jesus, the person himself, not merely a 'body', for as it is written:

Job 20:11 KJB - **His bones** are full *of the sin* of his youth, which **shall lie down with him in the dust**.

The "bones" are the foundation of the body, and "lie down" [in the grave] "with him in the dust." The person themself goes to the grave / "hell" (**Psa.** 16:10; **Act.** 2:27 KJB).

Psalms 30:3 KJB - O LORD, thou hast **brought up my soul** [the whole person / being] **from the grave**: thou hast kept me alive, that I should not go **down to the pit**.

Jesus waited 3 days in the grave (**Job** 14:13 KJB), until the Father called Him:

Job 14:14 KJB - **If a man die**, **shall he live *again*?** **all the days of my appointed time will I wait** [ie., in the grave], **till my change come**.

Jesus died, and His life was in his Father's hands.

In **Acts** 7:59 KJB, Stephen is being stoned **to death**, while receiving a vision of Jesus & the Father in heaven. **He cries out a last prayer**, **breathing his last**, and **entrusts his life into the hands of Jesus**:

Acts 7:59 KJB - And they stoned **Stephen, calling upon *God,* and saying**, **Lord Jesus, receive my spirit**.

Ecclesiastes 12:7 KJB - **Then shall the dust return to the earth as it was**: and **the spirit** [The breath of life of God, given for life.] **shall return unto God who gave it**. [The spirit is not the person, but is simply that gift of life from God which animates the dust, and found circulating in the body, blood, nostrils, and lungs.]

Acts 7:60 KJB - And he kneeled down, and **cried with a loud voice**, Lord, lay not this sin to their charge. And **when he had said this**, **he fell asleep**.

Acts 8:1 KJB - And Saul was consenting unto **his death**. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Acts 8:2 KJB - And devout men **carried Stephen *to his burial*,** and made **great lamentation over him**.

Notice that Stephen died. He did not go anywhere. In death, he was carried by devout and faithful Christians to his place of burial, to await his resurrection. The first death is likened unto sleep, in which a resurrection is possible. In every place in scripture that a person who is loved dies, there is always mourning, lamentation, and weeping, over the loss.

No one rejoices that a person dies (except in the case of the victory that Jesus had won; **Rev.** 12:12 KJB). They knew that a person goes to the grave and is no longer living. Their hope was always in the **resurrection** at the second advent.

John 6:39 KJB - And this is the Father's will which hath sent me, that **of all which he hath given me I should lose nothing**, but **should raise it up again at the last day**.

John 6:40 KJB - And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, **may have everlasting life**: and **I will raise him up at the last day**.

John 6:44 KJB - No man can come to me, except the Father which hath sent me draw him: and **I will raise him up at the last day**.

John 6:54 KJB - Whoso eateth my flesh, and drinketh my blood, **hath eternal life**; and **I will raise him up at the last day**.

John 11:24 KJB - Martha saith unto him, **I know that he shall rise again in the resurrection at the last day**.

Immortal soul / spirit theology is **incompatible with** the scriptural **doctrine of the resurrection**.

Job 7:21 KJB - And why dost thou not pardon my transgression, and take away mine iniquity? for **now shall I sleep in the dust**; and **thou shalt seek me in the morning**, **but I *shall* not *be***.

Job 14:5 KJB - Seeing **his days *are* determined**, **the number of his months *are* with thee**, **thou hast appointed his bounds that he cannot pass**;

Job 14:6 KJB - Turn from him, that **he may rest**, **till he shall accomplish, as an hireling, his day**.

Job 14:10 KJB - But **man dieth**, and **wasteth away**: yea, **man giveth up the ghost**, and **where *is* he**?

Job 14:11 KJB - ***As*** the waters **fail** from the sea, and the flood **decayeth and drieth up**:

Job 14:12 KJB - **So man lieth down**, and **riseth not**: **till the heavens *be* no more**, **they shall not awake**, **nor be raised out of their sleep**. (See "heaven": **Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Isa.** 34:4; **Rev.** 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret [hidden in the grave]**, **until thy wrath be past**, that thou wouldest **appoint me a set time**, and **remember me**! (See "wrath" = 7 last plagues; **Rev.** 15:1, 16:1,19 KJB.)

Job 14:14 KJB - If **a man die**, shall he **live *again*? all the days of my appointed time will I wait**, **till my change come**. (See **1 Cor.** 15:50-58; **Luk.** 14:14 KJB.)

Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: **thou wilt have a desire to the work of thine hands**. (See "call": **1 Thes.** 4:16; **Psa.** 50:4; **Isa.** 25:8-9 KJB.)

Job 14:21 KJB - **His sons come to honour, and he knoweth *it* not**; and **they are brought low, but he perceiveth *it* not of them**.

Job 17:13 KJB - **If I wait, the grave *is* mine house**: I have made **my bed in the darkness**.

Job 17:14 KJB - I have said **to corruption**, Thou *art* my father: **to the worm**, *Thou art* my mother, and my sister.

Job 17:16 KJB - **They shall go down to the bars of the pit**, when ***our* rest together *is* in the dust**.

John 14:2 KJB - In my Father's house are many mansions: if *it were* not *so,* I would have told you. **I go to prepare a place for you**.

John 14:3 KJB - And if I go and prepare a place for you, **I will come again**, and **receive you unto myself**; **that where I am, *there* ye may be also**.

John 14:4 KJB - And whither I go ye know, and the way ye know.

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all **sleep**, but we shall all **be changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and **we shall be changed**.

1 Corinthians 15:53 KJB - For this **corruptible must put on incorruption**, and this **mortal *must* put on immortality**.

1 Corinthians 15:54 KJB - So **when** this corruptible shall have put on incorruption, and **this mortal shall have put on immortality**, **then** shall be brought to pass the saying that is written, **Death is swallowed up in victory**.

1 Corinthians 15:55 KJB - O **death**, where *is* thy sting? O **grave**, where *is* thy victory?

1 Thessalonians 4:13 KJB - But I would not have you to be ignorant, brethren, concerning **them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him**. [ie., back to Heaven, in the 2nd Advent / Coming]

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent **them which are asleep**.

1 Thessalonians 4:16 KJB - For **the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - Then we which are alive *and* remain shall be **caught up together with them** in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore **comfort one another with these words**.

CHAPTER 16

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What about "afterward receive me to glory" (Psa. 73:25 KJB)?

One of the places that some bring up is in one of the Psalms of Asaph, wherein he makes a statement, "Thou shalt guide me with thy counsel, and afterward receive me *to* glory." (**Psa.** 73:25 KJB)

Psalms 73:1 KJB - A Psalm of Asaph. Truly God *is* good to Israel, *even* to such as are of a clean heart.

Psalms 73:2 KJB - But as for me, my feet were almost gone; my steps had well nigh slipped.

Psalms 73:3 KJB - For I was envious at the foolish, *when* I saw the prosperity of the wicked.

Psalms 73:4 KJB - For *there are* no bands in **their death**: but their strength *is* firm.

Psalms 73:5 KJB - They *are* not in trouble *as other* men; neither are they plagued like *other* men.

Psalms 73:6 KJB - Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

Psalms 73:7 KJB - Their eyes stand out with fatness: they have more than heart could wish.

Psalms 73:8 KJB - They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

Psalms 73:9 KJB - They set their mouth against the heavens, and their tongue walketh through the earth.

Psalms 73:10 KJB - Therefore his people return hither: and waters of a full *cup* are wrung out to them.

Psalms 73:11 KJB - And they say, How doth God know? and is there knowledge in the most High?

Psalms 73:12 KJB - Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

Psalms 73:13 KJB - Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

Psalms 73:14 KJB - For all the day long have I been plagued, and chastened every morning.

Psalms 73:15 KJB - If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

Psalms 73:16 KJB - When I thought to know this, it *was* too painful for me;

Psalms 73:17 KJB - **Until I went into the sanctuary of God**; *then* understood I **their end**.

Psalms 73:18 KJB - Surely thou didst set them in slippery places: thou castedst them **down into destruction**.

Psalms 73:19 KJB - How are they *brought* **into desolation**, as in a moment! they are **utterly consumed** with terrors.

Psalms 73:20 KJB - As a dream when *one* awaketh; *so,* O Lord, when thou awakest, thou shalt despise their image.

Psalms 73:21 KJB - Thus my heart was grieved, and I was pricked in my reins.

Psalms 73:22 KJB - So foolish *was* I, and ignorant: I was *as* a beast before thee.

Psalms 73:23 KJB - Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

Psalms 73:24 KJB - **Thou shalt guide me with thy counsel**, and **afterward receive me *to* glory**.

Psalms 73:25 KJB - **Whom have I in heaven *but thee*?** and ***there is* none upon earth *that* I desire beside thee**.

Psalms 73:26 KJB - **My flesh** and **my heart faileth**: *but* **God** *is* **the strength of my heart**, and **my portion for ever**.

Psalms 73:27 KJB - For, lo, they that are far from thee shall **perish**: thou hast **destroyed** all them that go a whoring from thee.

Psalms 73:28 KJB - But *it is* good for me to draw near to God: **I have put my trust in the Lord GOD**, that I may declare all thy works.

Asaph is contrasting the lives of the wicked, which seem to be blessed and abounding with riches, in comparison to the suffering, tribulations, trials, poverty of the righteous, and was envious of their (the unrighteous') life, until he went into the sanctuary (**Psa.** 73:17 KJB), and then finally understood the true ending of the sinner, who dies in their sins. The sanctuary (**Psa.** 77:13 KJB) showed / revealed to him that the sins are transferred to the beast, who is killed, slaughtered, cut into pieces, and burned up in the fire of the altar of God, becoming only smoke and ashes (see **Mal.** 4:3 KJB).

When God arises to judge the earth, then shall the true reward be given to all, though it look like, at present, that evil flourishes; it is but temporary and fleeting (and though God loves them, allows them to have their moment to enjoy before they are gone for ever; **Psa.** 73:27 KJB). Those unrighteous shall all end in oblivion, while the suffering of the righteous, at present, along with their chastening, means they are loved of God, so that they may be preserved from the fire to come (**Psa.** 50:3-4 KJB), and so be resurrected / translated at the second advent to live for ever with God (**Psa.** 50:5-6 KJB) as an eternal reward.

Asaph was already getting old in body and mind, as he says, "My flesh", "and my heart (mind)" "faileth" and so knew that he would die and go to the grave soon, which is why he was thinking on these thoughts. He was wondering what the purpose of serving God was, like Solomon, since it seemed that the wicked prospered in the present moments, while his was a time of trial. Yet, he trusted in God, saying, "I have put my trust in the Lord GOD" (**Psa.** 73:28 KJB), & saying that the one who truly loved him was God, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." (**Psa.** 73:25 KJB).

Asaph (**Psa.** 50:1 KJB) believed in the resurrection (**Psa.** 73:24 KJB), which would take place at the second advent after God had guided him (**Psa.** 73:23-24 KJB) through his present existence to his resting place (grave). It was **not** directly upon his death that the LORD would "receive [him] to glory" (**Psa.** 73:24 KJB), but "afterward" when also the LORD would arise to judge the earth and send His only-begotten Son in the Second Advent / Coming. Asaph was not a believer in 'immortal soul / spirit' ideology, but truly believed and sang of the great resurrection, and his hope and "trust" (**Psa.** 73:28 KJB) was in God, his Redeemer, who would not only take care of him while he slept in the grave, but would, as promised to those who believed, raise him to new and everlasting life and then "receive [him] to glory" (**Psa.** 73:24 KJB). This was why Aspah wrote his psalm, and so sang in rejoicing. Paul knew these things, and amened them:

> Colossians 3:3 KJB - For ye are **dead**, and **your life is hid with Christ in God**.
>
> Colossians 3:4 KJB - **When Christ**, ***who is* our life**, **shall appear**, **then** shall ye also **appear with him in glory**.

Asaph did not merely write this one **Psalm**, but several others (See **Psa.** 50:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1 KJB). Therefore, anyone may read the rest of those Psalms to obtain a greater picture of what Aspah believed about the second advent, judgment of God, destruction of the wicked, the resurrection of the righteous, &c. In this way, a person may have the whole view of what Asaph believed and taught, rather than simply taking a single portion of a verse out of its context. As for instance:

> Psalms 50:3 KJB - **Our God shall come**, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
>
> Psalms 50:4 KJB - **He shall call** to the heavens **from above**, and **to the earth**, **that he may judge his people**.
>
> Psalms 50:5 KJB - **Gather my saints together unto me**; those that have made a covenant with me by sacrifice.
>
> Psalms 50:6 KJB - And the heavens shall declare his righteousness: for **God *is* judge himself**. Selah.
>
> Psalms 74:22 KJB - **Arise, O God, plead thine own cause**: remember how the foolish man reproacheth thee daily. (See also **Psa.** 82:8; **Dan.** 12:1; **Luk.** 13:25 KJB.)
>
> Psalms 75:10 KJB - All the horns of the wicked also will I cut off; *but* **the horns of the righteous shall be exalted**. (ie., Lifted up)
>
> Psalms 77:13 KJB - **Thy way, O God, *is* in the sanctuary**: who *is so* great a God as *our* God?

It is then, at that time, that the "saints" (as Aspah) shall be received into glory, and return to the 3rd Heaven with God, just as Jesus had said in **Jhn.** 14:2-4 KJB, & as Paul had said in **Col.** 3:3-4; **1 Thes.** 4:13-18; **1 Cor.** 15:50-55 KJB, & even as Job had said, in **Job** 14:6-15 KJB, so long ago.

Furthermore, since Asaph, "went into the sanctuary of God" (**Psa.** 73:13 KJB), he would learn from that great and marvelous typological "pattern" (**Exo.** 25:9,40; **Num.** 8:4; **Jos.** 22:28; **1 Chr.** 28:12,19; **Eze.** 43:10; **Heb.** 8:5 KJB) the great events of the LORD, including the 1st, 2nd & 3rd Advents / Comings of the Son (See **Lev.** 16 & 23 & 25 KJB). Immortality (conditional) is granted at the 2nd Advent (**Rom.** 2:7; **2 Tim.** 4:8 KJB).

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CHAPTER 17

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What about "the spirit shall return unto God who gave it" (Ecc. 12:7 KJB)?

In the beginning mankind was made (formed) of the "dust of the ground" and then God "breathed into his nostrils the breath of life" (**Gen.** 2:7 KJB), and this brought mankind to life, and so became a "living soul" (living being, creature). That "breath of life" did not belong to mankind, nor was mankind itself, but was given in love & grace. Yet, in the face of those clear words, some turn to a single text in the book of **Ecclesiastes** (written by Solomon) and cite a very similar text (**Ecc.** 12:7 KJB), though speaking in reversal of events (not life, but death), and apply a strange definition to a singular word there; "spirit".

Ecclesiastes 12:1 KJB - Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Ecclesiastes 12:2 KJB - While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Ecclesiastes 12:3 KJB - In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

Ecclesiastes 12:4 KJB - And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Ecclesiastes 12:5 KJB - Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall **fail**: **because man goeth to his long home**, and **the mourners** go about the streets:

Ecclesiastes 12:6 KJB - Or ever **the silver cord be loosed**, or **the golden bowl be broken**, or **the pitcher be broken at the fountain**, or **the wheel broken at the cistern**.

Ecclesiastes 12:7 KJB - **Then shall the dust return to the earth as it was**: and **the spirit shall return unto God who gave it**.

Ecclesiastes 12:8 KJB - Vanity of vanities, saith the preacher; all *is* vanity.

Ecclesiastes 12:9 KJB - And moreover, because **the preacher was wise**, he still **taught the people knowledge**; yea, he gave good heed, and sought out, *and* set in order many **proverbs**.

Ecclesiastes 12:10 KJB - The preacher sought to find out **acceptable words**: and *that which was* written *was* **upright**, *even* **words of truth**.

Ecclesiastes 12:11 KJB - The **words of the wise** *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are **given from one shepherd**.

Ecclesiastes 12:12 KJB - And further, by these, my son, **be admonished**: of making many books *there is* no end; and much study *is* a weariness of the flesh.

Ecclesiastes 12:13 KJB - Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

Ecclesiastes 12:14 KJB - For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Solomon, the Preacher (**Ecc.** 1:1-2, 12:9 KJB, and type of the true Son of David, and true Prince of Peace - Jesus) after talking about a life without God being vanity & pointless in the previous verses, and chapters, then suddenly turns to the conclusion. In that final chapter it is shown that all is not actually vanity (with God, but only without God) since there is a true Creator & thus Redeemer (Re-Creator), the eternal living God, who will judge all things, and give reward in true equity (justice), as well as provide a future existence for those who have followed after God. In speaking of these things, Solomon touches upon the subject of sin, dying & death, and what happens during those events. Solomon, himself, was getting older, and approaching his own time in death, and was thinking upon all his mistakes, errors & sins against God, and his fellow mankind, and in so doing, found repentance by God's grace, and sent warning to all who would come after, so that they would not have to make those same mistakes in thought & practice.

In **Ecclesiastes** 12 KJB Solomon uses several metaphorical references to describe death, and what happens (**Ecc.** 12:5-7 KJB):

- **Desire shall fail** (come to an end, cease)

- **Man goeth to his long home** (This is the grave (**Job** 17:13 KJB), for in death one remains there, (generally, except for those few at the end, and 2nd Advent / Coming) longer than in life, for he knew of the resurrection at the last day, the 2nd Advent of Jesus Christ), and he speaks of the "**mourners**" (always sadness in regards death, and those how have died.)

- **The silver cord be loosed** (Connecting cord of life to God is severed, the mind ceases to function; and the thoughts perish; **Psa.** 146:4; **Ecc.** 9:5-6,10 KJB.)

- **The golden bowl be broken** (The vessel is damaged beyond repair, no longer able to hold / sustain life, and so is buried in the earth, as broken pottery shards are thrown into a pit and covered in darkness; **Jer.** 19:11 KJB.)

- **The pitcher be broken at the fountain** (The vessel no longer contains, nor able to sustain, life giving waters, which is a symbol for the spirit; **Neh.** 9:20; **Isa.** 44:3 KJB.)

- **The wheel broken at the cistern** (Can no longer function to draw up living waters, and is no longer useable, no longer filled with daily rounds of motion (life), action, movement, and so ceases to move and lies still upon the ground.)

Afterward, Solomon then utilizes **Gen.** 2:7 in a reversal of thought in **Ecc.** 12:7 to show that death is simply the reversal of Creation. Whereas, God, in the beginning, had formed man of the dust of the ground, and breathed into his nostrils the breath of life; death was the de-formation of the ground back into dust by decay, and the life of the creature leaves by the exhaling of one's breath back into God's care, until such time as God restores, by grace & love, that breath of life to those to be resurrected. Consider:

Ecclesiastes 12:7 KJB - Then shall **the dust return to the earth as it was**: and **the spirit shall return unto God who gave it**.

This is simply the reversal of **Gen.** 2:7 KJB, and similar to **Gen.** 3:19 KJB:

Genesis 2:7 KJB - And the LORD God **formed man *of* the dust of the ground**, and **breathed into his nostrils the breath of life**; and **man became a living soul**.

Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; for **out of it wast thou taken**: for **dust thou *art***, and **unto dust shalt thou return**.

Mankind returns to dust in death, having been made of dust. The spirit is simply the breath of life of God, which was given to animate the dead (non-living) dust. Should the body (dust) be damaged beyond sustaining life, or breath taken away by God, man dies, and goes to their "long home" – the grave, aka "hell" (pit, place of covered darkness). The text makes no difference of 'spirit' between a good, or evil, being.

The "spirit" is not the person themselves in **Ecc.** 12:7 KJB (unless one also thinks that evil persons also return to God in heaven?), but is instead the animating (life-giving) breath of God that belongs to Him (God). The breath having been given by grace, God can take back that which belongs to Him to Himself.

Job 27:3 KJB - **All the while my breath *is* in me**, and **the spirit of God *is* in my nostrils**;

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

It is simply teaching that the life (even breath thereof given by God) is in the hands of God, and that the one who gave life can take it away, even in preservation, to restore when it is His good will to do so.

Job 1:21 KJB - And said, Naked came I out of my mother's womb, and naked shall I return thither: **the LORD gave**, and **the LORD hath taken away**; **blessed be the name of the LORD**.

Job 10:12 KJB - **Thou hast granted me life** and favour, and thy visitation hath **preserved my spirit**.

Psalms 104:29 KJB - Thou hidest thy face, they are troubled: **thou takest away their breath**, **they die**, and **return to their dust**.

Acts 17:25 KJB - Neither is worshipped with men's hands, as though he needed any thing, **seeing he giveth to all life, and breath, and all things**;

Proverbs 22:7 KJB - The rich ruleth over the poor, and **the borrower *is* servant to the lender**.

Job 34:14 KJB - If he set his heart upon man, ***if* he gather unto himself his spirit** and **his breath**;

Job 34:15 KJB - **All flesh shall perish together**, and **man shall turn again unto dust**.

There is no conscious immortalized ghostial intelligent man-shade essence that floats away to God, and Heaven, in **Eccleasiastes** 12, or anywhere else in scripture for that matter. When any (generally) of mankind dies, they sleep in the dust of the earth (their characters are saved in 'the cloud' (**Luk.** 10:20; **Heb.** 12:23 KJB), unable to accomplish or think of, anything, until their resurrection by their Creator.

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CHAPTER 18

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What about Jairus' daughter and her "spirit" (Luk. 8:55 KJB)?

Out of the Old Testament texts, and moving right along into the New Testament passages, the same old idea of the serpent, from **Genesis** (**Gen.** 3:4 KJB), appears still in minds and eyes of some, who read the words of scripture, not for what they say, but for what they think (by their own definitions) they say. Thus, coming to the life of Jesus' 3 ½ year (AD 27 – 31; **Dan.** 9:27 KJB) ministry, He came across a father (by name Jairus) whose little girl was extremely sick and lay dying (**Mar.** 5:23; **Luk.** 8:42 KJB) at home. Before Jesus arrives, however, the young child dies. Yet, since Jesus is "the resurrection and the life" (**Jhn.** 11:25 KJB), He speaks the word of life to her, and she is raised again to life once more (**Mat.** 9:25; **Mar.** 5:41-42; **Luk.** 8:54-55 KJB). Yet, in **Luke's** (the gospel physician's) account (given below) there is a phrase used, "her spirit came again" (**Luk.** 8:55 KJB), that is not used in the other two Gospel accounts (**Matthew's** & **Mark's**).

By that phrase, the adherants to 'immortal soul / spirit' doctrine (of devils; **1 Tim.** 4:1 KJB) claim, that upon her death, she floated away, in an ethereal ephemeral existence, to heaven, or limbo (the limbus infantum (infants), or limbus puerorum (children)), and then when Jesus told her to get up, she floated back into her body from that location or 'dimension'. They get all that position by adding many of their own mental words to "her spirit came again". They imagine 'she' (as they imagine her to be this 'spirit') "came again" from somewhere in existence back to her awaiting body. But is that what the text says? Is that what the Bible teaches? No. Consider all three of the Gospel writers accounts (**Matthew's**, **Mark's** & **Luke's**):

Matthew's account:

> Matthew 9:18 KJB - While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, **My daughter** is even **now dead**: but come and lay thy hand upon her, and **she shall live**.
>
> Matthew 9:19 KJB - And Jesus arose, and followed him, and *so did* his disciples.
>
> Matthew 9:23 KJB - And when Jesus came into the ruler's house, and **saw the minstrels and the people making a noise**,
>
> Matthew 9:24 KJB - He said unto them, Give place: for **the maid is not dead**, **but sleepeth**. And **they laughed him to scorn**.
>
> Matthew 9:25 KJB - But when the people were put forth, he went in, and **took her by the hand**, and **the maid arose**.

Mark's account:

> Mark 5:22 KJB - And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

Mark 5:23 KJB - And besought him greatly, saying, **My little daughter lieth at the point of death**: *I pray thee,* come and lay thy hands on her, that she may be healed; and **she shall live**.

Mark 5:24 KJB - And *Jesus* went with him; and much people followed him, and thronged him.

Mark 5:35 KJB - While he yet spake, there came from the ruler of the synagogue's *house certain* which said, **Thy daughter is dead**: why troublest thou the Master any further?

Mark 5:36 KJB - As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mark 5:37 KJB - And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mark 5:38 KJB - And he cometh to the house of the ruler of the synagogue, and **seeth the tumult, and them that wept and wailed greatly**.

Mark 5:39 KJB - And when he was come in, he saith unto them, **Why make ye this ado, and weep**? **the damsel is not dead**, **but sleepeth**.

Mark 5:40 KJB - And **they laughed him to scorn**. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in **where the damsel was lying**.

Mark 5:41 KJB - And **he took the damsel by the hand**, and **said unto her**, **Talitha cumi**; which is, being interpreted, **Damsel, I say unto thee**, **arise**.

Mark 5:42 KJB - And straightway **the damsel arose**, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

Mark 5:43 KJB - And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Luke's account:

Luke 8:41 KJB - And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

Luke 8:42 KJB - For he had **one only daughter**, about twelve years of age, and **she lay a dying**. But as he went the people thronged him.

Luke 8:49 KJB - While he yet spake, there cometh one from the ruler of the synagogue's *house,* saying to him, **Thy daughter is dead**; trouble not the Master.

Luke 8:50 KJB - But when Jesus heard *it,* he answered him, saying, Fear not: believe only, and **she shall be made whole**.

Luke 8:51 KJB - And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

Luke 8:52 KJB - And **all wept, and bewailed her**: but **he said**, **Weep not**; **she is not dead**, **but sleepeth**.

Luke 8:53 KJB - And **they laughed him to scorn**, **knowing that she was dead**.

Luke 8:54 KJB - And he put them all out, and **took her by the hand**, and **called, saying**, **Maid, arise**.

Luke 8:55 KJB - And **her spirit came again**, and **she arose straightway**: and he commanded to give her meat.

Luke 8:56 KJB - And her parents were astonished: but he charged them that they should tell no man what was done.

The language of each of the Gospel writers, shows that the little girl did not go anywhere in her death, but rather remained lying (**Mat.** 9:25; **Mar.** 5:40-42; **Luk.** 8:42,54-55 KJB) there upon the bed, dead in the first death (**Mat.** 9:18; **Mar.** 5:35; **Luk.** 8:49,53 KJB). The peoples around her were in mourning and wailing greatly (**Mat.** 9:23; **Mar.** 5:38-39; **Luk.** 8:52 KJB) over her, and would soon be preparing for her burial.

When Jesus refers to her, or acts in respect to her person / being, He is not speaking to someone existing in some other place that mankind could not see, but rather directly speaks to, or touches, the deceased being / soul lying in front of Him (**Mat.** 9:24-25; **Mar.** 5:39-42; **Luk.** 8:50,52-55 KJB) that all who were present could physically witness.

Even those who did not understand Jesus' words about the girl, wherein He said that she was "not dead, but sleepeth" (**Mat.** 9:24; **Mar.** 5:39; **Luk.** 8:52 KJB), knew that she was actually dead (**Luk.** 8:53 KJB) in the first death and laughed at Jesus' statement (**Mat.** 9:24; **Mar.** 5:40; **Luk.** 8:53 KJB), which in truth, referred to the second death.

Luke, being a physician, includes the inspired (**2 Tim.** 3:16-17 KJB) phrase, "her spirit came again" (**Luk.** 8:55 KJB), and this word "spirit" comes from **G4151**, "πνευμα", "pneuma", which is the breath of life (**Gen.** 2:7 KJB), as breathed by Jesus in His life-giving words, "Talitha cumi," " Damsel, I say unto thee, arise" (**Mar.** 5:41 KJB), and thus by extension, also refers to her intellect / mind / heart (thinking / emotions) which becomes active again (having previously ceased at death; **Psa.** 146:4; **Ecc.** 9:5-6,10 KJB).

Luke 8:55 KJB - And her **spirit** came again, and she arose straightway: and he commanded to give her meat.

Luke 8:55 GNT TR - και επεστρεψεν το **πνευμα** αυτης και ανεστη παραχρημα και διεταξεν αυτη δοθηναι φαγειν

Luke 8:55 GNT TR Transliterated - kai epestrepsen to **pneuma** autes kai aneste parachrema kai dietaxen aute dothenai phagein

In short, the text simply means, she, by command of Jesus, started breathing again, and so becomes alive in her thinking / actions. Since her body lie there for some time, not having eaten anything recently, Jesus even cares for this, and commands that she be given something to eat (**Mar.** 5:43; **Luk.** 8:55 KJB). She, herself never goes anywhere, but is there the whole time in life & death.

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CHAPTER 19

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What about "God is not the God of the dead, but of the living" (Mat. 22:32 KJB)?

Turning to Jesus Himself, those advocates of 'immortal soul / spirit' theology, then place into the mouth of Jesus, things He never said, nor implied (see the similar idea, "which I commanded not, nor spake *it,* neither came *it* into my mind"; **Jer.** 19:5, 32:35 KJB). In so doing, they make Him to second / Amen the devil (**Gen.** 3:4 KJB), and refer people to the Gospel writers accounts of **Matthew**, **Mark** & **Luke**, wherein Jesus, in conclusion of a responsive teaching session to a 'question' posed to Him by the Sadducees, states, "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (**Mat.** 22:31-32; **Mar.** 12:26; **Luk.** 20:37-38 KJB) Did Jesus mean that upon one's physical death that the person continues to exist as an immortal man-shade, a 'spirit', or ghostial ephemeral ethereal entity, that flitters away into the celestial abode of God, in some alternate 'dimension' of existence that is not physical? No. The **entire** context, from the beginning, in regards the Sadducees question, to the answer by Jesus, is that of the physical resurrection, at the last day.

Matthew's account:

Matthew 22:23 KJB - The same day came to him the **Sadducees**, which **say** that **there is no resurrection**, and asked him,

Matthew 22:24 KJB - Saying, Master, Moses said, **If a man die**, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Matthew 22:25 KJB - Now there were with us seven brethren: and the first, when he had married a wife, **deceased**, and, having no issue, left his wife unto his brother:

Matthew 22:26 KJB - Likewise the second also, and the third, unto the seventh.

Matthew 22:27 KJB - And last of all the woman **died** also.

Matthew 22:28 KJB - **Therefore in the resurrection** whose wife shall she be of the seven? for they all had her.

Matthew 22:29 KJB - Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God**.

Matthew 22:30 KJB - **For in the resurrection they** neither marry, nor are given in marriage, but **are as the angels of God in heaven**.

Matthew 22:31 KJB - But **as touching the resurrection of the dead**, **have ye not read that which was spoken unto you by God, saying**,

Matthew 22:32 KJB - **I am** the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead**, **but of the living**.

Matthew 22:33 KJB - And when the multitude heard *this,* they were astonished at his doctrine.

Mark's account:

Mark 12:18 KJB - Then come unto him **the Sadducees**, **which say there is no resurrection**; and they asked him, saying,

Mark 12:19 KJB - Master, Moses wrote unto us, If a **man's brother die**, and leave *his* wife *behind him,* and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Mark 12:20 KJB - Now there were seven brethren: and the first took a wife, and **dying** left no seed.

Mark 12:21 KJB - And the second took her, and **died**, neither left he any seed: and the third likewise.

Mark 12:22 KJB - And the seven had her, and left no seed: last of all the woman **died** also.

Mark 12:23 KJB - **In the resurrection therefore**, **when they shall rise**, whose wife shall she be of them? for the seven had her to wife.

Mark 12:24 KJB - And Jesus answering said unto them, **Do ye not therefore err, because ye know not the scriptures, neither the power of God**?

Mark 12:25 KJB - **For when they shall rise from the dead**, they neither marry, nor are given in marriage; but **are as the angels which are in heaven**.

Mark 12:26 KJB - And **as touching the dead**, **that they rise**: **have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob**?

Mark 12:27 KJB - **He is not the God of the dead, but the God of the living**: ye therefore do greatly err.

Luke's account:

Luke 20:27 KJB - Then came to *him* certain of **the Sadducees**, **which deny that there is any resurrection**; and they asked him,

Luke 20:28 KJB - Saying, Master, Moses wrote unto us, If any **man's brother die**, having a wife, and **he die** without children, that his brother should take his wife, and raise up seed unto his brother.

Luke 20:29 KJB - There were therefore seven brethren: and the first took a wife, and **died** without children.

Luke 20:30 KJB - And the second took her to wife, and **he died** childless.

Luke 20:31 KJB - And the third took her; and in like manner the seven also: and they left no children, and **died**.

Luke 20:32 KJB - Last of all the woman **died** also.

Luke 20:33 KJB - **Therefore in the resurrection** whose wife of them is she? for seven had her to wife.

Luke 20:34 KJB - And Jesus answering said unto them, The children of this world marry, and are given in marriage:

Luke 20:35 KJB - But **they which shall be accounted worthy to obtain that world**, and **the resurrection from the dead**, neither marry, nor are given in marriage:

Luke 20:36 KJB - **Neither can they die any more**: **for they are equal unto the angels**; and are the children of God, **being the children of the resurrection**.

Luke 20:37 KJB - **Now that the dead are raised**, even **Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob**.

Luke 20:38 KJB - **For he is not a God of the dead, but of the living: for all live unto him**.

Luke 20:39 KJB - Then certain of the scribes answering said, Master, thou hast well said.

Luke 20:40 KJB - And after that they durst not ask him any *question at all.*

The Sadducees denied the teaching of the resurrection (as well as angels / spirits (living intelligences); **Act.** 23:8 KJB), since they claimed that teaching did not exist in the Torah (Pentateuch), and tried to trap Jesus by their 'question'. Jesus answers them from 'Moses' at the time of the **Exodus** (**Exo.** 3:6 KJB), a book they claimed to accept as valid theology. Jesus does not say, or mean, that Abraham was alive in heaven at the time of the statement (since all of scripture is against that idea). He was referring to **the resurrection** ("as touching **the dead**, that **they rise**," "they which shall be accounted worthy to obtain that world, and **the resurrection from the dead**," "that **the dead** are **raised**," "for all live unto him;" **Mat.** 22:28-33; **Mar.** 12:23-27; **Luk.** 20:33-39 KJB), in that those who are dead in the first death, sleep in the grave, until their resurrection, for they haven't suffered the second death (**Rev.** 2:11, 20:6,14, 21:8; **Jud.** 1:12; **2 Cor.** 1:10 KJB), from which there is no return, or resurrection, or life (spiritually & physically).

John 8:52 KJB - "... **Abraham is dead**, **and the prophets**; and thou sayest, **If a man keep my saying, he shall never taste of death**."

John 8:53 KJB - "... **our father Abraham, which is dead**? **and the prophets are dead** ..."

Hebrews 11:8 KJB - "By faith **Abraham**, ..."

Hebrews 11:13 KJB - "... **died in faith**, **not having received the promises**, ..."

Hebrews 11:35 KJB - " ... **that they might obtain a better resurrection**:"

Hebrews 11:39 KJB - " ... **received not the promise**:"

Hebrews 11:40 KJB - " ... **that they without us should not be made perfect**.

Jesus even stated that in the resurrection (at the end), those raised, would be as physical, immortal, & alive as those angelic beings (spirits: living ministering intelligences with physical bodies) which never fell.

~

CHAPTER 20

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What about when the disciples had seen "a spirit" (Mat. 14:26; Mar. 6:49 KJB)?

While some texts are clearly about metaphorical, or symbolic, events, peoples and nations. Others are about resurrections and the restoration of the breath of life to various persons, and the restoration of the mind / heart / spirit of intellect unto life from the inactivity of death. And still yet others involve the movement of unintellengent wind, air, or atmosphere. However, the texts of **Mat.** 14:26; **Mar.** 6:49 KJB are entirely different in their context. While the disciples are temporarily separated from Jesus (He being on land in prayer, they were sent out across the sea of Galilee ahead of Him), and in a boat upon the turbulent great sea of Galilee, in the great darkness of night, they think they see "a spirit", in bodily form, walking upon the rolling waves coming towards themselves. Upon beholding such a sight, they are entirely frightened, until Jesus lets them know that it is just Himself coming to them in the midst of their toiling and fear.

The 'immortal soul / spiritist' takes tha passages and then extrapolates in their mind that since the disciples had thought they had seen "a spirit", in bodily form, that means that they actually believed in the Greek pagan ideology of man-shades, or ghosts of incorporeal ephemeral gaseous entites. However, that is not the case, as the words used will help to manifest the truth of what happens.

Matthews account:

> Matthew 14:22 KJB - And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
>
> Matthew 14:23 KJB - And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
>
> Matthew 14:24 KJB - But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
>
> Matthew 14:25 KJB - And **in the fourth watch of the night** **Jesus went unto them**, **walking on the sea**.
>
> Matthew 14:26 KJB - And when **the disciples saw him** walking on the sea, they were troubled, saying, **It is a spirit**; and **they cried out for fear**.
>
> Matthew 14:27 KJB - But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Mark's account:

> Mark 6:45 KJB - And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
>
> Mark 6:46 KJB - And when he had sent them away, he departed into a mountain to pray.

Mark 6:47 KJB - And when even was come, the ship was in the midst of the sea, and he alone on the land.

Mark 6:48 KJB - And he saw them toiling in rowing; for the wind was contrary unto them: and about **the fourth watch of the night** **he cometh unto them**, **walking upon the sea**, and would have passed by them.

Mark 6:49 KJB - But when **they saw him** **walking upon the sea**, they **supposed** it had been **a spirit**, and **cried out**:

Mark 6:50 KJB - For **they all saw him**, and **were troubled**. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

As may be noticed, the language is that the disciples had thought they say one thing, when it was actually another, by the word, "supposed" (**G1380**, " εδοξαν," "edoxan," meaning "to imagine, suppose, think, seeming, &c."; **Mar.** 6:49 KJB). In both **Matthew's** and **Mark's** record of the events, a specific koine Greek word is used in describing what the disciples had supposedly witnessed.

Matthew 14:26 KJB - And when the disciples saw him walking on the sea, they were troubled, saying, It is a **spirit**; and they cried out for fear.

Matthew 14:26 GNT TR - και ιδοντες αυτον οι μαθηται επι την θαλασσαν περιπατουντα εταραχθησαν λεγοντες οτι **φαντασμα** εστιν και απο του φοβου εκραξαν

Matthew 14:26 GNT TR Transliterated - kai idontes auton oi mathetai epi ten thalassan peripatounta etarachthesan legontes oti **phantasma** estin kai apo you phobou ekraxan

Mark 6:49 KJB - But when they saw him walking upon the sea, they supposed it had been a **spirit**, and cried out:

Mark 6:49 GNT TR - οι δε ιδοντες αυτον περιπατουντα επι της θαλασσης εδοξαν **φαντασμα** ειναι και ανεκραξαν

Mark 6:49 GNT TR Transliterated - oi de idontes auton peripatounta epi tes thalasses edoxan **phantasma** einai kai avekraxan

This koine Greek word, **G5326**, "φαντασμα," "phantasma" (from **G5324**, "φαντάζω," "phantazw," meaning "to make apparent, reveal, a **specta**cle, to **specta**te", a derivative of **G5316**, "φαίνω," "phainw"; meaning "to lighten, to shine, show, reveal, appear to visible sight"; and is a prolongation of the base **G5457** "φως," "phws," meaning "luminous light, shine, make manifest, reveal by light," where the English gets the word "**phos**phorescence" (to glow with light)), is **not** the normal word used in the New Testament for "spirit" (pneuma; as breath, wind, intelligence, &c.) or even "angel" (angelos), or "devil" (diabolos), but means "a phantom, a **spect**re (viewable, visible by light), **spectra**l (viewable by the eyes) in appearance, or a vision or sight of something as of a dream (without substance), ephemeral in sight, as like unto visible wind, or visible in outward appearance but lacking in substance (like pomp, visible display of vain ceremony)". This word is only used in two places in all of the New Testament texts (**Mat.** 14:26; **Mar.** 6:49 KJB), however, there are similar words, related in root, that help to define what the disciples were thinking they were witnessing. One must also keep in mind, that while the disciples (mostly from Galilee), were surrounded by Greeks and their pagan mindsets, they actually believed what the scripture teaches in matters of "spirits", and did not believe in the ghost-stories of the pagan Greek and Roman mythos.

As stated before, the koine Greek word, **G5326**, "φαντασμα", "phantasma" is only used in **Mat.** 14:26; **Mar.** 6:49 KJB, but does however appear once more in the Apocryphal book of "wisdom" in Origen's Hexapla - https://lexicon.katabiblon.com/index.php?lemma=%CF%86%E1%BD%B1%CE%BD%CF%84%CE%B1%CF%83%CE%BC%CE%B1

Wisdom 17:15 Bishop's Bible (1568) (Apocrypha) Were somtimes chased with **monsterous apparitions**, and sometymes they sowned, as their owne soules had betrayed them: for an hastie feare, & that was not looked for, came vpon them.

Wisdom 17:15 Brenton's Bible (Apocrypha) - Were partly vexed with **monstrous apparitions**, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

Wisdom 17:14 Geneva Bible (1587) (Apocrypha) - And sometimes were troubled with **monstruous visions**, and sometime they swooned, as though their owne soule should betraie them: for a sudden feare not looked for, came vpon them.

Wisdom 17:14 Douay Rheims Bible (Jesuit) (Apocrypha) - Were sometimes molested with the fear of **monsters**, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

Wisdom 17:14 Jerome's Latin 'Vulgate' (Apocrypha)- aliquando **monstrorum** exagitabantur timore aliquando animae deficiebant traductione subitaneus enim illis et insperatus timor supervenerat

Wisdom 17:14 Origen's Greek Hexapla (Apocrypha) - τὰ μὲν τέρασιν ἠλαύνοντο **φαντασμάτων**, τὰ δὲ τῆς ψυχῆς παρελύοντο προδοσίᾳ· αἰφνίδιος γὰρ αὐτοῖς καὶ ἀπροσδόκητος φόβος ἐπεχύθη.

Wisdom 17:14 Origen's Greek Hexapla (Apocrypha) - Transliteration ta men terasin elaunonto **phantasmatwn**, ta de tes psyches pareluonto prodosia; aiphnidios gar autois kai aprosdoketos phobos epechythe.

As may be seen, the koine Greek word "φαντασμάτων", "phantasmatwn" means "something terrible to behold by sight (in this case, at night); a vision of something awesome, terrible or great (monstrous), not desireable to look upon for fear, something fearful to look upon".

A related word, **G5324**, "φανταζομενον", "phantazomenon", meaning "to make apparent, reveal, a **specta**cle, to **specta**te", even greatness of appearance in sight, is used in **Heb.** 12:21 GNT TR - https://lexicon.katabiblon.com/index.php?lemma=%CF%86%CE%B1%CE%BD%CF%84%E1%BD%B1%CE%B6%CF%89

Hebrews 12:21 KJB - And so terrible was the **sight**, *that* Moses said, I exceedingly fear and quake:)

Hebrews 12:21 GNT TR - και ουτως φοβερον ην το **φανταζομενον** μωσης ειπεν εκφοβος ειμι και εντρομος

Hebrews 12:21 GNT TR Transiterated - kai outws phoberon en to **phantazomenon** mwses eipen ekphobos eimi kai entromos

Moses, at Mt. Sinai, viewing God's descent, & surrounded by tens of thousands of holy angels (**Deu.** 33:2 KJB), was not seeing 'spooks', but the text shows that such a sight to behold was too awesome in sight.

The same word **G5324** "φανταζομενον", "phantazomenon" is also utilized in the Apocryphal texts of Origen's Greek Hexapla (**Wisdom** 6:16; **Sirach** 34:5):

Wisdom 6:17 Bishop's Bible (1568) (Apocrypha) - For she goeth about sekyng such as are meete for her, **sheweth** her selfe chearefully vnto the in their goynges, and meeteth them with all diligence.

Wisdom 6:16 Brenton's Bible (Apocrypha) - For she goeth about seeking such as are worthy of her, **sheweth** herself favourably unto them in the ways, and meeteth them in every thought.

Wisdom 6:16 Geneva Bible (1587) (Apocrypha) - For she goeth about, seeking such as are meete for her, and **sheweth** herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

Wisdom 6:17 Douay Rheims (Jesuit) (Apocrypha) - For she goeth about seeking such as are worthy of her, and she **sheweth** herself to them cheerfully in the ways, and meeteth them with all providence.

Wisdom 6:17 Jerome's Latin 'Vulgate' (Apocrypha) - quoniam dignos se ipsa circuit quaerens et in viis **ostendit** se illis hilariter et in omni providentia occurrit illis

Wisdom 6:16 Origen's Greek Hexapla (Apocrypha) - ὅτι τοὺς ἀξίους αὐτῆς αὐτὴ περιέρχεται ζητοῦσα καὶ ἐν ταῖς τρίβοις **φαντάζεται** αὐτοῖς εὐμενῶς καὶ ἐν πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς.

Wisdom 6:16 Origen's Greek Hexapla (Apocrypha) Transliterated - oti tous axious autes aute pierierchetai zetousa kai en tais tribois **phantazetai** autois eumenws kai en pase epinoia upanta autois.

Sirach 34:5 Bishop's Bible (1568) (Apocrypha) - Soothsaying, witchcrafte, sorcerie, and dreaming is but vaine: lyke as when a woman trauayleth with childe, & hath many **fantasies** in her heart.

Sirach 34:5 Brenton's Bible (Apocrypha) - Divinations, and soothsayings, and dreams, are vain: and the heart **fancieth**, as a woman's heart in travail.

Sirach 34:5 Geneva Bible (1587) (Apocrypha) - Southsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with **fantasies**, is as a woman that trauaileth.

Sirach 34:6 Douay Rheims (Jesuit) (Apocrypha) - And the heart fancieth as that of a woman in travail: except it be a **vision** sent forth from the most High, set not thy heart upon them.

Sirach 34:6 Jerome's Latin 'Vulgate' (Apocrypha) - et sicut parturientis cor tuum fantasiam patitur nisi ab Altissimo fuerit emissa **visitatio** ne dederis in illis cor tuum

Sirach 34:5 Origen's Greek Hexapla (Apocrypha) - μαντεῖαι καὶ οἰωνισμοὶ καὶ ἐνύπνια μάταιά ἐστιν, καὶ ὡς ὠδινούσης **φαντάζεται** καρδία·

Sirach 34:5 Origen's Greek Hexapla (Apocrypha) Transliterated - manteiai kai oiwnismoi kai enupnia mataia estin, kai ws wdinouses **phantazetai** kardia.

As may be seen, the koine Greek word **G5324** "φανταζομενον", "phantazomenon" is related to 'faniful dreams', 'dream-like', "visions", or "fantasies", "imaginings of the human heart / mind / spirit", something ephemeral in some quality, briefly witnessed, seen by sight (physical eye) or mind (spiritual eye).

Another related koine Greek word **G5325**, "φαντασιας", "phantasias", from a derivative of **G5324**, "φανταζομενον", "phantazomenon", means "a (vain) show, fantasy, pomp; a viewing of grandeur; scene of display" is found utilized in **Act.** 25:23 GNT TR - https://lexicon.katabiblon.com/index.php?lemma=%CF%86%CE%B1%CE%BD%CF%84%CE%B1%CF%83%E1%BD%B7%CE%B1

Acts 25:23 KJB - And on the morrow, when Agrippa was come, and Bernice, with great **pomp**, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

Acts 25:23 GNT TR - τη ουν επαυριον ελθοντος του αγριππα και της βερνικης μετα πολλης **φαντασιας** και εισελθοντων εις το ακροατηριον συν τε τοις χιλιαρχοις και ανδρασιν τοις κατ εξοχην ουσιν της πολεως και κελευσαντος του φηστου ηχθη ο παυλος

Acts 25:23 GNT TR Transliterated - te oun epaurion elthontos tou agrippa kai tes bernikes meta polles **phantasias** kai eiselthontwn eis to akroaterion sun te tois chiliarchois kai andrasin tois kat exochen ousin tes polews kai keleusantos tou phestou echthe o paulos

This word, **G5325**, "φαντασιας", "phantasias", is also used in Origen's Greek **Hab.** 2:18,19, 3:10; **Zec.** 10:1; and means something great to behold in sight, sometimes a bright shining image:

Habakkuk 2:18 KJB - What profiteth the graven image that the maker thereof hath graven it; the molten image, and a **teacher** of lies **[ie., a vain vision, false beholding / sight / image]**, that the maker of his work trusteth therein, to make dumb idols?

Habakkuk 2:18 Origen's Greek Hexapla - Τί ὠφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἔπλασαν αὐτὸ χώνευμα, **φαντασίαν** ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἴδωλα κωφά.

Habakkuk 2:18 Origen's Greek Hexapla Transliterated - Ti wphelei glypton, oti eglypsan auto; eplasan auto chwneuma, **phantasian** pseude, oti pepoithen o plasas epi to plasma autou tou poiesai eidwlo kwpha.

Habakkuk 2:19 KJB - Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall **teach [ie., be a fantasy, a false-vision, fake image (as wrongful example)]**! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

Habakkuk 2:19 Origen's Greek Hexapla - οὐαὶ ὁ λέγων τῷ ξύλῳ Ἔκνηψον ἐξεγέρθητι, καὶ τῷ λίθῳ Ὑψώθητι· καὶ αὐτό ἐστιν **φαντασία**, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου, καὶ πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ.

Habakkuk 2:19 Origen's Greek Hexapla Transliterated - ouai o legwn tw xulw Eknepson exegertheti, kai tw lithw Upswtheti; kai auto estin **phantasia**, touto de estin elasma chrysiou kai argyriou, kai pan pneuma ouk estin en autw.

Habakkuk 3:10 KJB - The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands **on high**.

Habakkuk 3:10 Origen's Greek Hexapla - ὄψονταί σε καὶ ὠδινήσουσιν λαοί, σκορπίζων ὕδατα πορείας αὐτοῦ· ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς, ὕψος **φαντασίας** αὐτῆς.

> Habakkuk 3:10 Origen's Greek Hexapla Transliterated - opsontai se kai wdinesousin laoi, skorpizwn udata poreias autou; edwken e abyssos phwnen autes, upsos **phantasias** autes.

Zechariah 10:1 KJB - Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make **bright clouds [ie., a brightness to behold, as lightning lit clouds are to hunman sight]**, and give them showers of rain, to every one grass in the field.

> Zechariah 10:1 Origen's Greek Hexapla - Αἰτεῖσθε ὑετὸν παρὰ κυρίου καθ᾽ ὥραν πρόιμον καὶ ὄψιμον· κύριος ἐποίησεν **φαντασίας**, καὶ ὑετὸν χειμερινὸν δώσει αὐτοῖς, ἑκάστῳ βοτάνην ἐν ἀγρῷ.
>
> Zechariah 10:1 Origen's Greek Hexapla Transliterated - Aiteisthe ueton para kyriou kath wran proimon kai opsimon; kyrios epoiesen **phantasias**, kai ueton cheimerinon dwsei autois, ekastw botanen en argw.

There is also the related koine Greek word **G855**, "αφαντος", "aphantos", from **G1** "A", "a" ("not, against, opposing, un-, &c."), and **G5316**, "φαίνω", "phainw" ("to lighten, to shine, show, reveal, appear to visible sight"), and thus means "invisible, not visible to sight, hidden from viewing; covered from beholding; removed from seeing" (and does not mean ethereal, but simply something that ceases to be seen by the eyesight; disappears), and is utilized in **Luk.** 24:31 GNT TR - https://lexicon.katabiblon.com/index.php?lemma=%E1%BC%84%CF%86%CE%B1%CE%BD%CF%84%CE%BF%CF%82

> Luke 24:31 KJB - And their eyes were opened, and they knew him; and he **vanished** out of their sight.
>
> Luke 24:31 GNT TR - αυτων δε διηνοιχθησαν οι οφθαλμοι και επεγνωσαν αυτον και αυτος **αφαντος** εγενετο απ αυτων
>
> Luke 24:41 GNT TR Transliterated - autwn de dienoichthesan oi ophthalmoi kai epegnwsan auton kai autos **aphantos** egeneto ap autwn

There are other related words, similar to **G855**, but shall only be provided in brief definition with a link to the full uses in the OT & NT texts:

- **ἀφανής (G852) -ές concealed (adj.) (see Heb. 4:13; &c.) -** https://lexicon.katabiblon.com/index.php?lemma=%E1%BC%80%CF%86%CE%B1%CE%BD%E1%BD%B5%CF%82
- **ἀφανίζω (G853) to disappear / blot out (v.) (see Mat. 6:16,19-20; Act. 13:41; Jam. 4:14; &c.) -** https://lexicon.katabiblon.com/index.php?lemma=%E1%BC%80%CF%86%CE%B1%CE%BD%E1%BD%B7%CE%B6%CF%89
- **ἀφανισμός (G854), -οῦ, ὁ obliteration / obscurity (n.) (see Heb. 8:13; &c.) -** https://lexicon.katabiblon.com/index.php?lemma=%E1%BC%80%CF%86%CE%B1%CE%BD%CE%B9%CF%83%CE%BC%E1%BD%B9%CF%82

All of these things show, in their relation, that the meaning of the word **G5326**, "φαντασμα," "phantasma," as used in **Mat.** 14:26; **Mar.** 6:49 GNT TR, simply means "something greatly to behold, as like a marvelous vision, a wonder / terror to the sight; overwhelming fantasy-like dream of a bright visible form [walking upon the waters]." They didn't recognize what they saw at first, until Jesus called to them.

That the Bible (KJB) translates the word as "a spirit" is no surprise, since a "spirit" is something with vaporous existence (as breath, or wind, or intangible intelligence (thoughts of the mind / heart / spirit)), and is even used of this way in regards to a "form" that appeared somewhat visibly in shadowy appearance in a dream of an Old Testament character.

Way back in the Old Testament, a 'friend' (Eliphaz the Temanite; **Job** 4:1 KJB) of Job had received a dream (night visions) in the night by an evil angel (likely satan; to influence **Job** to curse / blame God) and showed up in that dream as an ethereal-like entity that was only partially visible to the mind's eye (brain) as he dreamt:

Job 4:12 KJB - Now a thing was **secretly brought to me**, and mine ear received a little thereof.

Job 4:13 KJB - In **thoughts** from the **visions** of the night, when deep sleep falleth on men,

Job 4:14 KJB - **Fear came upon me**, and **trembling**, which **made all my bones to shake**.

Job 4:15 KJB - Then **a spirit** passed before my face; the hair of my flesh stood up:

Job 4:16 KJB - **It** stood still, but **I could not discern the form thereof**: an **image *was* before mine eyes**, *there was* silence, and I heard a voice, *saying,*

Job 4:17 KJB - Shall mortal man be more just than God? shall a man be more pure than his maker?

Job 4:18 KJB - Behold, he put no trust in **his servants**; and **his angels he charged with folly**:

Job 4:19 KJB - How much less *in* them that dwell in **houses of clay**, whose **foundation *is* in the dust**, *which* are **crushed** before the moth?

Job 4:20 KJB - They are **destroyed** from morning to evening: they **perish** for ever without any regarding *it.*

Job 4:21 KJB - Doth not their excellency *which is* in them **go away**? they **die**, even without wisdom.

The evil fallen angel (likely satan; **Job** 1:6-12; 2:1-10 KJB) does not appear to Eliphaz in his actual physical bright form (as that would have blinded him; as all angels are physical (heavenly body / celestial flesh) intelligent (mind / heart / spirit) beings; see **Eze.** 28:13; **Mat.** 22:30; **Mar.** 12:25; **Act.** 1:10; **1 Cor.** 15:38-42; **Php.** 3:21; **Jud.** 1:7 KJB; &c.), but rather speaks to the ear of Eliphaz as he dreamed, and thus through mesmerization of Alpha-REM sleep, 'entered' (by way of hypnotic suggestion) into his night vision, and spoke by a fearful non-discernable shady form of shadows and no substance.

Now, while Sadducees did not believe in the resurrection, neither in angels or spirits (**Act.** 23:8 KJB), the disciples believed in them all, as they ought to. So, when the disciples were all alone (without the physical presence of Jesus, who had been left behind on land by His orders, so that He could pray alone) and saw a form out in the deep black of night upon the dark chaotic waves of the sea of Galilee, they "supposed" (guessed / thought) it might have been 'a spirit' (a mighty terrible form of angel or devil) walking to them, but it was Jesus Himself. There is no 'immortal soul / spirit' theology present in these texts of **Matthew** & **Mark**. It was just a great and marvelous sight to behold, so much so, that they were terrified at the first, not knowing what truly was coming towards them. This is how mankind, in their sinfulness, often is. Mankind is afraid of the approach of God (as Adam; **Gen.** 3:8 KJB), thinking it is something else, other than Love.

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CHAPTER 21

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What about when Lazarus died, where did he go (Jhn. 11:1-45, 12:10-11 KJB)?

One of the great events of the Bible (KJB) is the very record of the matter that takes place in the life of a man named Lazarus (brother to Mary & Martha; **Jhn.** 11:2,21,32 KJB) whom Jesus personally knew as a friend. He had become sickly, and was upon the point of dying (**Jhn.** 11:2-4 KJB), when his sisters had sent word to Jesus to come and heal him. When Jesus receives the message, He waits two more days still (**Jhn.** 11:6 KJB) where He is at, knowing what was about to transpire. Lazarus was to physically die the first death (**Jhn.** 11:11-14 KJB), and be raised to mortal life again (**Jhn.** 11:23-25,43-44, 12:10-11 KJB), but would not experience the second death (**Jhn.** 11:4,26; **2 Cor.** 1:10; **Rev.** 2:11, 20:6,14, 21:8 KJB), from which there is no returning to life.

This sacred historical account is then abused by the 'immortal soulist / spiritist' to teach that when Lazarus died, he would 'float away' in some ethereal incorporeal existence and dwell there (either 'Heaven', or 'Limbo', 'Abraham's bosom', or 'Purgatory') until Jesus called him back to the entombed body, and so awake in darkness, and retain a memory of his escapade while deceased. However, is that what the texts reveal? No. Lazarus, upon his death, remains as 'the deceased' with the family (Mary & Martha), until he (himself) is buried within the tomb nearby (**Job** 20:11, 21:32 KJB), and the entire time that passes from his death, until his resurrection to mortal life, he knows no experience, no thought, no action (**Psa.** 146:4; **Ecc.** 9:5-6,10 KJB, &c.), other than lying still in the grave and already decaying (**Jhn.** 11:39 KJB), returning to dust (**Gen.** 3:19; **Psa.** 104:29; **Ecc.** 12:7 KJB, &c.). Here is the passage:

John 11:1 KJB - Now **a certain *man* was sick**, *named* **Lazarus**, of Bethany, the town of Mary and her sister Martha.

John 11:2 KJB - (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose **brother Lazarus** was sick.)

John 11:3 KJB - Therefore **his sisters** sent unto him, saying, Lord, behold, **he whom thou lovest is sick**.

John 11:4 KJB - When Jesus heard *that,* he said, **This sickness is not unto death, but for the glory of God**, that the Son of God might be glorified thereby.

John 11:5 KJB - Now Jesus loved Martha, and her sister, and Lazarus.

John 11:6 KJB - **When he had heard therefore that he was sick**, **he abode two days still in the same place where he was**.

John 11:7 KJB - Then after that saith he to *his* disciples, Let us go into Judaea again.

John 11:8 KJB - *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

John 11:9 KJB - Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

John 11:10 KJB - But if a man walk in the night, he stumbleth, because there is no light in him.

John 11:11 KJB - These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth**; **but I go**, **that I may awake him out of sleep**.

John 11:12 KJB - Then said his disciples, Lord, if he sleep, he shall do well.

John 11:13 KJB - Howbeit **Jesus spake of his death**: but they thought that he had spoken of taking of rest in sleep.

John 11:14 KJB - Then said **Jesus unto them plainly**, **Lazarus is dead**.

John 11:15 KJB - And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

John 11:16 KJB - Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

John 11:17 KJB - Then when Jesus came, he found that **he had *lain* in the grave four days already**.

John 11:18 KJB - Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

John 11:19 KJB - And many of the Jews came to Martha and Mary, **to comfort them concerning their brother**.

John 11:20 KJB - Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

John 11:21 KJB - Then said Martha unto Jesus, Lord, if thou hadst been here, **my brother had not died**.

John 11:22 KJB - But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

John 11:23 KJB - Jesus saith unto her, **Thy brother shall rise again**.

John 11:24 KJB - Martha saith unto him, **I know that he shall rise again in the resurrection at the last day**.

John 11:25 KJB - **Jesus said unto her**, **I am the resurrection, and the life**: **he that believeth in me, though he were dead**, **yet shall he live**:

John 11:26 KJB - And **whosoever liveth** and **believeth in me** **shall never die**. Believest thou this?

John 11:27 KJB - She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 11:28 KJB - And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

John 11:29 KJB - As soon as she heard *that,* she arose quickly, and came unto him.

John 11:30 KJB - Now Jesus was not yet come into the town, but was in that place where Martha met him.

John 11:31 KJB - The Jews then which were with her in the house, and **comforted her**, when they saw Mary, that she rose up hastily and went out, followed her, saying, **She goeth unto the grave to weep there**.

John 11:32 KJB - Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, **my brother had not died**.

John 11:33 KJB - When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

John 11:34 KJB - And said, **Where have ye laid him**? They said unto him, **Lord, come and see**.

John 11:35 KJB - Jesus wept.

John 11:36 KJB - Then said the Jews, Behold how he loved him!

John 11:37 KJB - And some of them said, Could not this man, which opened the eyes of the blind, have caused that even **this man should not have died**?

John 11:38 KJB - **Jesus** therefore again groaning in himself **cometh to the grave**. **It was a cave, and a stone lay upon it**.

John 11:39 KJB - Jesus said, **Take ye away the stone**. Martha, the sister of **him that was dead**, saith unto him, **Lord, by this time he stinketh**: **for he hath been *dead* four days**.

John 11:40 KJB - Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

John 11:41 KJB - Then **they took away the stone** *from the place* **where the dead was laid**. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

John 11:42 KJB - And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me.

John 11:43 KJB - And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth**.

John 11:44 KJB - And **he that was dead came forth**, bound hand and foot with **graveclothes**: and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go**.

John 11:45 KJB - Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

John 12:10 KJB - But the chief priests consulted that **they might put Lazarus also to death**;

John 12:11 KJB - Because that by reason of him many of the Jews went away, and believed on Jesus.

All of the language, whether in English (of the KJB), or of the koine (common) Greek, demonstratively shows, in the plainest of words, and of meaning, that Lazarus had died, and remained exactly where he had been carried (in death, funeral procession); namely, the cave – tomb. All of the persons involved in the passage refer to the person of Lazarus as being dead, and in the grave, and not anywhere else. Not a single witness is recorded (in all of the Bible) that Lazarus had been anywhere else, in his death, other than in the darkness of the sealed sepulchre. Jesus even asks, "Where have ye laid **him**?" (**Jhn.** 11:34 KJB). Jesus did **not** ask, "Where have ye laid the body?", but specifically refers to the personal (dead) being of Lazarus, "him".

When Jesus asks for some persons to remove the covering stone that guarded the cave – tomb, Martha speaks up and states, "Lord, by this time **he** stinketh: for **he** hath been *dead* four days." Again, **not** merely the 'body stinketh,' nor 'the body hath been dead four days,' but she speaks to the very person of her own brother, in utilizing a personal pronoun, "he".

The very inspiration of the texts (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), as given by the Holy Spirit Himself, through the faithful apostle **John**, states over and over again, throughout: "Lazarus," "he," "him," "the dead," "dead," &c. Never is Lazarus described as 'alive' in some spiritist fashion in some other place not on earth; though he is described as one which "sleepeth" (metaphorically) in the state of the first death, being "dead" (**Jhn.** 11:14 KJB). He is always (after his decease) located in the sealed tomb until he is raised again to mortal life. Even when Jesus asks, "Where have ye laid **him**?", the immediate response by the sisters is, "Lord, come and see." Lazarus, in death, thus had 'a mailing address,' at a cave, near Bethany, in Judaea, where any living person whom desired to go and 'see,' could 'come' and draw near to the sealing stone that covered the mouth of the cavern in which Lazarus lie in state (of death & decay).

When Jesus is about to resurrect the deceased (first death) Lazarus, He is facing the open tomb itself, and then cries out with a loud voice, "Lazarus, come forth." (**Jhn.** 11:43 KJB). The very man, and friend of Jesus, Lazarus was in that tomb ("dead" and without physical life, without thoughts and / or actions; **Jhn.** 11:14 KJB), and nowhere else. Jesus does **not** say, "spirit of Lazarus," "ghost of Lazarus," and neither, "come down," "come up," "come here," "come back," "return from where you are to your body," but clearly states, "Lazarus, come forth." The very deceased being of mankind, Lazarus, was in the tomb, lying in the state of death & decay, until Jesus called him "forth" from that sleep in death. The event is a resurrection, as all resurrections are described in the Bible. The miraculous event is not described as an occult re-uniting of an 'immortal man-shade' with a 'body', like as the dangerous mysticism of astral projection.

One of the great evidences is the very proof from the absolute silence upon what Lazarus experienced in death (as like any of those whom have died in scripture have no testimony / experience of). There is never one word, recorded, or stated, or intimated, by anyone (including Lazarus himself) in scripture about what the experience of death itself is like. The reasons for this are not absent in the total testimony and harmony of the collective scriptures, through various persons (kings, prophets, priests, psalmists, patriarchs, common-folk, &c.), wherein they unabashedly state, that in death, nothing is accomplished, known, or experienced. Death, is the absence of life, and that goes for whether one is referring to, or speaking of, spiritual (mind / heart / spirit / intelligence / intellect / emotional) or physical (body / bones / flesh) death. The very last thought of a person just before death, is the very first thought that occurs upon their resurrection. It is just like hitting the pause button on a program, and later unpausing it to continue where one last left off in their working. The resurrection doctrine is testimony against necromancy.

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CHAPTER 22

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What about the promise, "To day shalt thou be with me in paradise" (Luk. 23:43 KJB)?

A classic main-stay & 'so-called' 'irrefutable' 'undeniable' 'go to' 'proof' of 'immortal soul / spirit' theology is said to be demonstrated at the very events that transpire at Calvary, while Jesus hangs crucified upon the cross, and speaks with another, who is hanging for his own crimes, next to Him. As the conversation turns towards the salvation of the penitent thief, whom had just acknowledged Jesus as his "Lord" (**Luk.** 23:42 KJB), Jesus responds to that tiny seed of faith, by promising that believing man, "Verily I say unto thee, To day shalt thou be with me in paradise." (**Luk.** 23:43 KJB) "Aha!," says the 'immortal soulist / spiritist,' "there is the hard evidence straight from the mouth of the Lord Jesus Christ Himself!" And following that, with glee, the 'immortal soulist / spiritist' sits down with smugness, and implacable arrogance of an already 'assured victory', resting their 'case', hardly looking for any worth-while response that could possibly overthrow such 'evidence', already 'knowing' that any rebuttal is 'futile', 'feeble' and doomed to 'failure'.

Well? Is it really the case that there are no superior answers to this 'seeming' 'K.O.' in 'reasoning'? Should those who advocate the Bible doctrine of 'sleep of the soul' give up and 'pack in their bags and go home'? Hardly. The case of the 'immortal soulist / spiritist' is nothing but a 'paper-tiger,' having no teeth at all, with only the mere appearance of footing, and easily tamed to 'heel' by the surrounding context, the lingusitics of the language, the doctrines of the resurrection, and second Advent / Coming, the other examples and placement of punctuation in the King James Bible, and even the writings of the so-called "Creeds" adhered to by most of them.

Here is the immediate context:

> Luke 23:33 KJB - And when they were come **to the place, which is called Calvary, there they crucified him [Jesus]**, **and the malefactors**, **one on the right hand**, **and the other on the left**.
>
> Luke 23:34 KJB - Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
>
> Luke 23:35 KJB - And the people stood beholding. And the rulers also with them **derided** *him,* saying, **He saved others; let him save himself, if he be Christ, the chosen of God**.
>
> Luke 23:36 KJB - And the soldiers also **mocked** him, coming to him, and offering him vinegar,
>
> Luke 23:37 KJB - And saying, **If thou be the king of the Jews, save thyself**.
>
> Luke 23:38 KJB - And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**.
>
> Luke 23:39 KJB - And **one of the malefactors** which were hanged **railed** on him, saying, **If thou be Christ, save thyself and us**.

Luke 23:40 KJB - But **the other answering rebuked him**, saying, **Dost not thou fear God, seeing thou art in the same condemnation**?

Luke 23:41 KJB - And **we indeed justly**; for **we receive the due reward of our deeds**: but **this man hath done nothing amiss**.

Luke 23:42 KJB - And **he said unto Jesus**, **Lord**, **remember me** **when** **thou comest into thy kingdom**.

Luke 23:43 KJB - And **Jesus said unto him**, **Verily I say unto thee, To day shalt thou be with me in paradise**.

Luke 23:44 KJB - And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Luke 23:45 KJB - And the sun was darkened, and the veil of the temple was rent in the midst.

Luke 23:46 KJB - And when **Jesus had cried with a loud voice**, he said, **Father, into thy hands I commend my spirit**: and having said thus, **he gave up the ghost**.

Luke 23:47 KJB - Now when the centurion saw what was done, he glorified God, saying, **Certainly this was a righteous man**.

Luke 23:48 KJB - And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Luke 23:49 KJB - And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Luke 23:50 KJB - And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

Luke 23:51 KJB - (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

Luke 23:52 KJB - This *man* went unto Pilate, and **begged the body of Jesus**.

Luke 23:53 KJB - And **he took it down**, and **wrapped it in linen**, and **laid it in a sepulchre that was hewn in stone**, wherein never **man** before was **laid**.

Luke 23:54 KJB - And that day was the preparation, and the sabbath drew on.

Luke 23:55 KJB - And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and **how his body was laid**.

Luke 23:56 KJB - And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Thus ends the immediate context. Now, ask the questions, “Did Jesus enter paradise that day?” “Did Jesus receive His kingdom that day?” “Where did Jesus go after He died?” “What happened to the man?”

QUESTION: WHAT ABOUT THE THIEF ON THE CROSS, DIDN'T JESUS SAY TO HIM THAT HE WOULD BE WITH JESUS IN "PARADISE" THAT DAY WHEN THEY DIED?

No. Read the passage carefully, for the thief asked Jesus to "remember me **when** thou comest into thy kingdom," which Jesus had **not** received yet, and would not until just before He comes the second time (**Dan.** 2:44, 7:13-14,27; **Luk.** 19:12 KJB (See **Isa.** 13:5, "They come from a **far country**, from **the end of heaven** ...")):

Luke 23:42 KJB - And he said unto Jesus, **Lord**, **remember me** **when** **thou comest into thy kingdom**.

Luke 23:43 KJB - And **Jesus said** unto him, **Verily I say unto thee, To day[,] shalt thou be with me in paradise**.

Daniel 2:44 KJB - And **in the days of these kings** **shall the God of heaven set up a kingdom**, which shall never be destroyed: and **the kingdom shall not be left to other people**, *but* it shall break in pieces and consume all these kingdoms, and **it shall stand for ever**.

Daniel 7:13 KJB - I saw in the night visions, and, behold, *one* like **the Son of man came with the clouds of heaven**, and **came to the Ancient of days**, and **they brought him near before him**.

Daniel 7:14 KJB - **And there was given him dominion**, **and glory**, **and a kingdom**, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and **his kingdom *that* which shall not be destroyed**.

Daniel 7:27 KJB - And **the kingdom and dominion**, and **the greatness of the kingdom under the whole heaven**, **shall be given to the people of the saints of the most High**, **whose kingdom *is* an everlasting kingdom**, and **all dominions shall serve and obey him**.

Luke 19:12 KJB - He said therefore, **A certain nobleman went into a far country** **to receive for himself** **a kingdom**, **and to return**.

Luke 24:51 KJB - And it came to pass, while he blessed them, **he was parted from them**, and **carried up into heaven**.

Acts 1:6 KJB - When they therefore were come together, they asked of him, saying, **Lord, wilt thou at this time restore again the kingdom** to Israel?

Acts 1:7 KJB - And he said unto them, **It is not for you to know the times or the seasons, which the Father hath put in his own power**.

Acts 1:8 KJB - But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:9 KJB - And when he had spoken these things, while they beheld, **he was taken up**; and a cloud received him out of their sight.

Acts 1:10 KJB - And while they looked stedfastly **toward heaven as he went up**, behold, two men stood by them in white apparel;

Acts 1:11 KJB - Which also said, Ye men of Galilee, **why stand ye gazing up into heaven**? **this same Jesus**, **which is taken up from you into heaven**, **shall so come in like manner as ye have seen him go into heaven**.

Jesus, Himself, even **three days after** He had died (**Jhn.** 10:17; **Rev.** 1:18, 2:8 KJB; death is an enemy, not a friend, **1 Cor.** 15:26 KJB), and was buried (descended to "hell," aka the grave, the pit; **Psa.** 16;10; **Act.** 2:27; **Rom.** 10:7; **Eph.** 4:9-10 KJB), remained in the tomb (**Job** 21:32 KJB). He did not go anywhere, other than to His place of burial (being carried there), where He, as the "Lord," lay (**Mat.** 28:6 KJB) for those three 'days.' He had not yet been resurrected (**Mat.** 27:63 KJB), and had not yet even ascended to the Father, Whom was in "paradise" (aka, 3rd heaven, Heavenly Eden; **Eze.** 28:13; **2 Cor.** 12:2,4; **Eph.** 4:9-10; **Rev.** 2:7 KJB). He would not even lead any captives (the 'firstfruits') of the grave (dead) out (in resurrection) and into Heaven (Paradise) until His own resurrection (3 days later; **Mat.** 27:52-53 KJB) & His own long journey ascension occurred (40 days later; **Psa.** 68:18; **Isa.** 26:19; **Psa.** 24:1-10; **1 Cor.** 15:20,23; **Lev.** 23:10-12; **Mat.** 27:52-53; **Jhn.** 14:2-4; **2 Tim.** 1:10 KJB). Jesus even specifically said to Mary Magdalene, after His resurrection, the same day:

John 20:17 KJB - **Jesus saith** unto her, **Touch me not**; **for I am not yet ascended to my Father**: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; and *to* my God, and your God.

Jesus, after His ascension from Mt. Olivet, went to go receive a kingdom, but He has not yet received it (**Isa.** 61:10, 62:5; **Mat.** 19:28, 21:33, 25:14,31; **Mar.** 12:1; **Luk.** 20:9 KJB) at Calvary, neither in His death:

Luke 19:12 KJB - He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom**, **and to return**.

Isaiah 13:5 KJB - They come from **a far country**, **from the end of heaven**, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

Luke 19:13 KJB - And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come**.

Luke 19:14 KJB - But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

Luke 19:15 KJB - And it came to pass, that **when he was returned**, **having received the kingdom**, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Another major point, is that the koine Greek has no punctuation, and the English printed text is simply missing a comma, after the word "Today," which was missed in the printing of the current edition (for parallel punctuational uses, compare all the placement of the commas, and the pattern of "Verily," with the following statements after it; see **Jhn.** 1:51, 3:3,5,11, 5:19,24,25, 6:26,32,47,53, 8:34,51,58, 10:1,7, 12:24, 13:16,20,21,38, 14:12, 16:20,23, 21:18; **Mat.** 5:18,26, 6:2,5,16, 8:10, 10:15,23,42, 13:17; as the Bible states that God would preserve **the words** – **Psa.** 12:6-7; **Mat.** 5:18, 24:35; **Mar.** 13:31; **Luk.** 21:33 KJB):

Luke 23:43 GNT TR - και ειπεν αυτω ο ιησους αμην λεγω σοι σημερον μετ εμου εση εν τω παραδεισω

Luke 23:43 GNT TR Transliterated - kai eipen autw o iesous amen legw soi semeron met emou ese en tw paradeisw

Jesus was actually saying (in harmony with the previous statement made by the penitent thief; **Luk.** 23:42 KJB), "To day, if ye will hear his voice" (see **Psa.** 95:7; see also **2 Cor.** 6:2; **Heb.** 3:7,15, 4:7 KJB), and 'Believe me today,' or 'I promise you today (now), in the resurrection to come, once I have received My Kingdom from the Father, and return, of all those who believed, you too will be with me then at the Second Advent / Coming and the great First Resurrection (See **Col.** 3:3-4; **1 Thes.** 4:17 KJB, "Then ... ever be with the Lord.").

2 Corinthians 6:2 KJB - (For he saith, **I have heard thee in a time accepted**, and **in the day of salvation** have I succoured thee: **behold, now *is* the accepted time**; **behold, now *is* the day of salvation**.)

Colossians 3:3 KJB - For ye are **dead**, and **your life is hid with Christ in God**.

Colossians 3:4 KJB - **When Christ, *who is* our life**, **shall appear**, **then shall ye also appear with him in glory**.

1 Thessalonians 4:16 KJB - **For the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: **and the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - **Then** we which are alive *and* remain **shall be caught up together** with them in the clouds, **to meet the Lord in the air**: **and so shall we ever be with the Lord**.

Jesus was not saying that the penitent thief was going to enter into Paradise upon his death that day. A comma can make all the difference in the world:

(EXAMPLES:)

Ex. #1 (common)

"Let's eat, Grandma!"
vs.
"Let's eat Grandma!"
or
"A woman, without her, man is nothing."
vs.
"A woman without her man, is nothing."

Ex. #2 (Bible difference)

Hebrews 10:12 KJB - But this man, after he had offered one sacrifice for sins for ever**,** sat down on the right hand of God;

Hebrews 10:12 Geneva (1587) - But this man after he had offered one sacrifice for sinnes**,** sitteth for euer at the right hand of God,

In the KJB at **Heb.** 10:12, it clearly shows that Jesus ascended into Heaven after His one "sacrifice for sins forever," & sits down, but in the Geneva, He sits there forever, which can affect the 2nd Advent.

Ex. # 3 (Bible difference)

> Titus 2:13 KJB - Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
>
> Titus 2:13 Geneva - Looking for that blessed hope, and appearing of that glorie of that mightie God**,** and of our Sauiour Iesus Christ,

In the KJB at **Titus** 2:13, it is Jesus who is both "God (Deity) and Saviour" that is coming back in the second Advent to gather His saints unto Himself and return, but in the Geneva at the same location, places a comma after "God", and thus has God (as the Father) returning along with "our Sauiour Jesus Christ" (the Son) in the Second Advent / Coming, which is unscriptural (and erases a reference in the NT to Jesus' Godhead, Deity, as well). The Father does not return with Jesus, but stays in Paradise (Father's house; **Jhn.** 14:2-3 KJB), awaiting for the Son to return with His bride, the church members, by bringing them back from earth to the Father's house (**1 Thes.** 4:14 KJB) in another fulfillment of **Psa.** 24:1-10 KJB.

Moreover, even the very stated and written "creeds" of 'Catholicism' do **not** teach Jesus went to "Paradise" that day. Notice what they plainly say:

Thomas Aquinas "Summa Theologica", 3rd Part, Question 52; Article 4, Reply To Objection 1:

> "Reply to Objection 1. When **Christ descended into hell** He delivered the saints who were there, not by leading them out at once from the confines of hell, but by enlightening them with the light of glory in hell itself. Nevertheless it was fitting that **His soul should abide in hell as long as His body remained in the tomb**." - http://www.newadvent.org/summa/4052.htm#article4

The "Creed of Aquiliea":

> "**Descendit ad inferna; tertia die resurrexit a mortuis** (**He descended to hell; on the third day he rose again from the dead**); Ascendit in cœlos; sedet ad dexteram Patris; (He ascended to the heavens; he sits at the right hand of the Father)"- http://www.newadvent.org/fathers/2711.htm

The "Apostles Creed" [which clearly states that Jesus was not "caught up to Heaven" until after the "third day"]; section "T" Apostles Creed:

> "... (5) **He descended into hell; the third day He rose again from the dead**; (6) He ascended into Heaven, sitteth at the right hand of God the Father Almighty; ..." - http://www.newadvent.org/cathen/01629a.htm

The "Nicene Creed":

> "... suffered and **was buried; and the third day rose again** according to the Scriptures. And ascended into heaven ..." - http://www.newadvent.org/cathen/11049a.htm

The "Athanasian Creed":

> "...Who suffered for our salvation, **descended into Hell, rose again the third day from the dead**. He ascended into Heaven ..." - http://www.newadvent.org/cathen/02033b.htm

Now, consider the very pattern of commas as used in similarly structured sentences in the King James Bible, and see how a comma was simply missed in **Luk.** 23:43 KJB, as sometimes happens. The pattern is 'words' "Verily" or "Verily, verily", which is then followed by a comma [,], after which follows another part of the statement, which itself is followed by another comma [,], and yet another part of the statement. This shows that **Luk.** 23:43 should read in relevant part (with appropriately placed & corrected commas), "Verily I say unto thee, To day**[,]** shalt thou be with me in paradise."

In other words, Jesus promised / covenanted with ('I am promising you now') the ex-thief, in that very moment, in the future resurrection to come, after Jesus had received the kingdom from the Father, and returned, in the second Advent, the ex-thief who believed on the "Lord" Jesus Christ, would be resurrected and join Jesus then in returning to Paradise (3rd Heaven).

Compare, and then see which is the more accurate:

Luke 23:43 KJB (original punctuation) - And Jesus said unto him, **Verily I say unto thee**, **To day shalt thou be with me in paradise**.

Luke 23:43 KJB (corrected punctuation) - And Jesus said unto him, **Verily I say unto thee**, **To day[,] shalt thou be with me in paradise**.

To be compared in word & punctuational structure:

John 1:51 KJB - And he saith unto him, **Verily**, **verily**, **I say unto you**, **Hereafter ye shall see heaven open**, **and the angels of God ascending and descending upon the Son of man**.

John 3:3 KJB - Jesus answered and said unto him, **Verily**, **verily**, **I say unto thee**, **Except a man be born again**, **he cannot see the kingdom of God**.

John 3:5 KJB - Jesus answered, **Verily**, **verily**, **I say unto thee**, **Except a man be born of water and *of* the Spirit**, **he cannot enter into the kingdom of God**.

John 3:11 KJB - **Verily**, **verily**, **I say unto thee**, **We speak that we do know**, **and testify that we have seen**; and ye receive not our witness.

John 5:19 KJB - Then answered Jesus and said unto them, **Verily**, **verily**, **I say unto you**, **The Son can do nothing of himself**, **but what he seeth the Father do**: for what things soever he doeth, these also doeth the Son likewise.

John 5:24 KJB - **Verily**, **verily**, **I say unto you**, **He that heareth my word**, **and believeth on him that sent me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:25 KJB - **Verily**, **verily**, **I say unto you**, **The hour is coming**, **and now is**, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 6:26 KJB - Jesus answered them and said, **Verily**, **verily**, **I say unto you**, **Ye seek me**, **not because ye saw the miracles**, but because ye did eat of the loaves, and were filled.

John 6:32 KJB - Then Jesus said unto them, **Verily**, **verily**, **I say unto you**, **Moses gave you not that bread from heaven**; **but my Father giveth you the true bread from heaven**.

John 6:47 KJB - **Verily**, **verily**, **I say unto you**, **He that believeth on me hath everlasting life.**

John 6:53 KJB - Then Jesus said unto them, **Verily**, **verily**, **I say unto you**, **Except ye eat the flesh of the Son of man**, **and drink his blood**, ye have no life in you.

John 8:34 KJB - Jesus answered them, **Verily**, **verily**, **I say unto you**, **Whosoever committeth sin is the servant of sin**.

John 8:51 KJB - **Verily**, **verily**, **I say unto you**, **If a man keep my saying**, **he shall never see death**.

John 8:58 KJB - Jesus said unto them, **Verily**, **verily**, **I say unto you**, **Before Abraham was**, **I am**.

John 10:1 KJB - **Verily**, **verily**, **I say unto you**, **He that entereth not by the door into the sheepfold**, **but climbeth up some other way**, the same is a thief and a robber.

John 10:7 KJB - Then said Jesus unto them again, **Verily**, **verily**, **I say unto you**, **I am the door of the sheep**.

John 12:24 KJB - **Verily**, **verily**, **I say unto you**, **Except a corn of wheat fall into the ground and die**, **it abideth alone**: but if it die, it bringeth forth much fruit.

John 13:16 KJB - **Verily**, **verily**, **I say unto you**, **The servant is not greater than his lord**; **neither he that is sent greater than he that sent him**.

John 13:20 KJB - **Verily**, **verily**, **I say unto you**, **He that receiveth whomsoever I send receiveth me**; **and he that receiveth me receiveth him that sent me**.

John 13:21 KJB - When Jesus had thus said, he was troubled in spirit, and testified, and said, **Verily**, **verily**, **I say unto you**, **that one of you shall betray me**.

John 13:38 KJB - Jesus answered him, Wilt thou lay down thy life for my sake? **Verily**, **verily**, **I say unto thee**, **The cock shall not crow**, **till thou hast denied me thrice**.

John 14:12 KJB - **Verily**, **verily**, **I say unto you**, **He that believeth on me**, **the works that I do shall he do also**; and greater *works* than these shall he do; because I go unto my Father.

John 16:20 KJB - **Verily**, **verily**, **I say unto you**, **That ye shall weep and lament**, **but the world shall rejoice**: and ye shall be sorrowful, but your sorrow shall be turned into joy.

John 16:23 KJB - And in that day ye shall ask me nothing. **Verily**, **verily**, **I say unto you**, **Whatsoever ye shall ask the Father in my name**, **he will give *it* you**.

John 21:18 KJB - **Verily**, **verily**, **I say unto thee**, **When thou wast young**, **thou girdedst thyself**, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

Matthew 5:18 KJB - **For verily I say unto you**, **Till heaven and earth pass**, **one jot or one tittle shall in no wise pass from the law**, **till all be fulfilled**.

Matthew 5:26 KJB - **Verily I say unto thee**, **Thou shalt by no means come out thence**, **till thou hast paid the uttermost farthing**.

Matthew 6:2 KJB - Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. **Verily I say unto you**, **They have their reward**.

Matthew 6:5 KJB - And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. **Verily I say unto you**, **They have their reward**.

Matthew 6:16 KJB - Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. **Verily I say unto you**, **They have their reward**.

Matthew 8:10 KJB - When Jesus heard *it,* he marvelled, and said to them that followed, **Verily I say unto you**, **I have not found so great faith**, **no**, **not in Israel**.

Matthew 10:15 KJB - **Verily I say unto you**, **It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment**, **than for that city**.

Matthew 10:23 KJB - But when they persecute you in this city, flee ye into another: **for verily I say unto you**, **Ye shall not have gone over the cities of Israel**, **till the Son of man be come**.

Matthew 10:42 KJB - And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, **verily I say unto you**, **he shall in no wise lose his reward**.

Matthew 13:17 KJB - **For verily I say unto you**, **That many prophets and righteous *men* have desired to see *those things* which ye see**, **and have not seen *them***;* and to hear *those things* which ye hear, and have not heard *them.*

All of these examples show that comma placement in **Luk.** 23:43 KJB should be adjusted to be in harmony with the other comma placements, and to come into harmony with every other statement on the matter of the resurrection, and when people would be "with the Lord" and enter "paradise." Adjusting the sentence punctuationally, by adding a missing comma after the word "To day," would also bring the text into greater union of thought with the previous statement made by the penitent thief in the verse just before, where he asks of Jesus to "**Remember** me **when** thou **[Jesus]** comest into **thy kingdom**." (**Luk.** 23:42 KJB) Such a tweeking of the placement of so little a thing as a simple comma, would also make the sentence harmonize fully with Jesus' statement to Mary Magadalene, after He had been resurrected, that He had not yet (even after 3 days in the grave / tomb / sepulchre) ascended to His Father (**Jhn.** 20:17 KJB).

Finally, in placing an additional comma into the text, this would then also bring the statement into full union of thought with every other statement in regards to what happens in death (**Job** 14:21, 17:13; **Psa.** 146:4; **Ecc.** 9:5-6,10 KJB, &c.), and how a person enters Heaven. It would then also synchronize with all of the statements, & typological events, that are given / provided in the sanctuary of God (**Psa.** 77:13 KJB).

2 Timothy 4:8 KJB - Henceforth there is **laid up for me a crown of righteousness**, **which the Lord**, the righteous judge, shall **give me at that day**: and **not to me only**, but **unto all them also that love his appearing**.

~

CHAPTER 23

~

What about Jesus' vanishing & appearing (Mar. 16:14; Luk. 24:31,36; Jhn. 20:19,26 KJB)?

In the New Testament texts, there are interesting events that surround the resurrection of Jesus Christ, along with His appearances and vanishings. By these things, some have stated that Jesus was resurrected in a 'spirit body' *, which, as they describe in their ideology, was a ghastly, ethereal, vaporous (or others at the least state that his body could modify itself to be so when chosen) existence and could therefore pass through walls, move between molecules, and even locked doors, and evaporate from this physical dimension whenever He chose. However, that idea, is entirely **spiritualism** & **occultism**, and it has gained serious traction even within the 'body' of remnant believers (**Rev.** 12:17, 14:6-13 KJB) of the sacred truths of scripture. The texts themselves say no such thing in regards Jesus' resurrected and glorified body of "flesh and bones," which differed from "spirit," but such persons read their belief into the texts, and assume incorrect things about certain passages, and / or texts, in regards Jesus' sudden appearances behind locked doors.

> * 'spirit body' - (which is a self-contradiction, or oxymoron, in terms, as there is **no such thing** in scripture; while some have altered "spiritual body" (a physical body under the full control of the Holy Ghost, submitted entirely to God in all things; the body under the dominion of the mind subjected to Christ Jesus; as like saying that a 'man is a spiritual man in Christ Jesus', is **not** saying that 'man is spirit man in Christ Jesus') of **1 Cor.** 15:44 KJB, but read **Luk.** 24:39 KJB; as both "spirit" (mind / heart / intelligence / intellect / emotion / breath / wind) and "body" (flesh / bones / blood / dirt / dust / earth) are two differing things; **Jhn.** 3:6; **1 Tim.** 5:23 KJB)

What the texts do say is that Jesus' resurrected immortal glorious body was made of "flesh and bones," and was as tangible and solid as any of the disciples bodies (just without death & decay, but full of vigour & eternal life) and never 'vaporizes,' becomes 'ethereal' to pass through walls and locked doors. Jesus could not even leave the tomb, having been sealed with a rock (**Mat.** 27:60 KJB), and Roman seal (**Mat.** 27:66 KJB), until the angel Gabriel had been sent from the Father to roll away the stone so that the Son, having resurrected, could walk out (**Mat.** 28:2 KJB). Jesus didn't phase through a stone door, so why would anyone think He did so to a wooden one at the evening which began the second day of the week, or over a week (after 8 days) later?

Not being dissuaded, the 'immortal soulist / spiritist' then points to the sudden appearing and disappearing of Jesus in front of witnesses. While it is true that Jesus does appear and vanish out of sight, after being resurrected, there is no teleportation, or phasing into and out of 'dimensions' going on. There is no ethereality, but only invisiblity, and visibility. They are not the same concept (and even modern mankind, utilizing concepts of light mechanics are able to cloak & decloak objects, by bending, manipulating light, and knowing somewhat of how the eye works with viewing optics, and how the brain fills things in, and has blind spots, &c.). Jesus, being the Lord of Light, is able to utilize light in such a way as to make Himself visible & invisible, to shine forth in glory or to mask that glory, even as the created heavenly angelic intelligences of Heaven are also able to do.

Read the following texts, carefully, and see how Jesus got out of the tomb, how He got into the room with the shut doors, and utilized His authority to appear and vanish from their sight (see also **Act.** 1:9 KJB).

Mark 16:14 KJB - Afterward **he appeared unto the eleven** as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Luke 24:13 KJB - And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

Luke 24:14 KJB - And they talked together of all these things which had happened.

Luke 24:15 KJB - And it came to pass, that, **while they communed *together* and reasoned**, **Jesus himself drew near**, and **went with them**.

Luke 24:16 KJB - **But their eyes were holden that they should not know him**.

Luke 24:17 KJB - And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

Luke 24:18 KJB - And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Luke 24:19 KJB - And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

Luke 24:20 KJB - And how the chief priests and our rulers delivered him to be condemned **to death**, and have **crucified him**.

Luke 24:21 KJB - But we trusted that it had been he which should have redeemed Israel: and beside all this, **to day is the third day since these things were done**.

Luke 24:22 KJB - Yea, and certain women also of our company made us astonished, which were early **at the sepulchre**;

Luke 24:23 KJB - And when they **found not his body**, they came, saying, that they had also seen a vision of angels, which said that **he was alive**.

Luke 24:24 KJB - And certain of them which were with us went **to the sepulchre**, and found *it* even so as the women had said: but him they saw not.

Luke 24:25 KJB - Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Luke 24:26 KJB - Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24:27 KJB - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luke 24:28 KJB - And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

Luke 24:29 KJB - But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Luke 24:30 KJB - And it came to pass, as he sat at meat with them, he took bread, and blessed *it,* and brake, and gave to them.

Luke 24:31 KJB - And **their eyes were opened**, and **they knew him**; and **he vanished out of their sight**.

Luke 24:32 KJB - And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Luke 24:33 KJB - And **they rose up the same hour, and returned to Jerusalem**, and **found the eleven gathered together**, **and them that were with them**,

Luke 24:34 KJB - Saying, The Lord is risen indeed, and hath appeared to Simon.

Luke 24:35 KJB - And they told what things *were done* in the way, and how he was known of them in breaking of bread.

Luke 24:36 KJB - And as they thus spake, **Jesus himself stood in the midst of them**, and saith unto them, Peace *be* unto you.

Luke 24:37 KJB - But they were terrified and affrighted, and **supposed that they had seen a spirit**. (See also **Mar.** 6:49 KJB.)

Luke 24:38 KJB - And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Luke 24:39 KJB - **Behold my hands and my feet**, that **it is I myself**: **handle me**, and **see**; for **a spirit hath not flesh and bones**, **as ye see me have**.

Luke 24:40 KJB - And when he had thus spoken, **he shewed them *his* hands and *his* feet**.

Luke 24:41 KJB - And while they yet believed not for joy, and wondered, he said unto them, Have ye here **any meat**?

Luke 24:42 KJB - And **they gave him a piece of a broiled fish, and of an honeycomb**.

Luke 24:43 KJB - And **he took *it***, and **did eat before them**.

Luke 24:44 KJB - And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Luke 24:45 KJB - Then opened he their understanding, that they might understand the scriptures,

Luke 24:46 KJB - And said unto them, Thus it is written, and thus it behoved Christ to suffer, and **to rise from the dead** **the third day**:

John 20:19 KJB - Then the same day at evening, being the first *day* of the week, **when the doors were shut where the disciples were assembled for fear of the Jews**, **came Jesus and stood in the midst**, and saith unto them, Peace *be* unto you.

John 20:20 KJB - And when he had so said, **he shewed unto them *his* hands and his side**. Then were the disciples glad, when they saw the Lord.

John 20:24 KJB - But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:25 KJB - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, **Except I shall see in his hands the print of the nails**, and **put my finger into the print of the nails**, and **thrust my hand into his side**, I will not believe.

John 20:26 KJB - And **after eight days again his disciples were within**, and **Thomas with them**: *then* **came Jesus**, **the doors being shut**, **and stood in the midst**, and said, Peace *be* unto you.

John 20:27 KJB - Then saith he to Thomas, **Reach hither thy finger**, and **behold my hands**; and **reach hither thy hand**, and **thrust *it* into my side**: and be not faithless, but believing.

John 20:28 KJB - And Thomas answered and said unto him, **My Lord and my God**.

John 20:29 KJB - Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Citing from this author's own book, **"Godhead – The Eternal Heavenly Trio"; page 131 (paragraph spacing adjusted)**:

"... **[page 131]** The "stone" (**Mat.** 28:2; **Mar.** 16:3,4; **Luk.** 24:2; **Jhn.** 20:1 KJB) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it. He got up and walked out of the opening (**Mat.** 28:1-7; **Mar.** 16:1-8; **Luk.** 24;1-9; **Jhn.** 20:1-13 KJB). Additionally, in Jesus' death there was an earthquake (**Mat.** 27:51 KJB) which "opened" (**Mat.** 27:52 KJB) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come "out" (**Mat.** 27:53 KJB) in their resurrection when Jesus was resurrected (**1 Cor.** 15:20,23 KJB). They did not phase through them either.

The disciples were able to hold onto Jesus' glorified flesh, when they held Him by the feet (**Mat.** 28:9; **Jhn.** 20:17 KJB), and He drew near to two on the road to Emmaus, and walked and talked with them (**Mar.** 16:12; **Luk.** 24:15 KJB), and entered their house, sat down and broke bread with them (**Luk.** 24:30,35 KJB). Jesus verily "vanished out of their sight" (**Luk.** 24:32 KJB), but please notice, it does not say He *poofed* into nothing. To "vanish out of ... sight" is simply to be "invisible," not incorporeal, as a mythological and paganistic 'shade.' They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first evening (**Luk.** 24:13-49; **Jhn.** 20:19 KJB), nor over a week later (**Jhn.** 20:26 KJB). He simply entered with them (**Luk.** 24:32-36 KJB), and was "invisible" **[unnoticed having entered with the other two]** until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to "handle" (**Luk.** 24:38; **Eph.** 5:30 KJB) Him, having "flesh and bones," "hands and feet" (**Luk.** 24:39,40 KJB), & He eats with them (**Luk.** 24:41-43 KJB). Jesus even asks Thomas to put his finger & hand into the very wounds He still had (**Jhn.** 20:27 KJB).

He also shewed Himself at the sea of Tiberias (**Jhn.** 21:1-25 KJB), & also later ascends (**Mar.** 16:19; **Luk.** 24:51; **Jhn.** 20:17; **Act.** 1:2-11; **Eph.** 4:8-10; **Rev.** 12:5; **Psa.** 24:1-10 KJB) into Heaven with the "same" (**Act.** 1:11 KJB) glorified body, even the "form" (**Dan.** 3:25; **Php.** 2:6, etc. & **Exo.** 33:23 KJB) thereof. This same body, & all its descriptive parts, is seen in Heaven in **Rev.** 1:13-16, 2:1,18 KJB, having the glory He had before coming in humanity (**Jhn.** 17:5 KJB). He went to "prepare a place" (**Jhn.** 14:2,3 KJB), a very real place, for those who believe unto the end. **Possession simply deals with 'mind upon mind' (Rom. 6:16 KJB), submitting to another's will.** ..."

The texts are so clear, when read prayerfully together, that Jesus' body, in His resurrection, while not a dying, decaying body, was still very much a real tangible, physical, glorious, real body of "flesh and bones." Jesus had previously stated, before His crucifixion, during His 3 ½ year ministry, that those who are resurrected in their immortal & glorified bodies, are even as solid as the physical celestial bodies of the created unfallen angelic hosts of heaven:

Philippians 3:21 KJB - Who **shall change our vile body**, that it may **be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

Matthew 22:30 KJB - For **in the resurrection** they neither marry, nor are given in marriage, but **are as the angels of God in heaven**.

Mark 12:25 KJB - For **when they shall rise from the dead**, they neither marry, nor are given in marriage; but **are as the angels which are in heaven**. (See **Eze.** 28:13; **Mat.** 22:30; **Mar.** 12:25; **Act.** 1:10; **1 Cor.** 15:38-42; **Php.** 3:21; **Jud.** 1:7 KJB; &c.)

Nowhere in scripture do created heavenly angelic beings walk through walls or doors either, but open and close doors, and even may be invisible, or visible, to the sight of mankind as is required by God:

Acts 5:19 KJB - But **the angel** of the Lord by night **opened the prison doors**, and brought them forth, and said,

Acts 12:7 KJB - And, behold, **the angel** of the Lord came upon *him,* and **a light shined** in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

Acts 12:8 KJB - And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and **follow me**.

Acts 12:9 KJB - And **he went out, and followed him**; and wist not that it was true which was done by **the angel**; but thought he saw a vision.

Acts 12:10 KJB - When **they were past the first and the second ward**, **they came unto the iron gate that leadeth unto the city**; **which opened to them of his own accord**: and **they went out**, and passed on through one street; and forthwith **the angel departed** from him.

Acts 12:11 KJB - And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his **angel**, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

These things show that 'immortal soul / spirit' theology vaporizes the power of the resurrection in Jesus.

~

CHAPTER 24

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What about "absent from the body", "present with the Lord" (2 Cor. 5:8 KJB)?

One of the favorite passages, and texts, of the 'immortal soulist / spiritist' is found in **2 Cor.** 5 KJB:

> 2 Corinthians 5:1 KJB - For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
>
> 2 Corinthians 5:2 KJB - For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
>
> 2 Corinthians 5:3 KJB - If so be that being clothed we shall not be found naked.
>
> 2 Corinthians 5:4 KJB - For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
>
> 2 Corinthians 5:5 KJB - Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.
>
> 2 Corinthians 5:6 KJB - Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
>
> 2 Corinthians 5:7 KJB - (For we walk by faith, not by sight:)
>
> 2 Corinthians 5:8 KJB - We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord.
>
> 2 Corinthians 5:9 KJB - Wherefore we labour, that, whether present or absent, we may be accepted of him.
>
> 2 Corinthians 5:10 KJB - For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

QUESTION: DIDN'T PAUL SAY THAT "TO BE ABSENT FROM THE BODY IS TO BE PRESENT WITH THE LORD," AND THAT MEANS, UPON DEATH WE IMMEDIATELY GO TO BE WITH JESUS IN HEAVEN?

No, there is no "is," but there is an "and" ("και", "kai"), and so Paul actually said, "to be absent from the body, **and** to be present with the Lord," which means there is a space of time between death **and** being "with the Lord." It's like saying, I am going to the store "**and**" buying groceries. Time is involved. Notice Paul's timing; that those who died in the Lord are to "be with" Him, not upon death, but in the resurrection at Jesus' coming as **Job** said (**Job** 14):

> 2 Corinthians 5:8 KJB - We are confident, *I say,* and willing rather **to be absent from the body**, **and to be present with the Lord**.

1 Thessalonians 4:13 KJB - But I would not have you to be ignorant, brethren, concerning **them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that **Jesus died and rose again**, **even so them also which sleep in Jesus** will God bring with him. (Jesus takes the resurrected & translated back "with him" to Heaven; **Jhn.** 14:1-4; **Psa.** 24:1-10 KJB repeats.)

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain **unto the coming of the Lord** shall not prevent **them which are asleep**.

1 Thessalonians 4:16 KJB - For **the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - **Then** we which are alive *and* remain **shall be caught up together** with them in the clouds, **to meet the Lord in the air**: **and so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

Colossians 3:3 KJB - For **ye are dead**, and **your life is hid with Christ in God**.

Colossians 3:4 KJB - **When Christ, *who is* our life**, **shall appear**, **then shall ye also appear with him in glory**.

There are 3 phases in the Paul's statements:

[1] dying earthly mortal flesh-body - our earthly house of this tabernacle, in this we groan, in this tabernacle do groan, being burdened, we groan, do groan, at home in the body, the body, his body, mortality, being clothed

[2] dead and buried - dissolved, naked, unclothed

[3] eternal glorified, resurrected / translated body - a building of God, an house not made with hands, eternal in the heavens, being clothed upon with our house which is from heaven, being clothed, not unclothed, but clothed upon, swallowed up of life, absent from the (earthly decaying, mortal) body (in the resurrection) and to be (future tense) present with the Lord (which according to **1 Thes.** 4:17 KJB is to be Jesus' second advent).

Paul nowhere states that one is with Jesus immediately upon death, but always speaks in the context of the resurrection & second coming of Jesus. In death, there are no thoughts:

Psalms 146:4 KJB - His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish**.

This means, that the very next conscious thought of the one who is raised from the dead will be a thought that follows successionally after the thought that occurred just before one's death. Think of it like hitting the pause button on a brain. In life, the brain is thinking & in death, it stops thinking. In the resurrection, the mind picks right back up where it left off before it died. That could be some 5,000+ years ago (like for Adam), or a few years (like for someone who dies in these last days in Christ Jesus).

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CHAPTER 25

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What about "in the body ... or whether out of the body" (2 Cor. 12:3 KJB)?

There are many places in Paul's writings that some, who are unlearned and unstable, "wrest" (**Psa.** 56:5; **2 Pet.** 3:16-17 KJB) to their own destruction, and to the downfall of others who cling to their erroneous teachings, of which one such devilish doctrine is the 'immortal soul / spirit' theology. **Peter** gravely warned about this, so that all would be aware and not fall into the condemnation of the devil (**Gen.** 3:4; **1 Tim.** 3:16 KJB), and yet so many rush to the epistles of Paul to seek to justify their previously held beliefs in matters of the state of the dead, and by so doing, ignorantly (& some purposefully) overthrow the doctrine of the death of Christ and of His resurrection, and their spiritual application in the Everlasting Gospel. Yet, the faithful warning stands boldly true for all to read and take heed thereunto:

Psalms 56:5 KJB - **Every day they wrest my words**: **all their thoughts** *are* **against me for evil**.

2 Peter 3:16 KJB - As also **in all *his* epistles**, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest**, **as *they do* also the other scriptures**, **unto their own destruction**.

2 Peter 3:17 KJB - Ye therefore, beloved, seeing ye know *these things* before, **beware lest ye also, being led away with the error of the wicked**, **fall from your own stedfastness**.

Even in the face of those admonitions, advocates of the 'wisdom' & 'knowledge' of satanic serpentine spiritism, turn from **2 Cor.** 5:8 KJB, right into **2 Cor.** 12:1-3 KJB, and try to teach that Paul had an astral-body (out of body) experience, which 'proves' an 'immortal soul / spirit' that inhabits a mortal body. However, upon prayerfully reading the texts, that is not at all what the context says, or teaches:

2 Corinthians 12:1 KJB - It is not expedient for me doubtless to glory. I will come **to visions** and **revelations** of the Lord.

2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (**whether in the body**, **I cannot tell**; **or whether out of the body**, **I cannot tell**: **God knoweth**;) **such an one caught up to the third heaven**.

2 Corinthians 12:3 KJB - And I knew such a man, (**whether in the body**, **or out of the body**, **I cannot tell**: **God knoweth**;)

2 Corinthians 12:4 KJB - How that **he was caught up into paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

2 Corinthians 12:5 KJB - Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

2 Corinthians 12:6 KJB - For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be,* or *that* he heareth of me.

2 Corinthians 12:7 KJB - And **lest I should be exalted above measure through the abundance of the revelations**, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, **lest I should be exalted above measure**.

2 Corinthians 12:8 KJB - For this thing I besought the Lord thrice, that it might depart from me.

2 Corinthians 12:9 KJB - And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 12:10 KJB - Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Paul, speaking about himself in the third person ("I knew a man"; **2 Cor.** 12:2 KJB; as he did not desire to glory in himself, or magnify himself, and be so lifted up in pride), while relating to the **Corinthians** his own experiences in regards the "visions and revelations of the Lord," the "abundance of revelations," about "the third heaven" or "paradise".

He specifically says that he, himself, **did not know** if it was done one way, or another, when he says, "I cannot tell," "I cannot tell: God knoweth" (**2 Cor.** 12:3 KJB), and "I cannot tell: God knoweth" (**2 Cor.** 12:4 KJB). If anyone, outside of Paul's own admission, instead says that they do know, they are then claiming to know more than Paul about Paul's own revelatory experiences, and more than what scripture plainly reveals.

(vs 2) "**εν σωματι** ουκ οιδα **ειτε εκτος του σωματος**", **(vs 3)** "**εν σωματι ειτε εκτος του σωματος**"

There are **two** options (**2 Cor.** 12:2,3 KJB; GNT TR) that Paul provides as possibilities for his experiences:

[1] "in the body;" "εν σωματι," "en swmati"
[2] "out of the body;" "ειτε εκτος του σωματος," "eite ektos tou swmatos"

This actually means:

[1] internal to (in) the body (ie, a vision experienced in the mind, like day-dreaming, internal view)
[2] external to (out[side] of) the body (ie, as if being shown externally to him, as an external vision, like watching a viewing screen)

The visions and revelations were such that Paul could not tell whether it was given in **[1]** or by **[2]**. All he knew was that he both actually saw & heard what he saw & heard, and told somewhat about it. The method was not really that important to him, saying that he did not know, & that God knew, & left it at that.

The texts have **nothing** to do with Astral Projection, an occult spiritualistic ideology, as if an immortal soul / spirit shade leaves a body and travels physically somewhere. All such occultic mesmeric implant (by devils or man under possessive control, or influenced, by devils) teaching is forbidden by God, as it is merely a hypnotic suggestion by devils to deceive people into thinking such things are possible.

The Bible teaches that living mankind is a living soul (**Gen.** 2:7 KJB), made from dust, & the spirit of God.

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CHAPTER 26

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What about "a desire to depart, and to be with Christ" (Php. 1:23 KJB)

Another of Paul's epistles that is utilized incorrectly by the 'immortal soulist / spiritist' is that of his letter to the **Philippians**, wherein, Paul growing older in age, wracked by the sufferings of persecution, and hardships of weary travel, makes several statements to the effect that he was mentally divided between two choices; the first of which was to continue to live his present life of affliction (and demonstrate the Christian example to others, that they may benefit), and the second, was to die as a martyr (and so glorify God that means, and be an example in that way), and "depart, and to be with Christ," which as he continues to say, "is far better" (for his own personal existence, as his suffering would finally & forever end). Here are the texts:

Philippians 1:12 KJB - But I would ye should understand, brethren, that **the things *which happened* unto me have fallen out rather unto the furtherance of the gospel**;

Philippians 1:13 KJB - So that **my bonds in Christ are manifest in all the palace**, and **in all other *places*;**

Philippians 1:14 KJB - And **many of the brethren in the Lord**, **waxing confident by my bonds**, **are much more bold to speak the word without fear**.

Philippians 1:15 KJB - Some indeed preach Christ even of envy and strife; and some also of good will:

Philippians 1:16 KJB - The one preach Christ of contention, not sincerely, supposing to **add affliction to my bonds**:

Philippians 1:17 KJB - But the other of love, knowing that I am set for the defence of the gospel.

Philippians 1:18 KJB - What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Philippians 1:19 KJB - For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Philippians 1:20 KJB - According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also **Christ shall be magnified in my body**, **whether *it be* by life**, **or by death**.

Philippians 1:21 KJB - **For to me to live *is* Christ**, **and to die *is* gain**.

Philippians 1:22 KJB - But **if I live in the flesh**, this *is* the fruit of my labour: **yet what I shall choose I wot not**.

Philippians 1:23 KJB - For **I am in a strait betwixt two**, **having a desire to depart**, **and to be with Christ**; **which is far better**:

Philippians 1:24 KJB - **Nevertheless to abide in the flesh *is* more needful for you**.

Philippians 1:25 KJB - And having this confidence, **I know that I shall abide and continue with you** all for your furtherance and joy of faith;

Philippians 1:26 KJB - That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Philippians 1:27 KJB - Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Philippians 1:28 KJB - And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Philippians 1:29 KJB - For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Philippians 1:30 KJB - Having the same conflict which ye saw in me, and now hear *to be* in me.

Paul was arrested, and imprisoned; first at a house (**Act.** 28:16,30 KJB) in Rome, and then later moved to and placed in a cell, near the palace of the Roman Emperor Nero (**Php.** 1:13 KJB). All of this was because of the Gospel that he preached and lived. He suffered physically in such a state of captivity and yet rejoiced that through such, the Gospel was not bound (**2 Tim.** 2:9 KJB) as he was, but continued to spread irrespective of molestation (**Rev.** 6:2 KJB). He knew that he might soon die (being beheaded as a citizen of Rome; **Act.** 22:28 KJB), for the Lord Jesus had shown him such way earlier (**Act.** 9:15-16, 19:21, 20:22-25, 21:4,11-13, 23:11, 27:21-25, 28:16 KJB).

He stated, that whether he lived a bit longer (in captivity), or whether he died shortly (by martyrdom), Christ Jesus would be magnified abroad all the more (**Php.** 1:20 KJB). In life, Paul lived the example of the life of Christ Jesus by the power of God's grace, and so Christ Jesus was magnified and the life of a Christian was seen in clear contrast to the lost Jews & Gentiles. In death, Paul would be a martyr of Jesus Christ, and so the gospel would spread even more, and many people would become Christians, and Christ Jesus would still be glorified, and His kingdom magnified.

Paul, being caught between these two things, did not know which would be better, for the greatest or maximum effect. His only concern was to live for Jesus while he lived, and to gain others for the kingdom, and in death to gain even more by his martyrdom. He belonged to Jesus, and thus to be spent as Jesus saw fit with his life or death. So long as Paul lived, he would still continue (**Php.** 1:25 KJB) with the **Philippians** by letter, and, if possible, go free from Rome to see them again (**Php.** 1:26 KJB). However, he didn't know, for certain, what the immediate future had for him in regards these two things. He only knew that somewhere down the road of time, and existence, he was going to die a martyr's death. So, Paul was caught between two things:

[1] if I live in the flesh, this is the fruit of my labour

[2] having a desire to depart, and to be with Christ, which is far better (for himself)

In the second point, he did not mean that immediately upon death he would be "be with Christ" ("with the Lord"), for that would be at the second advent, as he says in **1 Thes.** 4:17; **2 Tim.** 4:8 KJB:

1 Thessalonians 4:17 KJB - Then we which are alive *and* remain shall be **caught up together** with them in the clouds, **to meet the Lord in the air**: **and so shall we ever be with the Lord**.

2 Timothy 4:8 KJB - Henceforth there is **laid up for me a crown of righteousness**, **which the Lord**, the righteous judge, **shall give me at that day**: and **not to me only**, **but unto all them also that love his appearing**.

He simply means by his words, that if he died, he would be in the grave, & his all tribulations, myriad sufferings, and complex thoughts would cease, until Jesus came, in the Second Advent / Coming, to resurrect him. It would only be after his resurrection that his next conscious thought and sight would be being glorified, caught up and translated to meet Jesus in the air at the last Trump. He does not say, ever or anywhere, that upon his death he would immediately be with Jesus in Heaven.

Psalms 146:4 KJB - His breath goeth forth, **he** returneth to his earth; **in that very day** his thoughts perish.

Job 14:12 KJB - So **man lieth down**, and **riseth not**: **till** **the heavens *be* no more**, they shall **not awake**, **nor be raised out of their sleep**. (See "heaven": **Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Isa.** 34:4; **Rev.** 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, **until** **thy wrath be past**, that thou wouldest **appoint me a set time**, and **remember me**! (See "wrath" = 7 last plagues; **Rev.** 15:1, 16:1,19 KJB.)

Job 14:14 KJB - If **a man die**, **shall he live *again*?** **all the days of my appointed time** **will I wait**, **till** **my change come**. (See **1 Cor.** 15:50-58; **Luk.** 14:14 KJB.)

Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: thou wilt have a desire to the work of thine hands. (See "call": **1 Thes.** 4:16; **Psa.** 50:4; **Isa.** 25:8-9 KJB.)

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; **We** shall not all **sleep**, but **we** shall **all be changed**,

1 Corinthians 15:52 KJB - **In a moment**, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and **we shall be changed**.

1 Corinthians 15:53 KJB - For **this corruptible** must **put on incorruption**, and **this mortal** *must* **put on immortality**.

1 Corinthians 15:54 KJB - So **when** **this corruptible** shall have **put on incorruption**, and **this mortal** shall have **put on immortality**, **then** shall be **brought to pass the saying** that is written, **Death is swallowed up in victory**.

Colossians 3:3 KJB - For **ye are dead**, and **your life is hid with Christ in God**.

Colossians 3:4 KJB - **When** **Christ, *who is* our life**, **shall appear**, **then** shall ye also **appear with him in glory**. (see **Jhn.** 14:2-3 KJB)

Yes, Paul desired to be with Christ, but it would come to be in the resurrection, not upon his death.

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CHAPTER 27

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What about "them also which sleep in Jesus will God bring with him" (1 Thes. 4:14 KJB)?

So far, in all of Paul's epistles the singular harmonious, and glorious, message of Everlasting Gospel of salvation, the new life in Christ Jesus that sets a person free from sin, and ultimately the second death as well, along with the death, burial, resurrection (and ascension & heavenly ministration) of Jesus Christ, which leads to the resurrection of all whom are in Him by faith, at the Second Advent / Coming is without a single change of 'note' in its 'tune.' Every single text of Paul's epistles is not only perfectly united in glorious symphony with themselves, but they are also in harmony with every other inspired writer and written material in the Old & New Testament. They all agree, that when a person dies, their breath of life has left them, and then that person 'sleeps' in death, by lying in their grave in a state of inactivity & incognition, and returns to scattered disarticulated dust from which they had been made from, and remain that way until their respective resurrection (in general) to incorruptible state of existence at the Second Advent / Coming of Jesus Christ.

However, "No, no, no," says the 'spiritist,' "Paul states, in **1 Thes.** 4:14, that when Jesus comes back from the 3rd Heaven to the earth at the Second Advent / Coming, He will be bringing in tow those previously myriads of departed 'saints' to reunite them with their bodies at that time." Not only is that statement incorrect, it is also logically silly, and contradictory to the very purposes of the resurrection and Second Advent / Coming of Jesus Christ. If truly the 'saints' were already existent in Heaven with Jesus in some immortal incorporeal man-shade existence (having what 'form' they cannot ever define without using physical earthly-elements to do so, such as 'hands,' 'mouths,' &c.), flitting about and were enjoying the bliss and pleasures (How does that which is intangible eat, drink, touch and partake of that which is tangible, as Heaven is not ethereal gaseous nothings, as of a dream?) of the 3rd heaven without disease, war, famine, pestilence, sin, & even death, what is the need for the resurrection at all? What is the need to come back to the sin-polluted earth? What is the need for earthly-elements when such persons are proclaimed to already be able to function in all aspects, just fine, without such?

What has really occurred, is that the 'spiritists' conclusion about **1 Thes.** 4:14 is simply in error, and really reading the text incorrectly, and then jumping to a conclusion that is unwarranted based upon their faulty starting reasoning. Here are the texts, and carefully, and prayerfully read them:

> 1 Thessalonians 4:13 KJB - But **I would not have you to be ignorant**, brethren, **concerning them which are asleep**, that ye sorrow not, even as others which have no hope.
>
> 1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus will God bring with him**.
>
> 1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain **unto the coming of the Lord shall not prevent them which are asleep**.
>
> 1 Thessalonians 4:16 KJB - **For the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - Then **we which are alive** *and* remain shall be **caught up together with them** in the clouds, **to meet the Lord in the air**: and **so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore **comfort one another with these words**.

Paul is speaking of the living and the dead, in Christ Jesus, and attempting to comfort the living about those who have died (**1 Thes.** 4:13 KJB). He states, that the dead in Christ are "asleep" (**1 Thes.** 4:13,15 KJB) in their graves and "sleep in Jesus" (**1 Thes.** 4:14 KJB) awaiting their resurrection at "the coming of the Lord" (**1 Thes.** 4:15 KJB). He states that the living, in Christ, do not get to go be with the Lord Jesus before the dead, in Christ, are resurrected (**1 Thes.** 4:15 KJB). All (both those who will be alive at the Second Advent / Coming; and those who are dead asleep) would be "caught up" from the earth into the "clouds," to "meet the Lord **[Jesus]** in the air," where He remains (not touching the earth at the Second Coming / Advent). From that point God (the Father) brings them all (Christians & Jesus) back to Heaven.

Paul describes how the second advent of Jesus will take place:

[1] the Lord **[Jesus]** himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God

[2] the dead in Christ shall rise **[from the grave where they slept in the first death]** first

[3] Then, we **[Christians]** which are alive and remain **[unto the coming of the Lord's second advent]** shall be caught up together with them **[those who had died and slept in the grave and were in Christ Jesus and been just before raised to life in glorious immortal bodies that no longer die]**

[4] to meet the Lord **[Jesus]** in the air

[5] and so shall we **[all Christians, from the beginning with Adam to the last living person alive in Jesus]** ever be with the Lord

[6] will God **[the Father]** bring **[all those, resurrected & translated]** with him **[Jesus]** back to Heaven where the Father will be (**Jhn.** 14:1-4 KJB). Consider **1 Thes.** 4:13 KJB, in that it states that Paul did not want anyone ignorant "concerning them which are asleep **[dead (not alive), in the graves]**."

John 14:1 KJB - Let not your heart be troubled: ye believe in God, believe also in me.

John 14:2 KJB - In my Father's house are many mansions: if *it were* not *so,* I would have told you. **I go to prepare a place for you**.

John 14:3 KJB - And **if I go and prepare a place for you**, **I will come again**, and **receive you unto myself**; **that where I am, *there* ye may be also**.

John 14:4 KJB - And **whither I go ye know**, and **the way ye know**.

God is not bringing immortalized 'shades' to earth for bodies (which would be pointless). God is bringing back to the 3rd heaven with Jesus all of the resurrected / translated peoples that were redeemed. Heaven is a physical "place" **(Jhn. 14:2-3 KJB)**; not a menagerie for ghastly incorporeal 'shades'.

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CHAPTER 28

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What about "compassed about with so great a cloud of witnesses" (Heb. 12:1 KJB)?

Since the 'spiritist' already believes that upon any person's physical (bodily) death, they continue to exist as 'spirit / soul' in some 'fashion,' that they must also have a place to exist in that 'form,' and most will simply 'place them' into their idea of 'heaven,' and then go looking for verses from scripture to justify their already accepted position. Once such place, is that of **Heb.** 12:1 KJB, wherein Paul states, after a long series of Hebraic history involving various faithful believing persons in the OT (**Heb.** 11:1-40 KJB), that "we **[Christians]** also are compassed about with so great a cloud of witnesses." Now the 'spiritist' makes the claim that the "great cloud of witnesses" are those 'spirits / souls' that had physically died and entered into Heaven, and are now watching all the events on earth unfold, like as a cheering section, or crowd of onlookers, surrounding a massive universal spiritual 'foot-ball' game (American or European, is the reader's choice) going on down below on earth. However, are they right? No. A person must read **Hebrews** 12:1 in a continuation of / from **Hebrews** 11 to rightly know who the "witnesses" are, as the entire book of **Hebrews** is built upon a foundation from **Hebrews** 1, and built upwards by succeeding chapters:

Citing this author's book, **"The 7th Day the Sabbath – The Rest of His Eternal Story"; Chapter 11, "The Perfect Examples", subsection, "Hebrews 4:9 – There Remaineth therefore a Rest to the People of God"; pages 79-80**

" ... **[page 79]**

Hebrews 1, lays the foundation in the eternal unchanging Deity and Co-Creatorship of Jesus Christ, who has a more excellent name than that of the created angelic hosts.

Hebrews 2, then begins with the connecting link to the previous foundation, with its "therefore," and builds upon the other nature of Jesus Christ, namely that of the likeness of His fallen sinful flesh nature of humanity that He had taken upon Himself.

Hebrews 3, then continues to build upon those two things further, and connects to the past truth, with its "wherefore," and delves straight into the peoples "Israel" [sons of natural Jacob] of the past, with Moses as a type of Christ; thus showing that Christ is the greater Moses, and in vs. 7, another linking "wherefore," pointing to the failure in faith, and the rebellion of action as the result, drawing a parallel between 'they' (Hebrews) of old, and the 'we' (Christians) of then in Paul's day and so also now.

Hebrews 4, then continues the building exhortation, by its "Let us therefore," and moves right into an expanded comparison of the past with the present situation, in matters of living faith, granting the victory over sin. Paul, under inspiration of the Holy Ghost, draws from several passages of scripture, and draws a conclusion, with another link in vs. 6, a "therefore" and further throughout with additional conclusions and places to step higher, in vs. 14, "Seeing then," and vs. 16, "Let us therefore." Living faith may therefore climb up Jacob's ladder [Christ Jesus] and reach the Throne of Grace, even "boldly," to find pardon and cleansing for sin.

Hebrews 5, then takes this point on faith, grace, forgiveness, and cleansing, and takes the next step, pointing out the temporary changing High priests of old, and the eternal High priesthood of Jesus Christ, who is now ministering in Heavenly places, with its "For".

Hebrews 6, then takes this another step higher, with its link of "Therefore," and moves into the eternal promises of God and eternal covenant made with Abraham [etc.], in Christ Jesus, and that true living and abiding faith in contrast with that which is mere 'fool's gold faith' [I believe, I believe, and no corresponding result, thus drawing back into doubt, masking as 'faith'].

Hebrews 7, then going further into detail about how Jesus Christ can be a real High priest, is linked to the previous, with its "For this," demonstrating that Jesus is after a higher order, a more ancient order of priest, the Melchizedek priesthood, to which even Abraham, the father of the faithful, acknowledges by tithe. Paul draws out a conclusion in vs. 11, "If therefore" and continues.

Hebrews 8, reaches a midway peak, and summarizes all that has been stated before, with its "Now of the things which we have spoken this is the sum," and continues by contrasting the shadows of the Levitical with the reality of Jesus' Melchizedical, along with the old and new covenants.

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Hebrews 9, begins with the summarized truth, "Then verily," and shows the contrast of the earthly sanctuary and its recurring animal sacrifices with that of the true Heavenly, with Christ as the real Mediator between God and man, and the one true sacrifice that was foretold from the beginning, which parallels the language of **Colossians** 2 and **Ephesians** 2 and **Ezekiel** 45:17.

Hebrews 10, continues the thought of **Hebrews** 9, with is "For," and shows that the Levitical written laws had types, figures and shadows all pointing to their substance, their body, their reality, Christ Jesus, and because we now have the real sacrifice, sins can truly be cleansed, whereas the blood of goats and calves could not do so, and that everyone taking hold of this sacrifice may enter into God's presence through faith in it.

Hebrews 11, then takes us back to the beginning with "Now faith" and "by faith ..." in the Lamb slain from the foundation of the world, and unites the peoples of faith gone before, with those present, and all those yet to come, in the redemption and resurrection provided in Christ Jesus.

Hebrews 12, takes this great 'hall of faith,' and links to it with "wherefore," for the now present persons looking at the significance of the death, burial, resurrection and ascension of the Messiah, and continues with the striking difference between the judgments gone before because of transgression / sin, and the great Judgment to come, but not to grow weary and cling to the blessed Hope, which is Christ Jesus.

Hebrews 13, one can hear the echoed "wherefore" of **Hebrews** 12:28, in that also in **vs. 29** God is a consuming fire, who is love, and so "Let brotherly love continue," and like as Jesus so loved, in **Hebrews** 13:12, "wherefore" we ought also to follow such an example of love, and thus, **chapters 11, 12 and 13**, might appropriately be called the chapters of **"Faith, Hope & Love," and the greatest of these is Love**. ..."

Thus, when only beginning with **Heb.** 12:1 KJB, irrespective of the previous chapter/s before it, means that one is isolating and separating it from important contextual information and definitions. Even the first word ("Wherefore," "τοιγαρουν," "toigaroun"), as well as the word "also" ("και," "kai") of **Heb.** 12:1 KJB, GNT TR shows that it relies upon a previously written context:

Hebrews 12:1 KJB - **<u>Wherefore</u>** seeing **<u>we</u>** **<u>also</u>** are compassed about with **<u>so great a cloud of witnesses</u>**, let us lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us,

Hebrews 12:1 GNT TR - **τοιγαρουν και ημεις τοσουτον εχοντες περικειμενον ημιν νεφος μαρτυρων** ογκον αποθεμενοι παντα και την ευπεριστατον αμαρτιαν δι υπομονης τρεχωμεν τον προκειμενον ημιν αγωνα

Hebrews 12:1 GNT TR Transliterated - **toigaroun kai emeis tosouton echontes perikeimenon emin nephos martyrwn** ogkon apothemenoi panta kai ten euperistaton amartian di upomones trechwmen ton prokeimenon emin agwna

They are **not** human beings, but rather the "clouds" are symbolic of heavenly 'waters' or 'peoples,' as created heavenly angelic beings of intelligence. See: **Psa.** 68:17, 104:3-4; **Isa.** 14:14; **Dan.** 7:10,13; **Mat.** 16:27, 24:30, 25:31, 26:64; **Mar.** 8:38, 13:26, 14:62; **Luk.** 9:26, 21:27; **Act.** 1:9-11; **1 Thes.** 4:17; **2 Thes.** 1:7; **Heb.** 11:2,4,39, 12:22; **Jud.** 1:14 ('saints' = holy ones, or holy angels); **Rev.** 1:7 KJB.

Psalms 68:17 KJB - **The chariots of God *are* twenty thousand**, ***even* thousands of angels**: the Lord *is* among them, *as in* Sinai, in the holy *place.*

Psalms 104:3 KJB - Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot**: who walketh upon the wings of the wind:

Psalms 104:4 KJB - **Who maketh his angels spirits**; his ministers a flaming fire:

Daniel 7:10 KJB - A fiery stream issued and came forth from before him: **thousand thousands ministered unto him, and ten thousand times ten thousand stood before him**: the judgment was set, and the books were opened.

Daniel 7:13 KJB - I saw in the night visions, and, behold, *one* like the Son of man came **with the clouds of heaven**, and came to the Ancient of days, and **they** brought him near before him.

Matthew 24:30 KJB - And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall **see the Son of man coming in the clouds of heaven** with power and great glory.

Matthew 25:31 KJB - When the Son of man shall come in his glory, and **all the holy angels with him**, then shall he sit upon the throne of his glory:

1 Corinthians 4:9 KJB - For I think that God hath set forth us the apostles last, as it were appointed to death: for **we are made a spectacle unto** the world, and to **angels**, and to men.

Revelation 1:7 KJB - Behold, **he cometh with clouds**; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

The word "also" enjoins the previous chapter, **Heb.** 11. See "elders obtained a good report" (**Heb.** 11:2 KJB). From whom? Who witnessed Adam, Abel, &c.? The same that witnessed them, are the same "clouds" that witness those in the NT, which are Christians ("we").

- Notice, who was with Adam & Eve in the Garden, watching over them? God and the angelic beings; **Gen.** 3:8-9,24 KJB

- Notice, **Heb.** 11:4, "Abel ... obtained witness," from whom? "God testifying".

- Notice, **Heb.** 11:5, "Enoch ... had this testimony ..." of whom? "[H]e pleased God".

- Notice, **Heb.** 11:6, "Noah ...," who was watching him? "... warned of God ..."

- Notice, **Heb.** 11:7, "Abraham ...," and who came to him, watching him? God (Jesus) and Gabriel & 'Herald'; **Gen.** 18:1-2, 19:1,24 KJB, &c.

- Notice, **Heb.** 11:11, "Sarah," and who told her, watched her? (**Gen.** 17:15,17,19,21, 18:9-10,12 KJB)

- Notice, **Heb.** 11:12-13, "as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died, not having received the promises ..." The Israelites are all dead (asleep), and Abraham also (**Gen.** 25;10; **Jhn.** 8:52; **Heb.** 11:35 KJB), and Sarah (**Gen.** 23:19 KJB) awaiting the resurrection (**Mat.** 22:29-33; **Mar.** 12:24-27 KJB).

They're awaiting the resurrection in their graves (**Heb.** 11:25 KJB) - as the dead, are all sleep in their graves.

The "watcher and an holy one" (**Dan.** 4:13,17,23 KJB) of scripture is One who is **<u>good</u>**, even the Son of God, who came from a "far country" (**Isa.** 13:5; **Jer.** 4:16; **Mat.** 25:14 KJB):

- **"holy one": 2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30;11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB.

- **"watched": Jer.** 31:28-29; **Dan.** 9:14 KJB.

- **"watch": Gen.** 31:49; **Job** 14:16; **Jer.** 31:28, 44:27 KJB.

The only living humans in Heaven are:

[1.] Enoch (translated alive & glorified; **Gen.** 5:24; **Heb.** 11:5 KJB), represents walking with God,

[2.] Moses (resurrected & glorified & translated; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB), represents those dead & to be raised to life,

[3.] Elijah (glorified & translated alive; **2 Kin.** 2:1-12 KJB), represents those to be translated alive,

[4.] 'firstfruits' around Jerusalem (resurrected & glorified; **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); comp. **Psa.** 68:18 to **Eph.** 4:8-10; comp. **Lev.** 23:9-14, 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Triumphal Entry into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. See also **Acts 1**.), and

[5] Jesus (resurrected, glorified & ascended; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Rev.** 12:5, &c.).

That's it, everyone else from earth is awaiting Christ Jesus' return (**1 Thes.** 4:13-18; **Jhn.** 14:1-4 KJB, &c.) The dead, which are asleep, know nothing (**Job** 14:10-21; **Psa.** 146:4; **Ecc.** 9:5,6,10 KJB, &c.), and witness nothing. However, there are multitudes of angelic beings onlooking as witnesses (& recording).

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CHAPTER 29

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What about "the spirits of just men made perfect" (Heb. 12:23 KJB)?

Continuing in the same book of **Hebrews**, that the last **Chapter (28)** also addressed, the 'spiritists' pluck out from the sacred bosom of scripture yet another of Paul's statements, and offer it up as 'proof' for their doctrine & belief. They choose the phrase, "to the spirits of just men made perfect" (**Heb.** 12:23 KJB), from amongst a list of phrases, labelling differing groups of persons / beings and without clearly and appropriately identifying each, take their unapologetic stand against all contextual evidence (**Isa.** 8:20, 28:10,13 KJB). The text has nothing to do with persons / beings dwelling in Heaven:

Hebrews 12:18 KJB - For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Hebrews 12:19 KJB - And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

Hebrews 12:20 KJB - (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

Hebrews 12:21 KJB - And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

Hebrews 12:22 KJB - But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Hebrews 12:23 KJB - To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and **to the spirits of just men made perfect**,

Hebrews 12:24 KJB - And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Hebrews 12:25 KJB - See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape,* if we turn away from him that *speaketh* from heaven:

Hebrews 12:26 KJB - Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Hebrews 12:27 KJB - And this *word,* Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Hebrews 12:28 KJB - Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Hebrews 12:29 KJB - For our God *is* a consuming fire.

Paul contrasts the great **Exodus** events of Mt. Sinai on earth, in the Old Testament, and the temporary old covenant there made (**Exo.** 19:3-8 KJB) with Mt. Sion in Heaven where God's spoken eternal ('aka.' New) Covenant (**Exo.** 19:5 KJB) of Ten Commandments (**Exo.** 20:1-17 KJB) were spoken out of the midst of fire from Heaven (**Deu.** 4:12,15,33,36, 5:4,22-26, 9:10, 10:4 KJB) that the Israelites then agreed to "perform".

Paul specifically lists several things that the people that now follow God have in their own **Exodus** experience from out of the world / worldliness, and have come to:

- **[1]** ye are come unto mount Sion, and
- **[2]** unto the city of the living God, the heavenly Jerusalem, and
- **[3]** to an innumerable company of angels, [and]
- **[4]** To the general assembly and church of the firstborn, which are written in heaven, and
- **[5]** to God the Judge of all, and
- **[6]** to the spirits of just men made perfect, And
- **[7]** to Jesus the mediator of the new covenant, and
- **[8]** to the blood of sprinkling, that speaketh better things than that of Abel.
    - mount Sion is the heavenly mountain (**Rev.** 14:1 KJB), upon which sits
    - the city of the living God, in heaven, the heavenly Jerusalem above (**Gal.** 4:26 KJB), wherein dwells
    - an innumerable company of heavenly created intelligences, the angelic beings (**Psa.** 104:4; **Heb.** 1:6-7,14, 12:9 KJB),
    - to the living Christians, the present "church" (**Mat.** 16:18, 18:17; **Act.** 2:47, 5:11, 8:1,3; **1 Cor.** 10:32, 12:28; **1 Tim.** 3:15 KJB, &c.), who have followed Christ Jesus ("the firstborn"; **Psa.** 89:27; **Rom.** 8:29; **Col.** 1:15,18 KJB) and have their names written in the books of Heaven (**Luk.** 10:20 KJB),

        Luke 10:17 KJB - And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

        Luke 10:20 KJB - Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because **your names are written in heaven**.

    - to God the Father, the Judge of all (**Psa.** 68:5; **Jhn.** 5:30, 8:16; **Rom.** 3:6; **Heb.** 10:30, 13:4 KJB),
    - to the spirits (**G4151**, "πνευμασιν," "pneumasin;" **Rom.** 8:6; **Rev.** 13:15; spiritual minds / lives) of just men made perfect, **whom are the deceased Christian martyrs**, in Christ Jesus (**Mar.** 6:20; **Act.** 7:52,59, 12:2, 24:15; **Jam.** 5:6; **Rev.** 16:6 KJB) **that even still now sleep in the grave**, having been (while alive) **perfected in their minds** (characters; **Eph.** 4:15 KJB), and only await their immortal glorified bodies at the resurrection at the second advent of Jesus,

Mark 6:20 KJB - For Herod feared **John**, knowing that he **was a just man and an holy**, and observed him; and when he heard him, he did many things, and heard him gladly.

Acts 7:52 KJB - **Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One;** of whom ye have been now the betrayers and murderers:

Acts 7:59 KJB - And **they stoned Stephen**, calling upon *God,* and saying, Lord Jesus, receive my spirit.

Acts 12:2 KJB - And **he killed James the brother of John with the sword**.

Acts 24:15 KJB - And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of **the just** and unjust.

James 5:6 KJB - **Ye have condemned *and* killed the just**; *and* he doth not resist you.

Revelation 16:6 KJB - For **they have shed the blood of saints and prophets**, and thou hast given them blood to drink; for they are worthy.

- to Jesus the Christ, the Son of the Living Father, and who is the mediator of the new covenant,

- to the blood of sprinkling (Christ Jesus' shed blood; **Act.** 20:28; **Rom.** 3:25, 5:9; **1 Cor.** 10:16, 11:25,27; **Eph.** 1:7, 2:13; **Col.** 1:20; **Heb.** 9:12,14, 10:19,29, 13:12,20; **1 Pet.** 1:2,19; **1 Jhn.** 5:6; **Rev.** 1:5, 5:9, 7:14, 12:11 KJB; &c.), that speaketh better things than that of Abel (the old testament martyr for the sake of Jesus Christ).

Paul, in **Heb.** 12:23 KJB is **not** speaking of immortalized men-shades existing in heaven, but of those amongst mankind that hazarded their lives for Jesus Christ (**Act.** 15:26 KJB) and died as martyrs, having been made perfect by the Holy Ghost in their life & death, as witnesses & testifiers, to Jesus Christ, and now (as then) await their resurrection in Christ Jesus, who is to come back for them and raise them up & take them back to heaven along with all those who are living in Christ Jesus at that time (**Jhn.** 14:2-3; **1 Thes.** 4:13-18 KJB).

They learned from God, as Jesus did, and followed Him in example, even unto death, being perfected in their chracter & faith (**Eph**. 4:13,15; **1 Thes.** 3:10; **Jam.** 2:22; **1 Jhn.** 2:5, 4:12 KJB):

Hebrews 5:8 KJB - Though he were a Son, yet **learned he obedience by the things which he suffered**;

Hebrews 5:9 KJB - And **being made perfect**, he became the author of eternal salvation unto all them that obey him;

Psalms 48:14 KJB - For this God *is* our God for ever and ever: **he will be our guide *even* unto death**.

Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and **became obedient unto death**, **even the death of the cross**.

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CHAPTER 30

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What about "preached unto the spirits in prison" (1 Pet. 3:19 KJB)?

Finally coming to the end of Paul's words, the 'spiritists' then immediately suborn 'Peter' into their 'evidence' and utilize the **1st Epistle of Peter chapter 3's** phrase "he **[Jesus]** went and preached unto the spirits in prison" (**1 Pet.** 3:19 KJB) to teach that Jesus, upon His death on the Cross at Calvary, immediately descended into 'hell' (in their minds such is defined as 'a place of endless conscious fiery torment of the unrepentant mankind, and fallen (sinful) angels,' rather than simply the covered pit and darkness of the grave / tomb) and there in 'spirit-form' (as an incorporeal man-shade or an intelligent ethereal living essence) preached unto those (other 'men-shades') in 'hell,' and as such proclaim that 'immortal soul / spirit' theology is justified & documented by one of the best known of the original Apostles.

Yet, in declaring such a thing, they unknowingly, not only abuse and "wrest" (**Psa.** 56:5; **2 Pet.** 3:16 KJB) the immediate context itself and so misapply the words of the statement to an event that never took place (except in their own minds), but also injure the account of the judgment of the Flood in the days of Noah, and commit a most egregious error yet still, by making 'Peter' in his **1st Epistle** to contradict 'Peter' in the book of **Acts** (**Act.** 2:29,34,42; and also Paul; **Act.** 13:36 KJB), as he preached under the influence of the Person / Being of the Holy Ghost at Pentecost. The context is most important:

1 Peter 3:8 KJB - Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

1 Peter 3:9 KJB - Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1 Peter 3:10 KJB - For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1 Peter 3:11 KJB - Let him eschew evil, and do good; let him seek peace, and ensue it.

1 Peter 3:12 KJB - For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

1 Peter 3:13 KJB - And who *is* he that will harm you, if ye be followers of that which is good?

1 Peter 3:14 KJB - But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

1 Peter 3:15 KJB - But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1 Peter 3:16 KJB - Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

1 Peter 3:17 KJB - For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

1 Peter 3:18 KJB - For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, **being put to death in the flesh**, but **quickened by the Spirit**:

1 Peter 3:19 KJB - **By which also he went and preached unto the spirits in prison**;

1 Peter 3:20 KJB - **Which sometime were disobedient**, **when once the longsuffering of God waited in the days of Noah**, **while the ark was a preparing**, **wherein few, that is, eight souls were saved by water**.

1 Peter 3:21 KJB - **The like figure whereunto *even* baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) **by the resurrection of Jesus Christ**:

1 Peter 3:22 KJB - Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

QUESTION: DIDN'T JESUS UPON HIS DEATH GO TO "HELL" AND PREACH TO THE "SPIRITS IN PRISON," OR DID HE GO IMMEDIATELY TO HEAVEN?

Jesus did go to **the grave** after He died, and so was placed into the sepulchre of Joseph of Arimathaea. There was no place that He went to in death other than **the grave**, which is all the word "**hell**" scripturally means.

DEFINITIONS & ETYMOLOGY (WORD ORIGINS) OF THE WORDS "HELL" & "HELLING":

ETYMOLOGY ONLINE:

[A.] "also **Hell**, Old English hel, helle, "nether world, **abode of the dead**, infernal regions, place of torment for the wicked after death," from Proto-Germanic haljō "the underworld" (source also of Old Frisian helle, Old Saxon hellia, Dutch hel, Old Norse hel, German Hölle, Gothic halja "hell"). Literally "**concealed place**" (compare Old Norse hellir "**cave**, **cavern**"), from PIE root *kel- (1) "**to cover, conceal, save**.

Old Norse **Hel** (from Proto-Germanic *halija "**one who covers up or hides something**" ... **Used in the KJV for Old Testament Hebrew Sheol** and **New Testament Greek Hades, Gehenna**. ..." - https://www.etymonline.com/word/hell

[B.] "*kel- (1)
Proto-Indo-European root meaning "**to cover, conceal, save**."

It forms all or part of: Anselm; apocalypse; Brussels; caliology; Calypso; calyx; ceiling; **cell; cellar**; cellular; cellulite; cellulitis; cilia; clandestine; cojones; coleoptera; color; **conceal**; eucalyptus; hall; **hell**; helm (n.2) "a helmet;" helmet; hold (n.2) "space in a ship below the lower deck;" **hole; hollow**; holster; housing (n.2) "ornamental **covering**;" hull (n.1) "seed **covering**;" kil-; kleptomania; occult; rathskeller; supercilious; Valhalla; William.

It is the hypothetical source of / evidence for its existence is provided by: Sanskrit cala "hut, house, hall;" Greek kalia "hut, nest," kalyptein "**to cover**," koleon, koleos "sheath," kelyphos "shell, husk;" Latin **cella** "small room, store room, hut," celare "to hide, conceal," clam "**secret**," clepere "to steal, listen secretly to;" Old Irish cuile "**cellar**," celim "hide," Middle Irish cul "defense, shelter;" Gothic hulistr "**covering**," Old English heolstor "lurking-**hole, cave, covering**," Gothic huljan "**to cover over**," hulundi "**hole**," hilms "helmet," halja "**hell**," Old English hol "**cave**," holu "husk, pod;" Old Prussian au-klipts "**hidden**;" Old Church Slavonic poklopu "**cover, wrapping**."" - https://www.etymonline.com/word/hell

WEBSTER'S 1828 DICTIONARY ONLINE:

"... **HELL**, noun

The place or state of punishment for the wicked after death. Matthew 10:28. Luke 12:5. ... 2. **The place of the dead**, or of souls after death; the lower regions, or **the grave**; **called in Hebrew, sheol**, and **by the Greeks, hades**. Psalms 16:10. Jonah 2:2. ..." - https://webstersdictionary1828.com/Dictionary/hell

WORD USAGE:

[A.] "Roofs were usually **covered** with **hell**ing stones or slates from Cornwall. Some came from St. Dominick and Menhenniot, but the origin of most is unstated. Some of the **hell**ing stones for Plympton grammar school came from Cann **quarry** which is north of Plym bridge, but these may have been of an inferior quality." - **Devon and Cornwall Record Society, Volumes 12-14 (1967), page xiv.** - https://books.google.as/books?id=h5BnAAAAMAAJ&dq="helling"&focus=searchwithinvolume&q="helling"

[B.] "The word "**hell**" replaced the Hebrew word "**Sheol**" and the Greek word "**Hai'des**". **The Hebrew word "Sheol" is the common grave of mankind, not a fiery place of torture**. **The archaic English word "hell" was used as a replacement for "Sheol" and at the time, the word meant "to put under the ground" as in "helling potatoes**" (Colliers Encyclopedia 1986 Volume 12, page 28) (Vine's Expository Dictionary Old and New Testament Words, 1981 Volume 2, page 187)." - **God is Great: Bible Rebuttal to Christopher Hitchens by Peter James, page 63** - https://books.google.as/books?id=4lszEAAAQBAJ&pg=PA63&dq="helling"+potatoes&hl=en&sa=X&ved=2ahUKEwid5s_oo5r6AhWRFjQIHR3yCiMQ6AF6BAgIEAI#v=onepage&q="helling"%20potatoes&f=false

[C.] "... **The English word "hell" was a word that the translators picked to express an idea or condition of the Hebrew word "sheol" or Greek words "hades", "gehenna", or "tartaroo", and sometimes instead of using the word "hell", they would use the word "grave" or "pit"**. One of the most interesting aspects of **the word "hell"** is that in the old English usage, it also **meant "to conceal" or "to hide" or "to cover"**. Old English literature sometimes mentions the "**hell**ing of onions" or potatoes, and even tells of the "**hell**ing of a house", **by covering it** with thatch or wooden shingles." – **Satan's Secret: Exposing the Master of Deception and the Father of Lies by D. A. Teunis, page 181** - https://books.google.as/books?id=v-lrzfWzkQgC&pg=PA181&dq=helling+onions&hl=en&sa=X&ved=2ahUKEwi19O6Kq5r6AhWoIzQIHa53BkIQ6AF6BAgIEAI#v=onepage&q=helling%20onions&f=false

[D.] "That place is a real 'hell-hole,' as it is without light, or joy, being dark and hidden away."

[E.] "Cover your head! Put on that Hel-met" (helmet, literally a 'hell met,' or head covering').

So, who are the spirits in prison?

The "spirits in prison" (**1 Pet.** 3:18-22 KJB), are those lost persons hearts / minds who eventually grieved away the Holy Ghost (Whom Jesus spake through), which spoke through Noah, while he was preaching when the Ark was being prepared (**Gen.** 6:1-8 KJB). Jesus Himself remained in the tomb.

Job 21:32 KJB - Yet shall **he be brought to the grave**, and **shall remain in the tomb**.

Matthew 28:6 KJB - **He is not here**: for he is risen, as he said. Come, **see the place where the Lord lay**. **(Note: Not merely Jesus' body.)**

John 20:2 KJB - Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, **They have taken away the Lord out of the sepulchre**, and **we know not where they have laid him**.

John 20:17 KJB - **Jesus saith** unto her, Touch me not; for **I am not yet ascended to my Father**: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; and *to* my God, and your God.

Revelation 1:18 KJB - ***I am* he that** liveth, and **was dead**; and, behold, I am alive for evermore, Amen; and **have the keys of hell and of death**.

Revelation 2:8 KJB - And unto the angel of the church in Smyrna write; **These things saith the first and the last**, **which was dead**, and is alive;

Psalms 16:10 KJB - For **thou wilt not leave my soul in hell**; neither wilt thou suffer thine Holy One **to see corruption**.

Psalms 49:9 KJB - That he should still live for ever, *and* not **see corruption**.

Acts 2:27 KJB - Because **thou wilt not leave my soul in hell**, neither wilt thou suffer thine Holy One **to see corruption**.

Acts 2:31 KJB - He seeing this before spake of the resurrection of Christ, that **his soul was not left in hell**, **neither his flesh did see corruption**.

Acts 13:35 KJB - Wherefore he saith also in another *psalm,* Thou shalt not suffer thine Holy One **to see corruption**.

Peter begins a conclusionary statement of his **1st Epistle** by saying, "Finally ..." (**1 Pet.** 3:8 KJB) after speaking about the inward man and not the outward vain adorning, but rather of the chaste and holy conduct of the Christian, especially that which is between man [husband] and wife **(vss. 1-7)**. **Peter** then goes into a section on this Christian love for one another, to be manifested and witnessed throughout whole Christian body of Christ **(vss. 8-17)**. He finally then sums this all up in Christ Jesus as being the perfect model and example of this love, and re-connects that with the exhortation he previously spoke about in the earlier verses **(vss. 1-17)** with the very example of the days of Noah and the Salvation and Judgment seen there. Peter is giving an example of the very thing that Jesus prophesied about (**Mat.** 24:37 KJB):

Matthew 24:37 KJB - But **as the days of Noe *were*, so shall also the coming of the Son of man be**. (see also **Mat.** 24:38; **Luk.** 17:26-27 KJB)

People in Noah's day rioted, and did whatever they pleased, and took whom they wanted, etc. Noah, who "was perfect in his generations" and "walked with God" (**Gen.** 6:9 KJB), preached unto that rebellious generation about "righteousness" (**2 Pet.** 2:5 KJB) and judgment to come. However, they mocked and railed at him, like as others also did unto the other later prophets (**2 Chr.** 36:16; **Job** 12:4; **Mar.** 12:1-12 KJB, etc.). Noah "suffer[ed] for righteousness sake," but was unafraid of their "terror" and of their "speak[ing] evil" of him as an "evil doer," but rather he "found grace in the eyes of the Lord" (**Gen.** 6:8 KJB) and "sanctif[ied] the Lord God [in his] heart" and so "suffer[ed] for well doing" while believing God about the coming Judgment of the Flood (**Gen.** 6:17 KJB) which would take everyone who was unrepentant away in destruction & so it was "accounted unto him for righteousnesss" for acting upon his faith in God's words (**Jam.** 2:1-26 KJB).

So then, the question comes, 'What do the remaining verses of **1 Pet.** 3:18-22 KJB actually mean?'

The passage is **not** saying that Christ Jesus, while deceased and in the tomb (where "the Lord lay"; **Mat.** 28:6 KJB), then incorporeally went and preached a sermon to "spirits" (the common worldly defined form of an incorporeal immortal being, ie. 'ghosts of the deceased', etc.) in 'hell.' **Jesus was dead**, having suffered the death [the wages for sin, which was mankind's] for all mankind [though mankind's "old man" of "sin" (**Rom.** 6:6 KJB) must also be put to death & die, and be "crucified with Christ" (**Gal.** 2:20 KJB), so that person may be "born again" (**Jhn.** 3:3,7; **1 Pet.** 1:23 KJB)], though it was His nature of humanity that died (human nature), not His Divinity; for the nature of God (Deity) is "immortal" (**1 Tim.** 1:17 KJB).

So, the Holy Spirit was already working in the "days of Noah" upon the hearts and minds of men, as He has throughout the scriptures (**Gen.** 1:2; **Num.** 11:29; **Job** 26:13; **Isa.** 48:16; **Zec.** 7:12; **1 Cor.** 2:10; **Eph.** 3:16; **1 Jhn.** 4:13 KJB; etc.):

> Genesis 6:3 KJB - And the LORD said, **My spirit** shall **not always strive with man**, for that he also *is* flesh: yet **his days shall be an hundred and twenty years**.

So now, please notice what Peter is actually recounting of as it had happened in the "days of Noah":

> 1 Peter 3:18 KJB - For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened **by the Spirit**:

The words "Put to death in the flesh" means Jesus' humanity (human nature) died, and therefore He was laid in the tomb, but was later "quickend" ("made alive, to produce alive, to cause to live, make alive, give life, to restore life, springing up"; Greek "ζῳοποιέω," "zōopoieō;" in other words, to make living that which was before dead / without life) **by the Holy Spirit** to life ("not left in hell / grave") into immortal and uncorruptible flesh (for His flesh never saw corruption in the grave / hell / pit; **Exo.** 16:5,22-36; **Psa.** 16:10, 49:9; **Act.** 2:27,32, 13:35,37 KJB).

He (Jesus) was "quickened by the Spirit" (raised to life by the Holy Spirit; **Rom.** 8:11 KJB), and so was forever raised with the uncorruptible nature of an immortal man, having a "glorious body" (**Php.** 3:21 KJB) of "Flesh and Bones" (**Luk.** 24:39 KJB). His disciples could "handle" Him and He could "eat." He had spoken of the raising of the "temple of his body" (**Jhn.** 2:19,21, 20:12; **Rev.** 21:22; **Luk.** 24:3,6,39,43 KJB, etc.) unto immortality as the type of the uncorrupted Manna in the wilderness (**Exo.** 16:5,22-25 KJB).

Jesus, in His death, and burial, was not floating around somewhere in some "immortalized incorporeal form of man-shade" preaching to other "deceased conscious incorporeals." He had to lay in the tomb, unraised, as the unleavened bread for that day (beginning the feast of unleavened bread) was without any leaven, or yeast, and so was laid flat. Peter then continues, by connecting the phrase "by the Spirit" in the previous verse to the very next verse that follows:

1 Peter 3:19 KJB - By which also he went and preached unto the spirits in prison;

What is the "by which" this event ("went and preached") was being done? It is "by the Spirit" (being the Holy Spirit; **vs. 18**). Who then is the "he" that was doing this ("went and preached") by means of the Holy Spirit? It is Jesus ("Christ"; **vs. 18**), for Jesus was preaching through the Holy Spirit whom He had sent unto Noah to warn the world of the impending Judgment of God and for repentance (**Gen.** 6:3 KJB).

To whom was Noah preaching to, in those days just before the flood, then by the Holy Spirit whom Jesus had sent? Deceased 'ghosts'?, or rather physically living people who were **dead spiritually in sin and rebellion towards God**? The Holy Ghost was pleading with the rebellious hearts / **spirits** / minds **of sinful mankind in the days just before the flood**:

The text says that the Holy Spirit strove with "man" who is also "flesh" (a body) and not merely a "spirit" (a mind / intellect):

> Genesis 6:3 KJB - And the LORD said, **My spirit shall not always strive with man**, **for that he also *is* flesh**: **yet his days shall be an hundred and twenty years**.

Peter was using a comparison of the past (Noah's Day) and his own present (**Peter's** own days; and also the end of time (our day)), and was revealing that Christ Jesus by / through the Holy Spirit in the "days of Noah" (**not** in the days of Jesus' death in AD 31) was preaching the Gospel of Salvation (**Gen.** 3:15 KJB; by Noah, the "preacher of righteousness") to the living humans ("man," "spirits" (thinking intelligence beings with a mind / heart) that were then ("in the days of Noah") "disobediant" to God.

The Holy Spirit is the one who convicts of Sin, Judgment and Righteousness (**Jhn.** 16:8 KJB), which is why even King David prayed after he had sinned and was "disobedient" ("Cast me not away from thy presence; and take not thy holy spirit from me."; **Psa.** 51:11 KJB).

Who then are these "spirits in prison" **(vs. 19)** that were being "preached" unto?

They were the living human beings (souls, living beings as defined by **Gen.** 2:7 KJB and throughout, having minds / spirits / hearts) who were in the bonds of iniquity, bondage of disobedience and bound as salves to sin, satan & self (selfishness and also self-works to earn salvation) as the Bible so defines:

> Exodus 20:2 KJB - **I *am* the LORD thy God**, **which have brought thee out of** the land of Egypt, out of **the house of bondage**. (See also **Exo.** 20:2 KJB; see also **Deu.** 5:6, 6:12, 8:14, 13:10; **Jdg.** 6:8; **Jos.** 24:17 KJB.)
>
> Deuteronomy 13:5 KJB - And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from **the LORD your God, which brought you** out of the land of Egypt, and redeemed you **out of the house of bondage**, to thrust thee out of the way which the LORD thy God commanded thee to walk in. **So shalt thou put the evil away from the midst of thee**.
>
> Psalms 116:16 KJB - O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: **thou hast loosed my bonds**.
>
> Psalms 142:7 KJB - **Bring my soul out of prison**, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Isaiah 42:7 KJB - To open the blind eyes, **to bring out the prisoners from the prison**, *and* **them that sit in darkness out of the prison house**.

Isaiah 61:1 KJB - **The Spirit of the Lord GOD** *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, **to proclaim liberty to the captives**, and **the opening of the prison to *them that are* bound**;

Luke 4:18 KJB - **The Spirit of the Lord** *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, **to preach deliverance to the captives**, and recovering of sight to the blind, **to set at liberty them that are bruised**,

Luke 13:16 KJB - And ought not this woman, being a daughter of Abraham, whom **Satan hath bound**, lo, these eighteen years, **be loosed from this bond** on the sabbath day?

Luke 16:13 KJB - No servant can serve **two masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and **mammon**.

John 8:34 KJB - Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin**.

Acts 8:23 KJB - For I perceive that thou art in the gall of bitterness, and *in* **the bond of iniquity**.

Romans 8:15 KJB - For ye have not received **the spirit of bondage** again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Ephesians 5:8 KJB - For **ye were sometimes darkness**, but now *are ye* light in the Lord: walk as children of light:

Hebrews 2:15 KJB - And **deliver them who through fear of death were all their lifetime subject to bondage**.

2 Peter 2:19 KJB - While **they promise them liberty**, they themselves are **the servants of corruption**: for of whom a man is overcome, of **the same is he brought in bondage**.

Surely, those that Jesus Himself preached to in His 3 ½ year ministry were not "physically deceased or departed immortal incorporeal shades," but were very much physically alive ("mortal man"; **Job** 4:17 KJB; "mortal flesh"; **2 Cor.** 4:11 KJB) and yet held in the bondage to sin, satan and self, even as Paul said:

Romans 6:16 KJB - Know ye not, that to **whom ye yield yourselves servants to obey**, **his servants ye are to whom ye obey**; **whether of sin unto death**, or of obedience unto righteousness?

Also speaking of "liberty" from "iniquity" the scriptures continue by saying:

Psalms 119:45 KJB - And **I will walk at liberty**: for I seek **thy precepts**.

John 8:33 KJB - They answered him, We be Abraham's seed, and **were never in bondage to any man: how sayest thou, Ye shall be made free**?

John 8:34 KJB - Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin**.

John 8:35 KJB - And **the servant abideth not in the house for ever**: *but* the Son abideth ever. **[Paul uses this analogy in Galatians; those who are in bondage are sinners, refusing to submit to God and His righteousness]**

John 8:38 KJB - I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Acts 26:18 KJB - To open their eyes, *and* to turn *them* **from darkness to light**, and ***from*** **the power of Satan unto God**, that they may **receive forgiveness of sins**, and inheritance among them which are sanctified by faith that is in me.

Romans 8:21 KJB - Because the creature itself also shall be **delivered from the bondage of corruption** into the glorious liberty of the children of God.

2 Corinthians 3:17 KJB - Now the Lord is that Spirit: and **where the Spirit of the Lord *is*, there *is* liberty**.

Galatians 5:13 KJB - For, brethren, ye have been called **unto liberty; only *use* not liberty for an occasion to the flesh**, but by love serve one another.

James 1:25 KJB - But whoso looketh into **the perfect law of liberty**, and continueth *therein,* he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:12 KJB - So speak ye, and so do, as they that shall be **judged by the law of liberty**.

1 Peter 2:16 KJB - As free, and not **using *your* liberty for a cloke of maliciousness, but as the servants of God**.

2 Peter 2:19 KJB - While they promise **them liberty**, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

The entire point of the passage in **Peter's 1st Epistle** regarding the phrase "**preached unto the spirits in prison"** (**1 Pet.** 3:19 KJB) was that Jesus, had by the Holy Spirit (**Gen.** 6:3; **1 Pet.** 3:18 KJB), through His faithful servant Noah, preached of righteousness, repentance and judgment of the flood to come in the days of Noah's life, while Noah was building the Ark, so that any who would believe the words of God and demonstrate that faith by acting upon them, would be saved from the destruction that came in 120 years, just after Methuselah (meaning, 'when he dies it shall be sent;' as his name was a living prophecy given by inspiration of God from Enoch; **Gen.** 5:21-24; **Jud.** 1:14-15 KJB) died.

Nowhere in all of **Peter's** words, does he ever teach that when Jesus died, He went to a fiery place of endless suffering and torment to preach to others who were already judged. **Peter**, at Pentecost stated that people such as David, who had before died, were still dead, buried, and not gone anywhere, but would remain where they were buried, until their resurrection, and they all stayed in that belief until they also died.

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CHAPTER 31

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What about the 'souls under the altar' (Rev. 6:9 KJB)?

Coming to the great climaxing crescendo of the Bible, one comes to the marvelous book of **the Revelation of Jesus Christ** (**Rev.** 1:1 KJB). In this book, the 'spiritist' first turns directly to the section of 'the 7 Seals' (**Rev.** 6:1-8:1 KJB) and immediately points out the 'souls under the altar' text (**Rev.** 6:9 KJB) and says, something to the effect, 'See, here are dead persons who have been "slain," called "souls," and they are in Heaven, speaking to God no less, and questioning Him as to "How long" they would have to wait in that condition until they were avenged, and afterward they are told the answer. So, comes the question, 'What do you, soul-sleeper, do with that, as it is plainly stated?'

First of all, there is no disagreement that the text is "plainly stated." The real disagreement comes in what the context itself defines. The 'spiritist' makes several unwarranted assumptions, and personal definitions, that are not advocated, nor taught, by scripture. The 'spiritist' assumes their own private (**Gen.** 40:8; **2 Pet.** 1:20 KJB) definition into the word "soul," which as has been pointed out, and repeatedly defined by scripture in this very work, that it refers to the whole being / person (whether alive or dead, man-kind or animal-kind), and not some 'immortal intelligent ethereal essence of a man' that dwells in a body. Additionally, the 'spiritist' does not rightly understand the symbolism to which they point to, as the context is dealing not with literal meanings, but symbolic ones. Finally, the 'spiritist' assumes that those "souls" are actually in the 3rd heaven where God dwells. The text itself does not say that at all, and the context (as about to be shown) precludes such an idea:

> Revelation 6:9 KJB - And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
>
> Revelation 6:10 KJB - And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
>
> Revelation 6:11 KJB - And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were,* should be fulfilled.

This is given in symbols:

> Revelation 1:1 KJB - **The Revelation of Jesus Christ**, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and **signified *it*** by his angel unto his servant John:

The whole of the book of **the Revelation of Jesus Christ** deals with the Past, Present & Future events in relation to John's (the Apsotle, and writer) time (circa AD 90's):

> Revelation 1:19 KJB - Write **the things** which thou **hast seen**, and the things **which are**, and the things **which shall be hereafter**;

The "altar" (**Rev.** 6:9 KJB) is **not** the Golden Altar of Incense (**Exo.** 39:38, 40:26; **Rev.** 8:3, 9:13 KJB) as housed in the Holy Place of the Heavenly Sanctuary, but is the brasen **Altar of Slaughter**, Burnt Offering – Sacrifice (**Exo.** 40:29 KJB), **where the blood of the sheep** (**Psa.** 44:22; **Rom.** 8:36 KJB) **was to be spilled at its base upon the earth** (**Lev.** 4:18,30,34, 5:9, 8:15, 9:9 KJB). This was like as Jesus at the location of Calvary / Golgotha / place of the skull on the earth who had His blood & life shed at the place of slaughter (**Isa.** 53:7; **Luk.** 23:33; **Jhn.** 19:34; **Act.** 8:32 KJB). The "altar" of burnt offering / sacrifice / slaughter was made of brass, called the "brasen" altar (**Exo.** 27:1-8, 38:30, 39:39 KJB). This was the "altar" of the courtyard, the "altar" of the earth (**1 Cor.** 11:26; **Rom.** 5:6; **Heb.** 13:10 KJB).

> Exodus 27:1 KJB - And thou shalt make **an altar** *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.
>
> Exodus 27:2 KJB - And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt **overlay it with brass**.
>
> Exodus 27:3 KJB - And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof **thou shalt make *of* brass**.
>
> Exodus 27:4 KJB - And thou shalt make for it a grate of **network *of* brass**; and upon the net shalt thou make four **brasen** rings in the four corners thereof.
>
> Exodus 27:5 KJB - And thou shalt put it under the compass of **the altar** beneath, that the net may be even to the midst of **the altar**.
>
> Exodus 27:6 KJB - And thou shalt make staves for **the altar**, staves *of* shittim wood, and overlay them with **brass**.
>
> Exodus 27:7 KJB - And the staves shall be put into the rings, and the staves shall be upon the two sides of **the altar**, to bear it.
>
> Exodus 27:8 KJB - Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it.*
>
> Exodus 38:30 KJB - And therewith he made the sockets to the door of the tabernacle of the congregation, and **the brasen altar**, and the **brasen** grate for it, and all the vessels of **the altar**,
>
> Exodus 39:39 KJB - **The brasen altar**, and his grate of **brass**, his staves, and all his vessels, the laver and his foot,

In **Rev.** 6:9 KJB (Past; Dark Ages, etc.) it is seen that there were those "slain for" (two things):

> **[A1]** "the word of God" (which never teaches 'immortal soul / spirit' theology as true)
>
> **[B1]** "the testimony **[G3141]** which they held" (neither did the prophets ever teach 'spiritism')

In **Rev.** 20:4 KJB (Future; Mark of the Beast) it is seen that there will be those "beheaded for":

> **[B2]** "the witness ["testimony" **G3141**] of Jesus"
>
> **[A2]** "the word of God"

This "word of God" and "witness / testimony of Jesus" ties into **Rev.** 11:3's "two witnesses" and the timeframe of their own events (the "forty and two months" is 42 months, 1,260 days (30 days per month), A Time (Year), Times (2 Years) and Dividing (Half) of Time (½ Year). This timeframe is given several times in scripture, **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB, using the day-year principle, **Num.** 14:34; **Eze.** 4:6 KJB. See also:

Frank W Hardy, "Day For A Year Parallels" - https://archive.org/details/year-day-80_202302/mode/1up

Secrets Unsealed, Stephen Bohr's - "20 Reasons To Apply The Day For A Year In Bible Prophecy" - https://archive.org/details/secrets-unsealed-stephen-bohr-20-reasons-to-apply-the-day-for-a-year-in-bible-prophecy

As for **the blood crying out**, this is symbolic language for evidence, or testimony, of a crime that is still present, so letting everyone know that something bad had occurred (**Gen.** 4:10; **Heb.** 12:24; **Mat.** 23:35; **Luk.** 11:51 KJB); other things without life also cry out, **Hab.** 2:11; **Luk.** 19:40 KJB, even "flesh" (**Psa.** 84:2 KJB). It is not as if the blood that was shed is actually speaking by words. It speaks by its visible existence of being where it ought not to be.

> Genesis 4:10 KJB - And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground**.

These "souls" (persons) are actually **dead**, and in their graves on earth, 'asleep,' decaying into dust, until their respective resurrection. They are symbolically speaking to God by / through the evidence of the their shed blood upon the earth, in which was the life (**Jhn.** 15:13; **Gen.** 9:4; **Lev.** 17:11,14; **Deu.** 12:23 KJB). As such, they are symbolically crying out for justice, even as Abel's blood shed from the foundation of the world still cried out for justice. These who had died martyr's deaths would continue to "rest" (sleep of death in the grave; **Job** 14:14, 17:13; **Psa.** 139:8 KJB) a little season longer "until" something was to happen. That something is the slaying of the rest of the martyrs at the end just before Jesus returns in the Second Advent / Coming (**Rev.** 20:4 KJB), and they will all be vindicated together in the pouring out of God's wrath upon the earth, in the 7 Last Plagues, as well as their own revival to immortal and incorruptible life, in the great Resurrection.

So, "How long ..." must they wait in their present deceased conditon without their "crowns" (**2 Tim.** 4:8 KJB)?

> Job 14:14 KJB - **If a man die**, shall he live *again?* **all the days of my appointed time will I wait**, **till** **my change come**. (See also **Jhn.** 14:2-3; **1 Cor.** 15:51-52; **Col.** 3:3-4; **1 Thes.** 4:13-18 KJB)
>
> Job 17:13 KJB - **If I wait**, **the grave *is* mine house**: I have made **my bed in the darkness**. (See also **Psa.** 139:8 KJB.)

When will God avenge them? Not until the other group of martyrs comes (**Rev.** 20:4 KJB), and then God will avenge both groups together, in the 7 last plagues, after which comes their resurrection:

> Revelation 6:11 KJB - And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, **until their fellowservants also and their brethren**, **that should be killed as they *were*, should be fulfilled**.

Revelation 16:6 KJB - For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Revelation 20:4 KJB - And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* **the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands**; and they lived and reigned with Christ a thousand years.

After those things, comes Jesus, and the Resurrection to awaken the saints from the dust of the earth where they were asleep and waiting, knowing nothing (See **1 Thes.** 4:13-18 KJB). However, even before all of those things, sayings, and so on in **Rev.** 6:9-11 KJB, a person has to consider the wider context that came just previous to those verses. A question would then be asked of the 'spiritist' who desires a hyper-literal understanding, 'What do they do with the antecedant passage of the first '4 Seals,' wherein there is the "Lamb" and around which are present talking 'Beasts,' and various colored (White, Red, Black & Pale Green) 'Horses' leaping out of scrolls, upon which are interestingly described riders? Are all of these things also in the same Heaven as with those in **Rev.** 6:9-11?' 'Does the 'spiritist' hyper-literalize those, and if not why not, since it is all in the same context in the middle of a highly symbolized prophecy of scripture (**Rev.** 1:1 KJB)?'

Another serious question has to be asked of the 'spiritist' at this point, 'Are they aware that the 3rd Heaven, where God the Father dwells, and has His very real, tangible and physical eternal Throne, gardens (hence the term Heavenly Eden; **Eze.** 28:13 KJB), flowing river (**Rev.** 22:1-2 KJB), trees (**Rev.** 22:2,14 KJB), precious stones, &c. (**Rev.** 21:9-27 KJB), is therefore **not** an incorporeal 'dimension' of man-shades and ethereal non-substances of vapid dream-like quality, but is a very real "place" (**Jhn.** 14:2-3 KJB) that exists out beyond the 1st (local atmosphere / sky, where the fowl fly; **Gen.** 1:20 KJB) & 2nd (local Sol system of Sun, Moon and 'local "stars"'; aka. local Sol-system "planets"; **2 Kin.** 23:5 KJB) Heavens' that Jesus, physically asended to in a glorified (**Php.** 3:21 KJB) immortal body of "flesh and bones" (**Luk.** 24:39 KJB)?

Another question to the 'spiritist' would be, 'Why are those "souls" (their erroneous private definition), that are supposed to be in Heaven, not experiencing the joys, peace, bliss, happiness of it, but are instead in a sort of holding pattern, or waiting period, and seeming in a great turmoil and quandry as to when they shall receive their reward promised by God, and of their vindication before those whom had injured them?' 'Has heaven become 'limbo,' for them, then?'

The more questions that are asked of the 'immortal soul / spirit' believer, the more their position becomes unstable, even to the point of self-contradiction, and complete collapse. Instead of starting from the foundation of God's own words in **Gen.** 2:17 KJB, and continuing to build upon that cornerstone, and believing that the result of sin, is not continuing to exist beyond death consciously in some manner conjured by word-games and redefinition, but is surely death, wherein there is no life whatsoever, in both the spiritual and physical aspects, the 'spiritist' instead chooses to stumble right over that precious stone, and becoming angry with it in its immobility, and uncompromising position, rejects it outright, even as the Pharisees, and Sadducees had done for Jesus, the other Word of God (**Psa.** 118:22-23; **Isa.** 28:16; **Mat.** 21:42; **Mar.** 12:10; **Luk.** 20:17; **Act.** 4:11; **Rom.** 9:33; **Eph.** 2:20; **1 Pet.** 2:4-8 KJB).

The 'spiritist,' in the end, is also an 'alchemist,' in that they think that they can turn a vain ideology of the serpent (**Gen.** 3:4 KJB), and alter the lie, by surrounding it with enough words & private redefinition, into the valuable truth, as would any who conjure fabrications by the use of the 'philosopher's stone'.

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CHAPTER 32

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What about "my two witnesses" (Rev. 11:3 KJB)?

As the great search continues for any evidence for the seprentine theory (**Gen.** 3:4 KJB) of the 'immortal soul / spirit,' some of its proponents attempt to find their 'witnesses' among God's "two witnesses" which are found located in **Rev.** 11:3 KJB, and subsequent context. Why anyone would want to try to utilize this as documentation for 'immortal soul / spirit' doctrine is beyond the 'ken' of this author, since the plainly stated texts demonstrate, very clearly, a resurrection of the "two witnesses" after they are "killed," and lie "dead" for "three days and a half" (**Rev.** 11:11 KJB). After that time, "the Spirit of life from God entered into them" and they come to life again. These "two witnesses" never go anywhere in their time of death. However, even though all of that is true, there is much more depth to what those things actually mean.

Revelation 11:3 KJB - And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Revelation 11:4 KJB - These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11:5 KJB - And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Revelation 11:6 KJB - These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Revelation 11:7 KJB - And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 11:8 KJB - And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:9 KJB - And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Revelation 11:10 KJB - And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:11 KJB - And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Revelation 11:12 KJB - And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Revelation 11:13 KJB - And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Revelation 11:14 KJB - The second woe is past; *and,* behold, the third woe cometh quickly.

The symbolism of "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth":

Only by God can mankind receive anything (**Deu.** 8:18; **Job** 1:21; **Luk.** 11:49, 22:31; **Jhn.** 3:27; **Act.** 17:25; **1 Tim.** 6:17; **Jam.** 1:17; **1 Pet.** 4:11; **1 Cor.** 12:28; **Eph.** 4:11 KJB). The "Two Witnesses" (are **not** actually two specific physical persons, as they are instead **symbols** of the "Law" (word of God, like Moses) and the "Testimony" (prophets / prophecy, like Elijah), see **Act.** 10:43; **Rom.** 3:21; **Deu.** 31:26; **Mat.** 24:14 KJB). See also the symbolism pointing to:

- **"Moses"** (as type) - **Exo.** 4:9, 7:19,21, 9:14,18,22-26,29; **Deu.** 11:17,
- **"Elijah"** (as type) - **1 Kin.** 8:35; **2 Chr.** 6:26, 7:13 (See also **1 Kin.** 17:1,14-15, 18:1,40-41,44-45; **2 Kin.** 10:14-15 KJB), see also **Luk.** 4:25; **Jam.** 5:17 KJB;
- **"truth fallen in the street"** - **Isa.** 59:14 (See also **"street"**, **Neh.** 8:1,3; **Job** 29:7; **Dan.** 9:25 KJB;
- **"truth"** - **Psa.** 119:142,151; **Jhn.** 14:6, 15:26, 16:13; **1 Jhn.** 5:6; **Deu.** 32:4; **Psa.** 25:10 KJB);
- **"light"**, **"candlestick"** - **Psa.** 119:105; **Isa.** 8:20; **2 Pet.** 1:19 KJB;
- **"the word of the LORD"** & **"my spirit"** - **Zec.** 4:6 KJB; See also (**Rev.** 1:2,9, 6:9, 12;17, 20:4; **Deu.** 4:2; **Rev.** 14:7,12; **Exo.** 20:11; **Isa.** 1:10; **2 Kin.** 17:13; **Psa.** 19:7, 78:5; **Pro.** 29:18; **Isa.** 8:16,20; **Lam.** 2:9; **Eze.** 7:26; **Mat.** 22:40; **Rom.** 3:21; **Rev.** 1:10, &c.) - **Rev.** 11:3-12 KJB.

Zechariah 4:6 KJB - Then he answered and spake unto me, saying, **This *is* the word of the LORD** unto Zerubbabel, saying, Not by might, nor by power, but **by my spirit**, saith the LORD of hosts.

Romans 3:21 KJB - But now the righteousness of God without the law is manifested, being **witnessed** by **the law** and **the prophets**;

The Two Witnesses (Zec. 4:6; Rom. 3:21; Deu. 4:2; Rev. 19:10 KJB)		
Scriptures	**Law (word, command of God)**	**Testimony (prophecy, prophets, vision)**
2 Kin. 17:13 KJB	"... keep my commandments ... the law which I commanded ..."	"... the LORD testified ... by all the prophets, and by all the seers ... by my servants the prophets."
Psa. 19:7 KJB	"The law of the LORD ..."	"... the testimony of the LORD ..."
Psa. 78:5 KJB	"... a law ..." (reverse)	"... a testimony ..." (reverse)
Pro. 29:18 KJB	"... the law ..." (reverse)	"... vision ..." (reverse)
Isa. 8:16 KJB	"... the law ..." (reverse)	"... the testimony ..." (reverse)
Isa. 8:20 KJB	"... the law ... this word ..."	"... the testimony ..."
Lam. 2:9 KJB	"... the law ..."	"... prophets ... vision from the LORD."
Eze. 7:26 KJB	"... the law ..." (reverse)	"... a vision of the prophet ..." (reverse)
Mat. 22:40 KJB	"... the law ..."	"... the prophets ..."
Rom. 3:21 KJB	"... being witnessed by the law ..."	"... the prophets ..."
Rev. 1:2 KJB	"... the word of God ..."	"... the testimony of Jesus Christ ..."
Rev. 1:9 KJB	"... the word of God ..."	"... the testimony of Jesus Christ ..."
Rev. 1:10 KJB	"... on the Lord's day ..." (reverse; God's Commandment, **Exo.** 20:11; **Isa.** 58:13)	"I (John, the prophet / Apostle) was in the Spirit ..." (reverse)
Rev. 6:9 KJB	"... the word of God ..."	"... the testimony which they (souls under the altar of slaughter, martyrs in death) held ..."
Rev. 12:17 KJB	"... the commandments of God ..."	"... the testimony of Jesus Christ."
Rev. 20:4 KJB	"... the word of God ..." (reverse)	"... the witness of Jesus ..." (reverse)

Deuteronomy 4:2 KJB - Ye shall not add unto **the word which I command** you, neither shall ye diminish *ought* from it, that ye may keep **the commandments of the LORD your God** which **I command** you.

Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have **the testimony of Jesus**: worship God: for **the testimony of Jesus is the spirit of prophecy**.

Moses (type of the Law, Commandments of God, Resurrected & Glorified):

Water to Blood:

Exodus 7:17 KJB - Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon **the waters which *are* in the river, and they shall be turned to blood**.

Opening & Closing Heavens:

Exodus 9:22 KJB - And the LORD said unto Moses, **Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt**, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Exodus 9:29 KJB - And Moses said unto him, As soon as I am gone out of the city, **I will spread abroad my hands unto the LORD**; *and* **the thunder shall cease**, **neither shall there be any more hail**; that thou mayest know how that the earth *is* the LORD'S.

Elijah (type of the Prophets, Translated):

Opening & Closing Heavens:

1 Kings 17:1 KJB - And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word**.

1 Kings 17:14 KJB - For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, **until the day *that* the LORD sendeth rain upon the earth**.

Water to Blood:

1 Kings 18:40 KJB - And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and **Elijah brought them down to the brook Kishon, and slew them there**.

The Old & New Testament make up the complete word and testimony of God, and they are the "two witnesses" that continually testify of God's love & justice towards the creation. These are the two olive trees, producing the fruit & oil of the Holy Ghost. These were attacked continually throughout the 1,260 years (AD 538 – AD 1798; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB).

Amos 3:8 KJB - **The lion hath roared**, who will not fear? **the Lord GOD hath spoken, who can but prophesy**?

1 Corinthians 14:31 KJB - For **ye may all prophesy one by one**, **that all may learn**, and all may be comforted.

Prophecy(sying) is more than simply foretelling the future (as John the Baptist was also a prophet), it also includes the preachment of God's words, and those things which God foretold already through others. **Daniel's** prophecies & **the Revelation** would also be preached in sackcloth (obscurity, sorrow, darkness, blackness, mourning) throughout the 1,260 years. Jesus gives the Holy Ghost (**Mat.** 3:12; **Luk.** 3:16 KJB):

Acts 2:17 KJB - And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams**:

Acts 2:18 KJB - And **on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy**:

According to scripture (**Isa.** 8:20, 28:10,13 KJB) a "score" is twenty, making the phrase "threescore," 3 times 20, which is equal to 60. The ways of the LORD are "equal" (**Eze.** 18:25,29 KJB), and "take away" (**Pro.** 25:4 KJB), and "rightly divide" (**2 Tim.** 2:15 KJB) the word thereof. Several passages say, "threescore and ten" (**Jdg.** 9:2,4-5,18,24 KJB), while another in equality says "seventy" (**Jdg.** 9:56 KJB), and thus 'taking away' "ten" from both, "threescore," as "seventy" take away "ten" is 'sixty' and from there "rightly dividing" both sides by "three," the word "score" means 'twenty.'

In understanding what "threescore" is, any may know that "a thousand" (1000), "two hundred" (200) and "threescore" (60) days is 1,260 prophetic days, which equal 1,260 natural years, straight across, as was already identified (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB).

Sackcloth is the symbol of blackness, darkness, mourning, suffering, hurting, loss, death, tears, crying, lack of comfort (**Gen.** 37:34; **2 Sam.** 3:31, 21:10; **1 Kin.** 20:31-32, 21:27; **2 Kin.** 6:30, 19:1-2; **1 Chr.** 21:16; **Est.** 4:1-4; **Job** 16:15; **Psa.** 30:11, 35:13, 69:11; **Isa.** 3:24, 15:3, 20:2, 22:12, 32:11, 37:1-2, 50:3, 58:5; **Jer.** 4:8, 6:26, 48:37, 49:3; **Lam.** 2:10; **Eze.** 7:18, 27:31; **Dan.** 9:3; **Joe.** 1:8,13; **Amo.** 8:10; **Jon.** 3:5-6,8; **Mat.** 11:21; **Luk.** 10:13; **Rev.** 6:12, 11:3 KJB).

While this work is not meant to detail every symbol, nor to outline all of its sacred history encapsulated therein, the presently given texts all demonstrate, quite readily, that the "two witnesses" are simply a symbolic description of God's Law / Word & Spirit of Prophecy that had been attacked at the closing of the 1,260 years, by a new manifestation of satanic abyssal authority. This was the secular humanism, or atheism, of the French Revolution, which gained a world-wide ascendancy, and succeeded the religious humanism of the Papal Roman element (which received a "deadly wound," in AD 1798 under the reign of Napoleon, by his general Alexander Berthier, which took the 'pope' captive, and established a secular form of government, thus effectively injuring the head of that particular State authority, while leaving alive the 'woman' (**Rev.** 17 KJB), or Roman Catholic church as a religious institution, until such time as its wound would be healed) described in the previous chapters of the **Revelation**. During the 3 ½ years (3 ½ prophetic days) of AD 1793-1797 the Reign of Terror under the cabal of the Jesuit order (Adam Weishaupt; Voltaire (aka, 'Francois Marie Arouet'); Joseph-Ignace Guillotin; and those trained in the Jesuit schools, such as Maximilien Robespierre, and others), sought to stamp out any and all true Christianity. For more complete details, see this author's book, "The Seven Trumpets of Revelation – God's Great Trump."

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CHAPTER 33

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What about 'the souls of the beheaded' (Rev. 20:4 KJB)?

At the end of the **Revelation of Jesus Christ**, in **Rev.** 20:4 KJB, exists one last hope for the 'spiritist,' but upon examination, there is again, only found the doctrine of the resurrection:

> Revelation 20:4 KJB - And I saw thrones, and they sat upon them, and judgment was given unto them: and ***I saw*** **the souls of them that were beheaded for the witness of Jesus**, **and for the word of God**, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**.
>
> Revelation 20:5 KJB - But the rest of the dead lived not again until the thousand years were finished. **This *is* the first resurrection**.
>
> Revelation 20:6 KJB - **Blessed and holy *is* he that hath part in the first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and **shall reign with him a thousand years**.

The persons in these texts that sit upon "thrones" (**Rev.** 20:4 KJB) are those "souls" / persons that had been (will be) martyred ("beheaded for the witness of Jesus, and for the word of God;" ie. testimony / prophecy and law / commandments / word of God) during the time of the test that comes upon all the world just before the end (**Rev.** 3:10; 17:12 KJB); the time period of the mark of the beast (**Rev.** 13:15-18 KJB):

> Revelation 3:10 KJB - Because thou hast kept the word of my patience, I also will keep thee from **the hour of temptation**, which shall come upon all the world, to try them that dwell upon the earth.
>
> Revelation 17:12 KJB - And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour** with the beast.

They are no longer deceased in the texts, but have been raised from the grave to eternal life ("they lived and reigned with Christ a thousand years;" **Rev.** 20:4 KJB), in the first great resurrection at the beginning of the 1000 years (Millennium):

> **Righteous (NT) (beginning 1000 years)** - **1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6 KJB.

The first portion of **Rev.** 20:5a KJB is a parenthetical statement, in relation to the previous verses of **Rev.** 20:1-3 KJB, in which upon Jesus' return the finally impenitent (wicked) are slain (and left dead for 1000 years, and resurrected afterward; **Rev.** 20:7-10 KJB). At that same time, satan and his fallen hosts are left alone upon the desolated, broken (by the great earthquake; **Rev.** 16:13 KJB) and plague-wracked earth. The martyrs are brought to life from death, by the great Resurrection at the 2nd Advent / Coming of Jesus, & taken to heaven and reign with Him for 1000 years.

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CHAPTER 34

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What about "God is a Spirit" (Jhn. 4:24 KJB)?

Since many have a wrong concept about God, through their misunderstanding of the phrase "God *is* a Spirit" (**Jhn.** 4:24 KJB), "πνευμα ο θεος" (GNT TR), "pneuma o theos" (GNT TR Transliterated), they end up vaporizing God & Heaven into ethereal non-things, and non-corporeal vapid illusions without any substance or solidity. In essence, all of those things, become burned up in the fires of spiritualism, and the heavenly reward is entirely lost, and a vague idea takes its place, that 'Heaven is up there somewhere in a dimension unknowable to mankind.' That is all nothing but the gross inky black cloudy darkness that originated in the serpent's lie (**Gen.** 3:4 KJB) which foisted upon the world the deception of the 'immortal soul / spirit' doctrine, and through it, so many other errors. Consider the Bible in what it means when it says, "God *is* a Spirit", as will now be included **Chapter 4 – The Father's Nature, from this author's work, "Godhead – The Eternal Heavenly Trio"; pages 59-68 [reformatted for this work]**:

"... **[page 59]** The Father's Nature

There are many millions, possibly even billions, of Christians who have been deceived by the devil, and so have a wrong concept about the nature of the Father (and also of the 3rd Heaven, aka "Paradise," itself), in His very Person / Being, and think that the Father has no "form," "shape," "image," "likeness," "body" or "parts" of any real tangible substance. In short, they reduce the Person / Being of God the Father to a mere 'essence,' like an idea that has no real "substance," or tangibility, though they speak of the Father has having, or rather being, "substance." Ask them to define this "substance' they speak of, and they may cite **Jhn.** 4:24:

John 4:24 KJB - **God *is* a Spirit**: and they that worship *him* must worship him in spirit and in truth.

John 4:24 GNT TR - **πνευμα ο θεος** και τους προσκυνουντας αυτον εν πνευματι και αληθεια δει προσκυνειν

John 4:24 GNT TR Transliterated - **pneuma o theos** kai tous proskunountas auton en pneumatic kai aletheia dei proskunen

What does this text even mean? What is "a Spirit"? Is it a 'ghostial,' non-corporeal, non-material, existence? How does a person worship God the Father "in spirit and in truth?" For one, the text is clear that an attribute of God is that God is "a Spirit," and that those who are to worship God, must worship Him "in spirit" (thoughts / heart), as well as "in truth" (deeds / actions). Does that mean that mankind, or even angel-kind, are also incorporeal entities? No. The word **[G4151]** "πνευμα," "pneuma," "spirit," used twice in the sentence refers to the thinking, or rational, mind, or the emotional 'heart,' or the seat of the 'intelligence' of a living person / being.

Throughout the Bible, the word "spirit" is often connected, in immediate context, to the "heart" or "mind" (intelligence): **Exo.** 35:21; **Deu.** 2:30; **Jos.** 5:1; **Psa.** 34:18, 51:10,17, 77:6, 78:8, 143:4; **Pro.** 15:13, 17:22; **Ecc.** 1:17; **Isa.** 57:15, 65:14; **Eze.** 11:19, 18:31, 21:7, 36:26; **Mar.** 2:8; **Jhn.** 4:24; **Rom.** 2:29; **Heb.** 4:12; **1 Pet.** 3:4 KJB; and thus the "spirit" of man, the "heart" of man, is connected with reasoning and thoughts or intelligence:

1 Chr. 28:9; **Mat.** 9:4; **Luk.** 2:35, 5:22, 24:38; **Rom.** 2:15; **Eph.** 4:23; **2 Tim.** 1:7 and so on; see also **Job** 14:21; **Psa.** 146:4; **Ecc.** 9:5,6,10 KJB. See also **Pro.** 8:22-31 KJB.

There are no 'spirits' (intelligences) that exist without a body to act on behalf of the thinking mind. Even the angel-kind of 3rd heaven itself, all being 'spirits' (living intelligences; **Psa.** 104:4; **Heb.** 1:7,14, 12:9 KJB) that 'minister' with their physical / corporeal hands and bodies (**Psa.** 103:20-21 KJB), just as those of mankind also do (**Act.** 20:34; Heb. 12:23 KJB).

Exodus 35:21 KJB - And they came, every one whose **heart** stirred him up, and every one whom his **spirit** made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

1 Chronicles 28:9 KJB - And thou, Solomon my son, **know** thou the God of thy father, and serve him with a perfect **heart** and with a willing **mind**: for the LORD searcheth all **hearts**, and understandeth **all the imaginations of the thoughts**: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Psalms 34:18 KJB - The LORD *is* nigh unto them that are of a broken **heart**; and saveth such as be of a contrite **spirit**.

Psalms 51:10 KJB - Create in me a clean **heart**, O God; and renew a right **spirit** within me.

Psalms 51:17 KJB - The sacrifices of God *are* a broken **spirit**: a broken and a contrite **heart**, O God, thou wilt not despise.

Psalms 77:6 KJB - I call to **remembrance** my song in the night: I commune with mine own **heart**: and my **spirit** made diligent search.

Ecclesiastes 1:17 KJB - And I gave my **heart** to **know wisdom**, and to **know madness and folly**: I **perceived** that this also is vexation of **spirit**.

Matthew 9:4 KJB - And Jesus **knowing their thoughts** said, Wherefore think ye evil in your **hearts**?

Mark 2:8 KJB - And immediately when Jesus **perceived in his spirit** that they so **reasoned within themselves**, he said unto them, Why **reason ye these things in your hearts**?

Luke 2:35 KJB - (Yea, a sword shall pierce through thy own soul also,) that **the thoughts of many hearts** may be revealed.

Ephesians 4:23 KJB - And be renewed **in the spirit of your mind**;

Hebrews 4:12 KJB - For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and **spirit**, and of the joints and marrow, and ***is* a discerner of the thoughts and intents of the heart**.

2 Timothy 1:7 KJB - For God hath not given us **the spirit** of fear; but of power, and of love, and of **a sound mind**.

God the Father is not merely a floating intelligence pervading the created universe, as if having no body or parts, for in that direction, a person will end up in the dual errors of pantheism (God is all things), and / or panentheism (God is in all things).

God the Father is **not** a 'perfume;; a mere incorporeal 'essence.' He is **not** an aethereal essence pervading the universe, or as if He were the universe itself, for both of those false teachings are gross heresies that destroy the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of **Rev.** 3:20 KJB. God is omnipresent **through** omniscience (**Psa.** 139:1-24 KJB). What does the Bible say, where God actually is?

> Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name. **(See also Luk.** 11:2 KJB**)**
>
> Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but **my Father which is in heaven**.

The 3rd "heaven," also known as "paradise," and God's "garden" of heavenly "eden," is a real tangible place, just beyond the first (atmosphere; **Gen.** 1:20 KJB) and second heavens (local Sol system; **Gen.** 1:14-19 KJB), filled with living beings (**Eze.** 28:13; **Luk.** 23:43; **2 Cor.** 12:2,4; **Rev.** 2:7, 12:12, 22:2,14 KJB).

The Father dwells there "in heaven" (**Mat.** 5:16,45,48, 6:1,9, 7:11,21, 10:32,33, 12:50, 16:17, 18:10,14,19, 23:9; **Mar.** 11:25,26; **Luk.** 11:3, **Jhn.** 12:28, 17:1; **1 Jhn.** 5:7 KJB), though by His omniscient mind (**Job** 21:22, 40:2; **Psa.** 113:5-6; **Isa.** 40:13-14, 46:9-10; **Rom.** 11:34; **1 Cor.** 2:16 KJB) is everywhere present (omnipresent; **1 Kin.** 8:27,39; **2 Chr.** 2:6, 6:18,30; **Psa.** 11:4, 14:2, 53:2; **Pro.** 15:11 KJB) by His all-knowing (**Psa.** 139:1-24 KJB). He is a **"Person"** (**Job** 13:8; **Heb.** 1:3 KJB), of which His Son (Jesus) is the **"express image"** of.

God is local (**Gen.** 4:16; **Exo.** 19:17,21, 20:21, 33:14-15; **Num.** 23:15; **Deu.** 5:5; **1 Kin.** 19:11 KJB), has dwelt among mankind (**Exo.** 25:8, 29:43-45; **Lev.** 26:11-12; **1 Kin.** 6:11-13, 8:13; **2 Chr.** 6:2,18; **Psa.** 132:14; **Mic.** 1:2; **Hab.** 2:20; **Zec.** 2:10; **Rev.** 21:3 KJB), moves about (**Gen.** 17:22, 18:33; **Exo.** 19:20; **Num.** 12:5, 23:4; **Deu.** 33:2; **Jdg.** 5:4; **1 Sam.** 4:7; **Psa.** 47:5, 67:8, 68:7; **Jer.** 14:8; **Eze.** 11:23; **Mic.** 1:3; **Hab.** 3:3; **Zec.** 2:13 KJB), utilizes modes and means of travel (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hab.** 3:8,15; **Zec.** 9:14 KJB), and the Father, and the Son, have been seen in their form (**Gen.** 18:1, 35:9, 48:3; **Exo.** 24:9-11; **2 Chr.** 7:12; **Job** 42:5-6; **Isa.** 6:1; **Eze.** 1:26-27, 8:1-2,4; 43:2-3; **Dan.** 7:9-10; **Amo.** 9:1; **Rev.** 4:2-3 KJB).

Notice "His person" (**Job** 13:8; **Heb.** 1:3 KJB), "form of God" (**Php.** 2:6 KJB), "shape" (**Jhn.** 5:37 KJB), "image" (**Gen.** 1:26,27; **Heb.** 1:3 KJB), "likeness" (**Gen.** 1:26,27 KJB), "being" (**Act.** 17:28 KJB), having "parts" (**Exo.** 33:23 KJB), has a very real movable "Throne" on which He sits (**Dan.** 7:9-10; **Rev.** 4-5 KJB, &c.), has "the hair of his head like the pure wool" (**Dan.** 7:9 KJB), has a "face" (**Gen.** 32:30; **Exo.** 33:11,20; **Deu.** 5:4, 34:10; **Mat.** 18:10; **Rev.** 20:11 KJB), with "eyes" (**2 Chr.** 16:9; **Pro.** 22:12; **Rev.** 1:14, 2:18, 19:12 KJB), with "nostrils" (**2 Sam.** 22:9,16; **Psa.** 18:15 KJB), able to hear and has "ears" (**Num.** 11:18, 14:28; **1 Sam.** 8:21; **2 Sam.** 22:7; **2 Kin.** 19:28; **2 Chr.** 7:15; **Psa.** 18:6, 34:15, 130:2; **Isa.** 5:9, 37:29; **Jam.** 5:4; **1 Pet.** 3:12 KJB).

God is a Soul (Living Being with form; **Jer.** 5:9 KJB), and is a Spirit (thus having a mind (Intelligence), **Mat.** 12:28 KJB), has a "mouth" (**Num.** 12:8; **Deu.** 8:3; **Jos.** 9:4; **1 Kin.** 13:21; **Psa.** 33:6; **Pro.** 2:6; **Isa.** 1:20, 40:5, 58:14, 62:2; **Jer.** 9:12,20, 23:16; **Mic.** 4:4; **Rev.** 1:16 KJB), has a "tongue" (**Psa.** 35:28, 66:17, 71:24, 119:172 KJB; the Son praises the Father; **Isa.** 30:27 KJB), has "lips" (**Job** 11:5, 23:12; **Psa.** 89:34; **Isa.** 30:27 KJB), has "teeth" (**Gen.** 49:12 KJB) and expresses emotions (**Grieved; Gen.** 6:6; **Jdg.** 10:16; **Psa.** 78:40, 95:10; **Eze.** 16:43; **Heb.** 3:10 KJB; **Jealous / love; Exo.** 34:14; **Deu.** 4:24, 32:21; **Psa.** 78:58, 79:5; **Isa.** 42:13; **Eze.** 38:19; **Zep.** 3:8; **Zec.** 8:2; **1 Cor.** 10:22 KJB; **Anger; Num.** 12:9; **Deu.** 32:22; **Jdg.** 10:7; **2 Sam.** 22:8; **Job** 19:11; **Psa.** 2:5, 7:11, 21:9, 90:11; **Isa.** 28:21, 30:30, 66:15; **Jer.** 30:24; **Lam.** 2:3, 3:43; **Eze.** 5:13, 38:18; **Hos.** 12:14; **Nah.** 1:6 KJB; **Hates evil; Psa.** 5:5-6, 11:5; **Jer.** 44:4; **Rev.** 2:6,15 KJB; **takes vengeance / justice; Deu.** 32:34-35,41-43; **Psa.** 94:1; **Isa.** 1:24, 34:8, 66:6; **Jer.** 46:10; **Amo.** 2:13; **Nah.** 1:2; **Heb.** 10:30 KJB), with organs of speech and breath (**Num.** 12:8; **Psa.** 18:8; **Isa.** 30:27-28; **Rev.** 1:15 KJB);

Speaks with a language that is understood (**Exo.** 3:4, 19:19, 20:19,22; **Lev.** 1:1; **Num.** 7:89, 12:4, 22:9; **Deu.** 4:12,33,36, 5:24-26; **1 Kin.** 19:12-13; **Psa.** 68:33; **Jer.** 25:30; **Eze.** 43:6; **Joe.** 2:11, 3:16; **Amo.** 1:2; **Act.** 7:31; **Heb.** 12:19,26 KJB), laughs and 'sleeps' (**Psa.** 2:4, 59:8, 78:65 KJB), sings (**Zep.** 3:17 KJB), and rejoices (**Deu.** 28:63, 30:9 KJB).

God has "shoulders" (**Deu.** 33:12 KJB), wears garments (**Job** 29:14 KJB), "whose garment was white as snow" (**Dan.** 7:9 KJB), wears a crown/s (**Isa.** 62:3; **Rev.** 19:12 KJB), and sometimes the Son dresses as priest (**Dan.** 10:5-9; **Rev.** 1:13-16 KJB), and sometimes the Son dresses as King (**Rev.** 17:14, 19:16 KJB), and sometimes the Son dresses as Warrior (**Exo.** 15:3, 17:16; **Jos.** 5:13-15; **Isa.** 66:16; **Jer.** 14:9, 21:5; **Zec.** 14:3 KJB).

God has "arms" (**Isa.** 51:9, 53:1; **Jhn.** 12:38 KJB), has a "right hand" (**Rev.** 5:1; **Act.** 7:55-56 KJB), so has "hands" (**Gen.** 49:24; **Exo.** 33:22; **Deu.** 33:27; **Psa.** 21:8, 74:11, 89:13, 118:16; **Isa.** 52:10; **Hab.** 3:4 KJB), having "fingers" (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Psa.** 8:3; **Luk.** 11:20 KJB), utilizes weapons (**Deu.** 32:23; **Job** 19:12; **Psa.** 7:12-13, 21:12, 64:7; **Isa.** 34:5; **Jer.** 50:25; **Lam.** 2:4, 3:12-13; **Hab.** 3:9 KJB), able to be looked upon, "to look upon like a jasper and a sardine stone" (**Rev.** 4:2 KJB), having His own "nature" (**Gal.** 4:8 KJB), having also "back parts" (**Exo.** 33:21-23 KJB, speaking of the Son, but remember the Son is in the "express image" of the Father; **Jer.** 18:17 KJB), has a "heart" (**Gen.** 6:6 KJB), and "loins" (**[H4975]**; waist to upper thighs, see **1 Kin.** 18:46 KJB), **Eze.** 1:27 KJB), able to sit on a posterior (**Dan.** 7:9; **Col.** 3:1; **Heb.** 1:3, 10:12; **Rev.** 4:2 KJB) and even a "divine nature" (**2 Pet.** 1:4 KJB), having "feet" (**Rev.** 1:15 KJB); see also "under his feet" (**Exo.** 24:10 KJB, speaking of the Son, as the Son is in the "express image" of the Father; **Psa.** 18:9 KJB), and so walks (**Gen.** 3:8; **Psa.** 104:3 KJB).

Some, after reading the many texts just presented, will come to the erroneous man-made conclusion, that those texts are simply anthropomorphisms (that which seeks to describe God in merely human terms / thinking), but that reverses the texts themselves! Instead of the texts of **Genesis**, which clearly state that mankind was made in the "image" and "likeness" of God (**Gen.** 1:26-27 KJB), these other persons turn the texts around on their head (upside down) and say God is merely pictured as like having mankind's image and likeness, though has no actual "form," "shape," "body," or "parts" at all! What a vaporization of the eternal Living God and Father! What utter abominable and perverse erasure through fallible words of mankind! God's perfectly inspired and preserved word (**Psa.** 12:6-7 KJB) says one thing, and lo, in contrast, 'scholarly,' 'good', 'godly,' 'pastoral' mankind says another. Whom is the Christian to believe?

> [Keep in mind that the Father creates by His spoken word, not as like mankind does through 'procreation' by unification of genetic material from the male and female. The LDS (Mormon) ideology errs here.]

However, from the perspective of a true Bible student, who understands the scriptures:

Personality of God, by James Springer White, 1861, pages 1.1 - 8.1:

> "... PERSONALITY OF GOD
>
> MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen.i,26,27. See also chap.ix,6; 1Cor.xi,7. Those who deny the personality of God, say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained.

As proof that God is a person, read his own words to Moses: “And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my [2] back parts; but my face shall not be seen.” Ex.xxxiii,21-23. See also chap.xxiv,9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses. {1861 JW, PERGO 1.1}

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Num.xii,5-8 remove the difficulty. “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently.” {1861 JW, PERGO 2.1}

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently. {1861 JW, PERGO 2.2}

Says the prophet Daniel, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.” Chap.vii,9. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and [3] there was given him dominion and glory and a kingdom.” Verses 13, 14. {1861 JW, PERGO 2.3}

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle's declaration that the Son was in the express image of his Father’s person. “God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person.” Heb.i,1-3. {1861 JW, PERGO 3.1}

We here add the testimony of Christ. “And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” John v,37. See also Phil.ii,6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION. – “God is a Spirit.” John iv,24. {1861 JW, PERGO 3.2}

ANSWER. – Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being. {1861 JW, PERGO 3.3}

OBJ. - God is everywhere. Proof. Ps.cxxxix,1-8. He is as much in every place as in any one place. {1861 JW, PERGO 3.4}

ANS. - 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a [4] word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it." {1861 JW, PERGO 3.5}

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." {1861 JW, PERGO 4.1}

God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matt.vi,9; Luke xi,2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere. {1861 JW, PERGO 4.2}

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are [5] no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2Kings ii,11. And of Enoch it is said that he "walked with God, and was not, for God took him." Gen.v,24. {1861 JW, PERGO 4.3}

Jesus is said to be "on the right hand of the Majesty on high." Heb.i,3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark xvi,19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said." Matt.xxviii,6. {1861 JW, PERGO 5.1}

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9. {1861 JW, PERGO 5.2}

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke xxiv,39-43. {1861 JW, PERGO 5.3} [6]

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i,9-11. J. W. {1861 JW, PERGO 6.1}

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings - of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard - it can neither extend nor contract. In short, it can exert no influence whatever - it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self - his all! {1861 JW, PERGO 6.2}

O sectarianism! O atheism!! O annihilation!!! [7]

who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist - and both are equally powerless and unknown. {1861 JW, PERGO 6.3}

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms. {1861 JW, PERGO 7.1}

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. {1861 JW, PERGO 7.2}

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy. {1861 JW, PERGO 7.3}

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image. {1861 JW, PERGO 7.4}

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones. {1861 JW, PERGO 7.5}

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, [8] and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God - their life - their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us. {1861 JW, PERGO 7.6}

We choose all substance - what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity. {1861 JW, PERGO 8.1} ..." - https://m.egwwritings.org/en/book/1471.2

Just like **Daniel**, and others who have received visions from God, another more modern messenger of the LORD bore the same witness as those of the past (**1 Cor.** 14:32; **1 Thes.** 4:19-21 KJB), even referring to events in both **Daniel** 7-8 and **Revelation** 3-5 KJB:

Early Writings (1882), by Ellen G. White, pages 54.2-56.1:

"... **[page 54.2]** **I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist.**" Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

[page 55.1] I saw the Father rise from the throne, [See page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

[page 56.1] I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. ..." - https://m.egwwritings.org/en/book/28.389

Early Writings (1882), by Ellen G. White, pages 77.1-78.1:

"... **[page 77.1]** I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of the Day-Star [See Appendix.] ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views. **I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person.**"

[page 77.2] I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of Spiritualism. I have seen that some who have been deceived and led into this error will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of Spiritualism. Such should make thorough work in confessing their errors and leaving them forever.

[page 78.1] I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.). ..." - https://m.egwwritings.org/en/book/28.475

See also **Spiritual Gifts, Volume 2, page 74.2** - https://m.egwwritings.org/en/book/105.240

The Person / Being of the Father (**Mat.** 6:9; **Luk.** 11:2 KJB)**, JEHOVAH** ("the LORD", **Gen.** 19:24b; **Zec.** 3:2b KJB), is the "Ancient of Days" (**Dan.** 7:9,13,22 KJB), "the only true God" (**Jhn.** 17:3 KJB; "τον μονον αληθινον θεον"), and is the "God" (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b. KJB, "τον θεον"), who spoke to the Son, in the beginning, to create everything:

Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created**.

Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:

Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

This is how One among the **[H430]** "אלהים", "'ĕlôhîym", in the beginning, can speak to another among Themselves, and say,

Genesis 1:26 KJB - And **God said**, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

It is how **John**, in the New Testament, in the very beginning of the Gospel can write the words that he did, for he knew that there were multiple Persons / Beings (even as **Pro.** 8:22-31 KJB shows):

John 1:1 KJB - In the beginning was the Word, and the Word was **with God**, and the Word was God.

John 1:2 KJB - The same was in the beginning **with God**.

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

John 1:14 KJB - And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of **the Father**,) full of grace and truth.

John 1:17 KJB - For the law was given by Moses, *but* grace and truth came by Jesus Christ.

John 1:18 KJB - No man hath seen **God** at any time; the only begotten Son, which is in the bosom of **the Father**, he hath declared *him.*

These things show, without a doubt, that the Father ("God") is a Personal Being, is a Person in His own right, exists in a specific "place" (**Jhn.** 14:2-3 KJB; called "heaven" (3rd), heavenly "Eden," "paradise"), and has both an "image" and a "likeness;" and as other texts show, a "form," a "shape," having His own "body," and its respective "parts." Some might be confused in their thinking, since they have carried error so long, and ask, "What is God (the Father) made of, then?" The question is erroneous, carrying a flaw from the start. God (even the Father) is not "made." The nature of the Father is eternal, not-created, not-made, not-begotten, but is instead original, underived everlasting Deity. It is not anything of created 'matter,' but is instead eternal 'substance.' This is as far as human language can describe the Father's nature, as given by the Bible (**Deu.** 29:29 KJB).

Now, many seemingly very 'religious' among mankind will attempt to describe God in neo-Platonic Greek philosophical mumbo-jumbo, a "science falsely so called" (**1 Tim.** 6:20 KJB), and present many words that have very little relation to the Bible's own given statements. They have erred from the faith (**1 Tim.** 1:6 KJB), wresting God's sayings (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and have added and / or taken away (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 1:3, 22:18-19 KJB) from God's inspired and preserved words. It is not merely this present author that says so, but even John himself:

1 John 2:22 KJB - Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, **that denieth the Father** and the Son.

1 John 2:23 KJB - Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

Notice, it is not enough to merely say one believes in "the Father," for they must acknowledge that the Father has His own "image," "likeness," "form," "shape," "body," and "parts," of which the Son (Jesus) is in "the express image" (**Heb.** 1:3 KJB) of. Some will say that they 'believe' in the Father, and yet ask them, pointing to the Bible texts previously given about the very eternal nature of the Father, and they will deny it to one's face, and present words contrary to the scripture itself, giving all manner of excuses (like 'anthropomorphism,' or Greek philosophy, or some ethereal idea that has no actual substance, &c.)! In truth, such persons "denieth the Father" (**1 Jhn.** 2:22 KJB)! For how can that which is formless give rise to all manner of forms? Even the thoughts of the mind of mankind do not exist in a vacuum, floating in an aethereal void, but are contained in created flesh!

All the data (software) that exists in a personal computer (PC), or some such device, can only exist stored on a hard (physical) drive! Even things which use energy to carry information, or intelligence, like electrical impulses, must be associated with physical things!

Yes, God the Father is "a Spirit" (**Jhn.** 4:24 KJB), for it means God is living Intelligence, a living thinking all-Wise Being, an eternal Person, but it also means that God is physical, having an eternal "body" of substance, which has a glorious "Head," which houses that infinite Intellect! To vaporize God into mumbo-jumbo, which 'definitions' are nothing more than vapid emptiness disguised as substance, is to erase the very real tangible Person / Being that the Father is! It erases the Throne He sits upon, the eternal Law which governs all the universe (and thus would vaporize sin itself, or even the need for salvation from sin!), the glorious unfallen beings which serve Him there, and even the 3rd heaven itself and the unfallen creatures there, and more importantly, it would vaporize the reward which is to be given in Salvation / Redemption! It even vaporizes that fallen angel, Lucifer (Heylel, satan, devil, &c.) into airy non-things of no substance, words without any concrete foundational definition, a misty dream of smokey fantasy. The devil has succeeded far beyond convincing the world (both secular and Christian) that he does not exist as a tangible real being of substance, and gone beyond all perceived bounds and gone on to convince the whole world that the Father Himself is not a palpable Person / Being! Only those who have the love of the Truth (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB), and receive it into the heart, will not be deceived (**2 Thes.** 2:10; **Rev.** 12:9 KJB). **WAKE UP SLEEPY HEADS! Do not be robbed of the Father!** ..."

There is also the Son's (Jesus') natures, which will be demonstrated as cited from this author's book, **"Godhead – The Eternal Heavenly Trio"; Chapter 6 – The Son's Natures; pages 87-90:**

"... **[page 87] The Son's Natures**

Jesus, the Son of the Father, would come to have two natures, **[1]** originally that of Deity's nature (God), stemming from His Father (**Php.** 2:6; **1 Tim.** 3:16; **Heb.** 1:1-3 KJB), and **[2]** later, also that of creation, in taking upon Himself, in addition to the original nature, that of sinful (fallen) flesh nature of mankind (**Rom.** 1:3, 8:3; **Gal.** 4:4; **Php.** 2:6-11; **1 Tim.** 3:16; **Heb.** 2:16 KJB), and later eternally glorified flesh of mankind (**Luk.** 24:39; **Jhn.** 17:5; **Act.** 3:13; **Php.** 3:21; **1 Tim.** 3:16 KJB). This is clearly seen in the book of **Daniel**:

> Daniel 3:25 KJB - He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God**.
>
> Daniel 7:13 KJB - I saw in the night visions, and, behold, **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

The prophecies of the Old Testament would continually sound this same theme, and be seen from the beginning to the ending:

> Genesis 3:15 KJB - And **I will put enmity between thee and the woman**, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise **his heel**.
>
> Genesis 3:21 KJB - Unto Adam also and to his wife did **the LORD God make coats of skins, and clothed them**.
>
> Genesis 22:8 KJB - And Abraham said, My son, **God will provide himself a lamb for a burnt offering**: so they went both of them together.

Exodus 3:2 KJB - And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exodus 14:24 KJB - And it came to pass, that in the morning watch **the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud**, and troubled the host of the Egyptians,

Psalms 22:9 KJB - But thou *art* he that **took me out of the womb**: thou didst make me hope *when I was* upon **my mother's breasts**.

Psalms 22:10 KJB - I was cast upon thee **from the womb**: thou *art* my God from **my mother's belly**.

Psalms 22:14 KJB - I am poured out like water, and all **my bones are out of joint**: my heart is like wax; it is melted in the midst of **my bowels**.

Psalms 22:15 KJB - **My strength** is dried up like a potsherd; and my tongue cleaveth to **my jaws**; and **thou hast brought me into the dust of death**.

Psalms 22:16 KJB - For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet**.

Psalms 22:17 KJB - **I may tell all my bones**: they look *and* stare upon me.

Psalms 22:18 KJB - They part **my garments** among them, and cast lots upon **my vesture**.

Psalms 22:28 KJB - For the kingdom *is* **the LORD'S: and he *is* the governor among the nations**.

Psalms 40:6 KJB - Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required.

Psalms 40:7 KJB - Then said I, **Lo, I come: in the volume of the book it is written of me**,

Psalms 40:8 KJB - I delight to do thy will, O my God: yea, thy law is within my heart.

Psalms 40:9 KJB - **I have preached righteousness in the great congregation**: lo, I have not refrained my lips, O LORD, thou knowest.

Psalms 51:5 KJB - Behold, **I was shapen in iniquity**; and **in sin did my mother conceive me**.

Psalms 110:1 KJB - A Psalm of David. **The LORD said unto my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalms 110:2 KJB - **The LORD shall send the rod of thy strength out of Zion**: **rule thou in the midst of thine enemies**.

Psalms 110:3 KJB - Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psalms 110:4 KJB - The LORD hath sworn, and will not repent, **Thou *art* a priest for ever after the order of Melchizedek**.

Psalms 110:5 KJB - **The Lord at thy right hand shall strike through kings in the day of his wrath**.

Isaiah 7:14 KJB - Therefore **the Lord himself shall give you a sign**; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel**.

Isaiah 9:6 KJB - For **unto us a child is born, unto us a son is given**: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come**, saith the LORD of hosts.

Jesus, the Son of the Father, would come in the likeness of sinful (fallen) flesh nature of mankind, the very fallen flesh of every son of fallen Adam, and yet retain His eternally Divine nature of Deity:

Jhn. 3:6 "That which is born of the flesh is flesh; …"	**Jhn. 3:6 "… and that which is born of the Spirit is spirit."**
FLESH (εν σαρκι) OF JESUS (sinful) (condemned)	**SPIRIT (MIND/HEART) OF JESUS (sinless) (justified)**
He came in the likeness (Romans 8:3) ("likeness", see Philippians 2:7; Romans 6:5) **of sinful flesh** (Romans 8:3) and "**condemned sin in the flesh**", as **He committed no sin** (1 John 3:4; Romans 7:7; James 2:8-12)**.**	**Jesus was born of the "Holy Ghost"** (Matthew 1:18; Luke 1:35)
For verily **he took not on him the nature of angels**; but **he took on him the seed of Abraham**. (Hebrews 2:16) [Heavenly angelic flesh nature (1 Cor. 15:38-41; Jud. 1:7; Mat. 25:31) is unfallen, "holy"]	"... This is my beloved Son, **in whom I am well pleased**." (Matthew 3:17, 17:5; Mark 1:11; 2 Peter 1:17)
"Concerning his Son **Jesus Christ** our Lord, which was **made of the seed of David according to the flesh**;" (Romans 1:3)	"... **I do always those things that please him**. (John 8:29) [see **Isaiah 58:13; sabbath keeping is pleasing to the Father**]
"**son of David**, the **son of Abraham**" (Matthew 1:1-18) [Flesh Lineage from fallen Abraham, and born of Mary, fallen woman; Matthew 1:16]	"Jesus answered, I have not a devil; but **I honour my Father**, and ye do dishonour me." (John 8:49)
"**[son of] Adam**" (Luke 3:23-38) [Flesh Lineage from fallen Adam]	"... **I have kept my Father's commandments**, and abide in his love." (John 15:10)
"But when the fulness of the time was come, God sent forth his **Son, made of a woman**, **made under the law**," (Galatians 4:4)	"**The LORD is well pleased for his righteousness' sake**; **he will magnify the law, and make it honourable**." (Isaiah 42:21)
"Forasmuch then as **Christ hath suffered for us in the flesh**, arm yourselves likewise with the same mind: for **he that hath suffered in the flesh** hath ceased from sin;" (1 Peter 4:1)	"Behold my servant, whom I have chosen; my beloved, **in whom my soul is well pleased**: I will put my spirit upon him, and he shall shew judgment to the Gentiles." (Matthew 12:18)
"Wherefore **in all things it behoved him to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:17)	"That saith of Cyrus, He is my shepherd, and **shall perform all my pleasure**: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44:28)
"And **the Word was made flesh** and dwelt among us ..." (John 1:14)	**Jesus was that "holy thing"** (Luke 1:35)
"God **manifest in the flesh**" (1 Timothy 3:16)	**"lamb shall be without blemish**" (Exodus 12:5)
"... **of the fruit of his [David's] loins, according to the flesh** ..." (Acts 2:30)	**an "holy child"** (Acts 4:27,30)
"**in all things** it behoved him **to be made like unto [his] brethren**" (Hebrews 2:17)	**"For he knew that for envy they had delivered him."** (Matthew 27:18)
"... to **every seed his own body** ..." (1 Corinthians 15:38)	**"Why, what evil hath he done?"** (Matthew 27:23)

"... **having crucified the flesh** ..." (Galatians 5:24)	**"The said Pilate "I find no fault in this man."** (Luke 23:4)
"... **nailing it to His cross**." (Colossians 2:4)	**"in him is no sin."** (1 John 3:5)
"Wherefore **when he cometh into the world**, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me**: (Hebrews 10:5)	**"*who is* holy, harmless, undefiled, separate from sinners"** (Hebrews 7:26)
"**as the children are partakers of flesh and blood**, **he also himself likewise took part of the same**" (Hebrews 2:14)	**"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."** (John 9:31)
"was **in all points tempted like as [we** ..." (Hebrews 4:15)	**"I find in him no fault [at all]."** (John 18:38)
"In **the body of His flesh through death** ..." (Colossians 1:22)	**"I find no fault in him."** (John 19:6)
"... being **put to death in the flesh** ..." (1 Peter 3:18)	**"who knew no sin"** (2 Corinthians 5:21)
"... new and living way, which He hath consecrated for us, **through the veil, that is to say, His flesh**;" (Hebrews 10:20)	**"this man hath done nothing amiss."** (Luke 23:41)
"Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required." (Psalms 40:6)	**"what evil hath he done? I have found no cause of death in him"** (Luke 23:22)
David acknowledges his flesh heritage in the Psalms 51 "Behold, I was **shapen in iniquity**; and **in sin did my mother conceive me**." (Psalms 51:5) [Jesus is called the "son of David", the "son of Abraham"]	**"Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:"** (Luke 23:14)
"... **by the body of Christ** ..." (Romans 7:4) [we are dead]	**"the innocent blood"** (Matthew 27:4)
"... **members of His body, and of His flesh, and of His bones**." (Ephesians 5:30)	**"Have thou nothing to do with that just man"** (Matthew 27:19)
"And **they that are Christ's have crucified the flesh with the affections and lusts**." (Galatians 5:24)	**"I am innocent of the blood of this just person"** (Matthew 27:24)
"... **in the days of His flesh** ..." (Hebrews 5:7)	**"I have kept my Father's commandments"** (John 15:10)
"Wherefore henceforth know we no man after the flesh: yea, though **we have known Christ after the flesh**, yet now henceforth know we him no more." (2 Corinthians 5:16)	**"lo, nothing worthy of death is done unto him."** (Luke 23:15)
"**Whose are the fathers**, and **of whom as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen." (Romans 9:5)	**"But found none: yea, though many false witnesses came, yet found they none."** (Matthew 26:60)
"made himself of no reputation, and **took upon him the form of a servant**, and was **made in the likeness of men**" (Philippians 2:7)	**"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."** (Luke 23:47)
"... Knowing this, that **our old man is crucified with [him], that the body of sin might be destroyed**, that henceforth we should not serve sin." (Romans 6:6)	**"I find no fault in him."** (John 19:4)
"**Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24)	**"the obedience of one"** (Romans 5:19)
"Hereby know ye **the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God**:" (1 John 4:2)	**"without sin."** (Hebrews 4:15)
"And **every spirit that confesseth not that Jesus Christ is come in the flesh is not of God**: and **this is that [spirit] of antichrist**, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3)	**"Who did no sin, neither was guile found in his mouth:"** (1 Peter 2:22)
"For **many deceivers** are entered into the world, **who confess not that Jesus Christ is come in the flesh**. **This is a deceiver and an antichrist**." (2 John 1:7)	**"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God."** (Hebrews 9:4)
... there are many "... **not discerning the Lord's body**." (1 Corinthians 11:29)	"For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous**." (Romans 5:19)
"... **my flesh** shall rest in hope ..." (Acts 2:26)	"**I delight to do thy will, O my God: yea, thy law is within my heart**." (Psalms 40:8)
"... his soul [being / person] was not left in the grave, neither **his flesh** did see corruption ..." (Acts 2:31)	"... A **son honoureth his father**, and a servant his master ..." (Malachi 1:6)

<table>
<tr><td>"Who shall change <u>our vile body</u>, that it may be fashioned like unto his glorious body, according to the working whereby <u>he is able even to subdue all things unto himself</u>." (Philippians 3:21)</td><td>Jesus was in the same likeness of sinful flesh as we, yet living without sin, never having sinned, never once transgressed the Holy Law of God; Jesus showed that with God there is no excuse for sin and thus "... <u>condemned sin</u> in the flesh." (Romans 8:3)</td></tr>
<tr><td>"By the which will we are <u>sanctified through the offering of the body of Jesus Christ once [for all]</u>." (Hebrews 10:10)</td><td>Because Christ Jesus was victorious in the same fallen "flesh", so too can we, by the Holy Spirit, and "overcome" "even as" He "overcame" (Revelation 3:21)</td></tr>
<tr><td>"... <u>our hands have handled, of the Word of life</u>." (1 John 1:1)</td><td>"And every man that hath this hope in him purifieth himself, <u>even as he is pure</u>." (1 John 3:3)</td></tr>
<tr><td>"For I know that <u>in me (that is, in my flesh,) dwelleth no good thing</u>: for to will is present with me; but how to perform that which is good I find not. (Romans 7:18)</td><td rowspan="3"><u>To be born with sinful flesh is not to be born a transgressor/sinner</u>. To transgress God's Law (1 Jhn. 3:4; Rom. 7:7; Jam. 2:8-12) is to be a sinner, not born with sinful flesh. The flesh (sinful) Jesus came with is important to the Everlasting Gospel (Gen. 3:15; Rev. 14:6-7, &c.), and how He saves us from sin (Mat. 1:21; not in it). There is a system of religion (spirit of Antichrist) on earth which teaches that Jesus could not sin ("Impeccability"), and that He was born in unfallen flesh of Mary ("Immaculate Conception") because it teaches that to be born with fallen flesh is to automatically be a 'sinner' ("Original Sin"), and it has many daughters that teach the same in its essentials, though they may differ in the details. This is "antichrist" (vicarius christi).</td></tr>
<tr><td>"Having <u>abolished in his flesh the enmity</u>, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" (Ephesians 2:15)</td></tr>
<tr><td>"<u>In the body of his flesh through death</u>, to present you holy and unblameable and unreproveable in his sight:" (Colossians 1:22)</td></tr>
</table>

See also Chapter 4, on the Father's nature, for what the Father's nature is, the Son likewise has the same eternal nature of His Father, for Jesus is in "the express image" of the Father's Person (**Heb.** 1:3 KJB). ..."

Then, of course, is the Person / Being of the Holy Ghost / Spirit to consider, and as such, this author's book **"Godhead – The Eternal Heavenly Trio," Chapter 9 - The Holy Ghost's Nature – A complete Mystery; page 105**; will be cited:

"... **[page 105] The Holy Ghost's Nature – A complete Mystery**

While the Father has His own original eternal nature (as described in Chapter 4), and the Son's (Jesus') nature is of the Father's nature (which is why He is the Son), the nature of the Holy Ghost / Spirit is not given in scripture (KJB), at all. As such, 'silence is golden' upon the subject, for mankind ought not to tread where God has not revealed:

> Deuteronomy 29:29 KJB - **<u>The secret *things belong* unto the LORD our God</u>**: but those *things which are* revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

There are many people who go beyond what God's words plainly state, either adding, or taking away from them (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 1:3, 22:18-19 KJB), so wresting God's words (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and erring from the faith (**1 Tim.** 1:6 KJB). Many persons attempt to go by their man-made creeds, and say that all three Persons (Father, Son and Holy Spirit) are of the 'same essence,' 'one in the same substance,' 'one in their nature,' **[Latin]** 'una substantia,' or 'perfectly one superabound.' All who do so, err greatly, and place words, ideas and doctrines, that are not present in the texts, into the scriptures, and into and among the churches. A person could say, "Yes!" the Holy Spirit has His own nature, or shares that of the Son and Father, but they have left scripture. Likewise, a person could say, "No!" in the same question, and they will have left behind the scripture. The best thing to say is, "That the nature of the Holy Ghost / Spirit is not, or has not been, revealed to the Christian, and therefore the Christian cannot speak authoritatively upon that which is not made manifest in the word of God." The reason being, is that the scriptures are to be the final authority in all matters of faith and practice to the Christian (**Isa.** 8:20; **1 Pet.** 4:11 KJB).

Does doing so, or saying such, mean that the Holy Ghost is not a Person? No. Does it mean that He is not a Being? No. Does it mean that He does not have His own Personality? No. It just means that there is something about the Holy Ghost / Spirit (His nature) that is not revealed, in the scriptures, to mankind, and is not necessary to understand for mankind's salvation. One who understood better than many, succinctly writes:

Acts of the Apostles (1911), by Ellen G. White, page 52.1

> "... **[page 52.1] <u>The nature of the Holy Spirit is a mystery</u>**. **<u>Men cannot explain it, because the Lord has not revealed it to them</u>**. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. **<u>Regarding such mysteries, which are too deep for human understanding, silence is golden</u>**. ..." - https://m.egwwritings.org/en/book/127.180

Can the Holy Ghost / Spirit manifest, or reveal Himself, in physical ways in the world? Yes! Even at the river Jordan, at the baptism of Jesus, the Holy Ghost "descended in a bodily shape like a dove" (**Luk.** 3:22 KJB), and "when the day of Pentecost was fully come" (**Act.** 2:1 KJB), "there appeared unto them cloven tongues like as of fire" (**Act.** 2:3 KJB), and so, on occasion by "manifestation" (**1 Cor.** 12:7 KJB) among mankind in the various gifts given by Him (**1 Cor.** 12:11 KJB), reveals Himself as being present. ..."

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Thus ends the quotations from this author's previous work on the natures of the Godhead [JEHOVAH Elohiym], and so it is quite readily seen that the Person / Being of the Father has His own eternal underived physical nature ("only true [underived]" **Jhn.** 17:3 KJB, with all its form, shape, likeness, body, head, parts, &c.), and is an eternal thinking intelligence with an infinite mind / heart (thus, also a Spirit; **Jhn.** 4:24 KJB) Whom knoweth all things by His omniscience, and omnipresent thereby (**Psa.** 139 KJB), and the sending of His Holy Spirit (also a Person / Being) where He is pleased to do so. The Son's original nature is that of His Father's nature ("only-begotten;" **Jhn.** 3:16 KJB), and is only in that one aspect different in nature from the Father's, and also too has His own infinite mind / heart (spirit; **Luk.** 22:42 KJB) that is always in harmony with His Father's mind / heart (spirit). Finally, the mysterious Person / Being of the Holy Ghost / Spirit whose nature is not given in scripture (**Deu.** 29:29 KJB), but also having His own mind and will; **1 Cor.** 12:11 KJB, are all present and accounted for – The Eternal Heavenly Trio.

As demonstrated, the Persons / Beings of the Father & of the Son physically & bodily sit (**1 Kin.** 22:19; **2 Chr.** 28:18; **Isa.** 6:1-13; **Dan.** 7:9-10,26; **Heb.** 8:1, 12:2; **Rev.** 4:2-5, 5:1,7 KJB) on the eternal Throne of Deity, side by side, with the dazzlingly blazing bright glorious outshining of the Presence of the Holy Ghost / Spirit surrounding and enveloping Them Both, as They All rule in a united hierarchical order over all of the unfallen created worlds, with all their unfallen created beings, which are the previous creations of the Godhead in eternity past before the creation of this earth (**Job** 38:4-7 KJB), and are not mystical vaporous non-entities that have no real substance or existence to Themselves. They live and dwell in a very real tangible "place" (**Jhn.** 14:2-3), a world, known as the 3rd heaven (Heavenly Eden, Paradise) out beyond the 1st & 2nd heavens.

Therefore, whomsoever is reading this, please be very much aware of the rampant occultic satanic spiritualism that pervades nearly the whole world (**2 Tim.** 3:13; **1 Jhn.** 5:19; **Rev.** 12:9; 18:23 KJB), and even has deep roots into the theology and doctrines of many who are professing Christians. Most are in great ignorance concerning this topic, & unknowingly deceived, but, as it is written:

> Acts 17:30 KJB - And the times of this ignorance God winked at; but now commandeth all men every where to repent:

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CHAPTER 35

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What about "Who maketh his angels spirits" (Psa. 104:4; Heb. 1:7 KJB)?

[Cited from this author's book, "Godhead – The Eternal Heavenly Trio" Chapter 12; pages 120-177] "... **[page 120]** While this book is not primarily upon the created beings of Heaven, or the fallen therefrom, they do need to be addressed, as there is as much confusion about them, and their natures, as there is about the Father, Son (Jesus) and Holy Ghost / Spirit and Their natures. Some time ago (the Bible does not give an exact age or date), long before the creation of the earth, JEHOVAH Elohiym had called into existence the heavenly hosts (**1 Kin.** 22:19; **2 Chr.** 18:18; **Job** 1:6, 2:1, 38:4-7; **Rev.** 12:12, 13:6 KJB) and their unfallen worlds and galaxies (**Job** 9:9, 38:31-32; **Isa.** 40:22; **Amo.** 5:8; **Mat.** 18:10-14; **Luk.** 15:4-7; **Jhn.** 14:2-3; **Heb.** 1:2, 11:3; **Rev.** 1:6,20, 2:1, 3:1 KJB), only later some of those beings, like "Lucifer" (Heylel; **Isa.** 14:12-15 KJB) fell from their place by transgression (**Job** 4:18; **Eze.** 28:12-19; **Luk.** 10:18; **2 Pet.** 2:4; **Jud.** 1:6; **Rev.** 12:4,7-12 KJB).

The legions of the created hosts of heaven, both 'good' (**Mat.** 26:53 KJB), and the 'bad' (**Mar.** 5:9,15; **Luk.** 8:30 KJB), are **not** wispy aether, ethereal gaseous incorporeal substance-less existences, that flit about like so much phantasmagoric shadowy 'air.' passing through physical objects (that is all extremely dangerous spiritualism) as if they were intelligent beings without bodies, likeness, image, form, shape, substance, parts, or celestial flesh, which brought about so much 'needle's point' (needless points) argumentation by philosophers, scholastics, and 'religionists,' who obviously never understood the scriptural doctrine, or nature, on angelic beings in the first place - https://en.wikipedia.org/wiki/How_many_angels_can_dance_on_the_head_of_a_pin%3F

At this point, a great portion from this author's work, **"Michael the Archangel – Who is like unto God? – The Highest Messenger," Appendix 7, pages 490-522**, will be here cited:

"... **[Appendix 7, page 490] QUESTION: IN THE BIBLE, HOW MANY HEAVENS ARE THERE?**

There are 3 "Heavens".

(1.) The place where the fowl fly above the earth, also known as the air or atmosphere.

> **(A.)** Genesis 1:20 KJB - And God said, Let the waters bring forth abundantly the moving creature that hath life, and **fowl *that* may fly above the earth in the open firmament of heaven**.
>
> **(B.)** Jeremiah 9:10 KJB - For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both **the fowl of the heavens** and the beast are fled; they are gone.

(2.) The place ("Heaven of heavens"; **Deu.** 10:14; **1 Kin.** 8:27; **2 Chr.** 2:6, 6:18; **Neh.** 9:6; **Psa.** 115:16; **Mat.** 24:29 KJB) where the Sun, Moon and local "stars" (**2 Kin.** 23:5 KJB; "planets," reflecting the light of the Sun) exist, the local solar system.

> Genesis 1:14 KJB - And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:15 KJB - And let them be for **lights in the firmament of the heaven** to give light upon the earth: and it was so.

Genesis 1:16 KJB - And God made **two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also**.

Genesis 1:17 KJB - And **God set them in the firmament of the heaven** to give light upon the earth,

(3.) The place (world) where God the Father exists.

(A.) 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

(B.) Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: WHO MADE THE WORLD, THE HEAVEN (SKY) & EARTH, AND ALL THAT IS ON IT?

GOD – ELOHIYM (THREE PERSONS/BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD)

"Elohiym" (**Gen.** 1:1 HOT, etc.) x (a lot) (true plural, 3 or greater form), **"us"** x 4 (plural pronoun), **"our"** x 3 (plural pronoun): **Gen.** 1:26, 3:22, 11:7; **Isa.** 6:8; **"we"** x 3 (plural pronoun): **Jhn.** 3:11; **"Creators"** x 1 (**Ecc.** 12:1 HOT, "בוראיך") (plural pronoun) (see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11), **"Makers"** x 3 (**Job** 35:10 HOT, "עשׂי") & (**Psa.** 149:2 HOT, "בעשׂיו") & (**Isa.** 54:5 HOT, "עשׂיך") (plural pronoun); **"Holy Ones"** x 1 (**Pro.** 9:10 HOT, "קדשׁים") (plural pronoun); &c; **Verbs are plural in association with Elohiym**: **Gen.** 20:13, "התעו" **(wander)** connected to Elohiym is plural; **Gen.** 35:7, "נגלו" **(revealed)** connected to Elohiym is plural; **Deu.** 4:7, "קרבים" **(nigh)** connected to Elohiym is plural; **Jos.** 24:19, "קדשׁים" **(Holy)** connected to Elohiym is plural; **2 Sam.** 7:23, "הלכו" **(went)** connected to Elohiym is plural; **Psa.** 58:11, "שׁפטים" **(judge)** connected to Elohiym is plural; **Pro.** 30:3-4, "קדשׁים" **(holy)** connected to vs 4 with the "name" (of the Father), and that of "son's name." **Even the word "Adonai"** ("לאדני") **is given mostly / majority in the plural** (**Gen.** 18:30; **Exo.** 34:23; **Deu.** 10:17; **Jos.** 3:11,13; **Psa.** 45:11; 114:7; 135:5; **Mal.** 1:6).

(A.) Genesis 1:1 KJB - In the beginning **God (H430; Elohiym, true plural, 3)** created the heaven and the earth. **("God said," "God made," "God saw")**

(B.) Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

(C.) 1 John 5:7 KJB - For there are **three that bear record in heaven**, **the Father**, **the Word**, and **the Holy Ghost**: and **these three** are one. **("agree in one," parallel in 1 Jhn** 5:8 KJB**)**

(D.) Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken**.

(1.) The Person / Being of the Father (**Mat.** 6:9; **Luk.** 11:2 KJB)**, JEHOVAH** ("the LORD," **Gen.** 19:24b; **Zec.** 3:2b KJB)**, the "Ancient of Days"** (**Dan.** 7:9,13,22 KJB)**, "the only true God"** (**Jhn.** 17:3 KJB; "τον μονον αληθινον θεον")**, "God"** (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b KJB, "τον θεον")**, speaking to the Son:**

(A.) Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created**.

(B.) Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:

(C). Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) The Person / Being of the Son, Jesus JEHOVAH ((**H3444**; **H3068**) "ליהוה ישועתה"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT) **or JEHOVAH Immanuel** ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, (**H3068**; **H5973**; **H430**), "יהוה ... עמנו ... אלהי")**, "the LORD"** (**Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8)**, "the son of man"** (**Dan.** 7:13)**, "the only begotten"** (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9) or monogenes (μονογενὴς; **Jhn.** 1:18) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18))**, "the Lord Jesus Christ, the Son of the Father"** (**2 Jhn.** 1:3; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός)**, "the express image of his (God, The Father's) person"** (**Heb.** 1:3; χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ)**, being Himself also "God"** (**Jhn.** 1:1c., "θεος ην ο λογος"; **Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9; **Psa.** 47:5a.; **Heb.** 1:8,9a.), even **"O God"** (**Heb.** 1:9, "ο θεος")**, and the "son of man"** (**Dan.** 7:13)**, the "fellow"** (**Zec.** 13:7)**, who acted, "made" all things** (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3)**, on behalf of the Father's will** (**Pro.** 8:22-36; **Jhn.** 5:30, 6:38)**, though, a father in His own right** (**Isa.** 9:6; **Heb.** 2:13; **Isa.** 8:16,18; **Jhn.** 13:33)**, and yet also the perfect Son** (**Num.** 19:2; "without spot, wherein is no blemish, and upon which never came yoke")**, the "Angel (Messenger)"** (**Mal.** 3:1b) **"of the LORD (Father)"** (**Zec.** 3:1); **"Michael"** (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7), **the great "I am"** (**Jhn.** 8:58; ἐγὼ εἰμί), see also **Jhn.** 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19**:**

(A.) John 1:1 KJB - In the beginning was **the Word**, and **the Word** was with God, and **the Word was God**.

John 1:2 KJB - **The same** was in the beginning with God.

John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.

(B.) Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ**:

(C.) Colossians 1:16 KJB - For **by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(D.) Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

(E.) Genesis 1:7 KJB - And **God made** the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

(3.) The Person / Being of the Holy Ghost / Spirit, the "another Comforter" (**Jhn.** 14:16 KJB)**, the "Spirit of truth."** (**Jhn.** 14:17 KJB)**, "Comforter ... the Holy Ghost"** (**Jhn.** 14:26 KJB)**, the "LORD"** (**Zec.** 3:2c KJB)**, and a father in His own right** (**Mat.** 1:18; **Luk.** 1:35; **1 Pet.** 1:23; **Jhn.** 1:13, 3:3-8; **1 Jhn.** 3:9, 4:7, 5:1,4,18 KJB)**, yet differing than the Father or the Son** (**Isa.** 48:16; **Jhn.** 14:26 KJB)**:**

(A.) Job 33:4 KJB - **The Spirit of God hath made me**, and **the breath of the Almighty hath given me life**.

(B.) Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit of God moved upon** the face of the waters.

(C.) Genesis 1:31 KJB - And **God saw** every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

QUESTION: DID GOD (ELOHIYM) CREATE THIS WORLD IN VAIN, OR DID GOD (ELOHIYM) CREATE IT TO BE INHABITED?

Isaiah 45:18 KJB - For thus saith **the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited**: I *am* the LORD; and *there is* none else.

QUESTION: DID GOD (ELOHIYM) MAKE ANY OTHER WORLDS BESIDES THIS EARTH?

(A.) Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also **he made the worlds**;

(B.) Hebrews 11:3 KJB - Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear.

(C.) Psalms 33:14 KJB - **From the place of his habitation he looketh upon all the inhabitants of the earth**. **(See also Isa. 26:21, 57:15; Eze. 3:12; Mic. 1:3 KJB.)**

(D.) John 14:2 KJB - In **my Father's house** are **many mansions**: if *it were* not *so,* I would have told you. I go to prepare **a place** for you.

John 14:3 KJB - And if I go and prepare **a place** for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

John 14:4 KJB - And **whither I go ye know**, and the way ye know.

(E.) Isaiah 40:22 KJB - *It is* he that sitteth upon **the circle of the earth**, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and **spreadeth them out as a tent to dwell in**:

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER STAR SYSTEMS BESIDES OUR LOCAL SOL (SUN) SYSTEM?

(A.) Job 9:9 KJB - Which **maketh Arcturus**, **Orion**, and **Pleiades**, and **the chambers of the south**.

(B.) Job 38:31 KJB - Canst thou bind the sweet influences of **Pleiades**, or loose the bands of **Orion**?

Job 38:32 KJB - Canst thou bring forth **Mazzaroth** in his season? Or canst thou guide **Arcturus with his sons**?

(C.) Amos 5:8 KJB - *Seek him* that **maketh the seven stars** and **Orion**, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

(D.) Revelation 1:16 KJB - And he had in his right hand **seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. **(See also Rev.** 1:20, 2:1, 3:1**, and also consider the "Pleiades" as the 'seven sisters,' Isa.** 4:1 KJB.**)**

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER LIFE FORMS BESIDES THE ONES ON THIS EARTH?

(A.) Colossians 1:16 KJB - For by him were **all things created**, **that are in heaven**, and that are in earth, **visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(B.) Genesis 28:12 KJB - And he dreamed, and behold a ladder set up on the earth, and **the top of it reached to heaven: and behold the angels of God ascending and descending on it**.

(C.) Mark 12:25 KJB - For when they shall rise from the dead, they neither marry, nor are given in marriage; but are **as the angels which are in heaven**.

(D.) Revelation 12:12 KJB - Therefore **rejoice, *ye* heavens, and ye that dwell in them**. Woe to the inhabiters of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(E.) Isaiah 13:5 KJB - **They come from a far country, from the end of heaven**, *even* the LORD, and the weapons of his indignation, to destroy the whole land. **("far country," see Mat.** 21:33, 25:14; **Mar.** 12:1; **Luk.** 19:12, 20:9 KJB.**)**

(F.) Hebrews 12:1 KJB - Wherefore seeing **we also are compassed about with so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us, **("clouds" are symbolic of heavenly 'waters' or 'peoples,' as angelic beings, Psa.** 104:3-4; **Isa.** 14:14; **Dan.** 7:13; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:62; **Luk.** 21:27; **Act.** 1:9; **1 Thes.** 4:17; **Heb.** 11:2,4,39, 12:22; **Rev.** 1:7 KJB.**)**

(G.) 1 Corinthians 4:9 KJB - For I think that God hath set forth us the apostles last, as it were appointed to death: for we are **made a spectacle unto** the world, and to **angels**, and to men.

(H.) Daniel 4:13 KJB - I saw in the visions of my head upon my bed, and, behold, **a watcher and an holy one came down from heaven**; **(See also Gen.** 31:49; **Jer.** 31:28,29; **Dan.** 4:17,23 KJB.**)**

(I.) Isaiah 6:8 KJB - Also I heard the voice of the Lord, saying, **Whom** shall I send, and **who will go for us**? Then said I, Here *am* I; send me.

(J.) Luke 1:19 KJB - And **the angel** answering said unto him, **I am Gabriel, that stand in the presence of God**; and am sent to speak unto thee, and to shew thee these glad tidings. **(See also Dan.** 8:16, 9:21; **Luk.** 1:26; **[This author] personally nicknamed the other angel that is always with Gabriel, 'Herald'.)**

(K.) The **"four beasts"** (aka, '**four living creatures**') that also surround the "Throne" of God:

Eze. 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:224:6,7,8,9; **Rev.** 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4 KJB. **"Beasts" (a symbol) = Kingdoms, and since they are Heavenly "Beasts:", they are representing Heavenly Kingdoms / Waters, etc. Dan.** 7:17,19; **Gen.** 49:9; **Isa.** 27:1, 46:11; **Jer.** 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; **Eze.** 17:3,7, 32:2; **Dan.** 7:7,17,19,23, 8:20,21; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 17:3,7,8,11,12 KJB, etc. **"Four" (a symbol) = universal (time, space or matter)**; **Gen.** 2:10; **Exo.** 20:8-11 KJB, etc. **Thus the "four beasts" represent all the unfallen worlds that circle the Throne of Eternal Deity above.**

(L.) "Cherub": **Exo.** 25:19, 37:8; **2 Sam.** 22:11; **1 Kin.** 6:24,25,26,27; **2 Chr.** 3:11,12; **Ezr.** 2:59; **Neh.** 7:61; **Psa.** 18:10; **Eze.** 9:3, 10:2,4,7,9, 28:14,16, 41:18 KJB.

(M.) "Cherubims": **Gen.** 3:24; **Exo.** 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; **Num.** 7:89; **1 Sam.** 4:4; **2 Sam.** 6:2; **1 Kin.** 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; **2 Kin.** 19:15; **1 Chr.** 13:6, 28:18; **2 Chr.** 3:7,10,11,13,14, 5:7,8; **Psa.** 80:1, 99:1; **Isa.** 37:16; **Eze.** 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; **Heb.** 9:5 KJB.

(N.) "Seraphims": **Isa.** 6:2,6 KJB.

(O.) "Four and Twenty Elders", aka **"ancients"**: **Isa.** 24:23; **Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4 KJB. These are not persons of mankind. They are the heavenly council that existed, representing the unfallen worlds in leadership. The earthly, was patterned after the Heavenly, see **Eze.** 8:15-17, 11:1-2 KJB. See also the type in the OT on earth, which mirrored that which existed in Heaven - **Num.** 1:50-53, 2:2-3,5,7,10,12,14,16,17,18,20,22,24,25,27,29,31,34, 3:17,23,29,35,38; **Deu.** 1:15; **1 Chr.** 27:1-15 KJB.

(P.) "Sons of God" (off world), non-mankind: Job 1:6, 2:1, 38:7; **Psa.** 89:6 KJB. Adam, mankind, was the "son of God" (**Luk.** 3:38 KJB) of this earth / world.

(Q.) "Host of Heaven" (aka "Sabaoth"): **1 Kin.** 22:19; **2 Chr.** 18:18; **Rom.** 9:29; **Jam.** 5:4 KJB, see also **Rev.** 19:4-6 KJB, "armies," "servants," "voice of a great multitude"

(R.) Revelation 5:3 KJB - And **no man in heaven**, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **(G3762, ουδεις, meaning "nobody")**

(S.) Revelation 5:13 KJB - And **every creature which is in heaven**, and on the earth, and under the earth, and such as are in the sea, and **all that are in them**, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(T.) Matthew 26:53 KJB - Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than **twelve legions of angels**?

(U.) Ephesians 3:15 KJB - Of **whom the whole family in heaven** and earth is named,

(V.) "morning stars": Job 38:7 KJB.

(W.) "thrones": Dan. 7:9; **Mat.** 19:28; **Col.** 1:16; **Rev.** 4:4, 11:16, 20:4 KJB.

(X.) "dominions": Job 25:2; **Psa.** 103:22, 114:2, 145:13; **Dan.** 4:3,34, 6:26; **Mic.** 4:8 KJB (compare: Adam was given "dominion" (in stewardship to God) over earth, **Gen.** 1:26,28; **Psa.** 8:6; & compare to Jesus' "dominion"; the second man & last Adam (**1 Cor.** 15:45,47); **Psa.** 72:8; **Dan.** 7:27; **Zec.** 9:10; **1 Pet.** 4:11, 5:11; **Jud.** 1:25; **Rev.** 1:6; **Eph.** 1:20-21; **Col.** 1:16; **Jud.** 1:8 KJB).

(Y.) "principalities": Rom. 8:38; **Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB.

(Z.) "powers": Eph. 1:20-21, 3:10, 6:12; **Col.** 1:16; **Tit.** 3:1; **1 Pet.** 3:22 KJB.

(AA.) "rulers of": Eph. 6:12 KJB.

(BB.) There are also many texts which speak of God's "Kingdom" in the Heavens, even the "Kingdom of Heaven," "Kingdom of God," the "hosts" there, as He is "KING," and "LORD" over them, ruling from His eternal "Throne" over them all; "... Thy will be done in earth, **as *it is* in heaven**." (**Mat.** 6:10 KJB) and "... Thy will be done, **as in heaven**, so in earth." (**Luk.** 11:2 KJB).

QUESTION: DID JESUS SPEAK ABOUT UNFALLEN BEINGS ON UNFALLEN WORLDS THAT ARE NOT ON THIS FALLEN WORLD?

(A.) Matthew 18:10 KJB - Take heed that ye despise not one of these little ones; for I say unto you, That **in heaven** their **angels** do always behold the face of **my Father which is in heaven**.

Matthew 18:11 KJB - For the Son of man is come to save that which was **lost**.

Matthew 18:12 KJB - How think ye? If **a man have an hundred sheep**, and **one of them be gone astray**, **doth he not leave the ninety and nine**, and goeth into the mountains, and **seeketh that which is gone astray**?

Matthew 18:13 KJB - And if so be that he find it, verily I say unto you, he **rejoiceth more of that *sheep*, than of the ninety and nine which went not astray**.

Matthew 18:14 KJB - Even so it is not the will of your **Father which is in heaven**, that one of these little ones should perish.

(B.) Luke 15:4 KJB - What **man of you, having an hundred sheep**, if **he lose one of them**, **doth not leave the ninety and nine in the wilderness**, and **go after that which is lost**, until he find it?

Luke 15:5 KJB - And when he hath found *it,* **he layeth *it* on his shoulders, rejoicing**.

Luke 15:6 KJB - And **when he cometh home**, **he calleth together *his* friends and neighbours**, saying unto them, **Rejoice with me; for I have found my sheep which was lost**. **(See Rev.** 12:12 KJB**)**

Luke 15:7 KJB - I say unto you, that likewise **joy shall be in heaven over one sinner that repenteth**, **more than over ninety and nine just persons, which need no repentance**. **(Every person on this one lost world, needs repentance, but on the '99' (symbolic) unfallen worlds, where they never sinned, they do not need repentance, having never gone astray, being just persons in the heavens; 1% minority, 99% majority.)**

QUESTION: ARE THERE ANY OTHER FALLEN (SINFUL) BEINGS BESIDES MANKIND, AND IF SO, WHERE ARE THEY NOW?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(G.) 1 Peter 5:8 KJB - Be sober, be vigilant; because your **adversary the devil, as a roaring lion, walketh about**, seeking whom he may devour:

(H.) Revelation 16:14 KJB - For **they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty.

(I.) Mark 5:9 KJB - And he asked him, What *is* thy name? And he answered, saying, My name *is* **Legion: for we are many**. **(See also Mar.** 5:15; **Luk.** 8:30 KJB.**)**

(J.) 1 Kings 22:22 KJB - And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a **lying spirit** in the mouth of all his prophets. And he said, Thou shalt persuade *him,* and prevail also: go forth, and do so. **(See also 1 Kin.** 22:23; **2 Chr.** 18:21-22 KJB.**)**

(K.) 2 Corinthians 11:14 KJB - And no marvel; for **Satan himself is transformed into an angel of light**.

QUESTION: ARE THERE ANY HEAVENLY CITIES?

(A.) Galatians 4:26 KJB - But **Jerusalem which is above** is free, which is **the mother** of us all. **(A city, like a ship, with brilliant light, colorful gems, coming down, a "Mother"-ship ...)**

(B.) Revelation 3:12 KJB - Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and **the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God**: and I *will write upon him* my new name.

(C.) Revelation 21:2 KJB - And I Jhn. saw **the holy city, new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem, descending out of heaven from God**,

(D.) Joel 3:16 KJB - The LORD also shall roar out of **Zion, and utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

QUESTION: ARE THERE ANY HEAVENLY VEHICLES?

(A.) 2 Kings 2:12 KJB - And Elisha saw *it,* and he cried, My father, my father, **the chariot of Israel, and the horsemen thereof**. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

(B.) 2 Kings 13:14 KJB - Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, **the chariot of Israel, and the horsemen thereof**.

(C.) Psalms 68:17 KJB - **The chariots of God *are* twenty thousand, *even* thousands of angels**: the Lord *is* among them, *as in* Sinai, in the holy *place.*

(D.) 2 Samuel 22:11 KJB - And **he rode upon a cherub, and did fly: and he was seen upon the wings of the wind**.

(E.) Psalms 18:10 KJB - And **he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind**.

(F.) Psalms 104:3 KJB - Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot: who walketh upon the wings of the wind**:

(G.) 2 Kings 6:17 KJB - And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of **horses and chariots of fire** round about Elisha.

(H.) Isaiah 66:15 KJB - For, behold, the LORD will come **with fire, and with his chariots like a whirlwind**, to render his anger with fury, and his rebuke with flames of fire.

...

The angels are also called 'spirits' and "persons" ("fellows"; **Heb.** 1:9), "young man" (**Mar.** 16:5; **Dan.** 9:21; &c.), and yet have real celestial (2nd Heavenly) "bodies" with unfallen angelic "flesh" (**1 Cor.** 15:35-58; **Jud.** 1:7, **Gen.** 17-19, &c.) an unfallen heavenly "nature" (**Heb.** 2:16), whereas those of mankind have bodies terrestrial (dust of the earth).

The Son is also a "person" (**Heb.** 1:3; **2 Cor.** 2:10; **Mat.** 27:24; **Deu.** 27:25; &c).

So is the Holy Ghost (**Jhn.** 14:16; &c)**, but His nature is a mystery, unspoken of in scripture, and where scripture does not speak, silence is golden. Mankind are also called 'spirits'** (**1 Pet.** 3:19; **Heb.** 12:23) **and yet are real tangible beings, with bodies (made of dust).**

Texts for consideration: **Php.** 2:6; **Dan.** 3:25; **Gen.** 18:4, 19:2; **Exo.** 24:10-11; **Psa.** 18:9; **Jhn.** 5:37; **Exo.** 33:23,20,22; **Dan.** 7:9-10,13; **Eze.** 1:1,8,26-28; **Act.** 7:55-56; **Psa.** 24:1-10; **Jhn.** 20:17; **1 Pet.** 3:22; **Mat.** 18:10; **Rev.** 1:13-20, 2:1, 4:1-11, 5:1-14; **Heb.** 1:13; **Col.** 1:3-6; **Num.** 12:8; **Isa.** 45:23, 48:3; **Rev.** 3:16; **Psa.** 89:34, 104:33, 146:2; **Act.** 17:28; **Gen.** 1:26-27; **Col.** 1:15; &c.

QUESTION: WHAT ARE ANGELS LIKE, PHYSICAL OR AETHERAL (GHOSTLY, GASEOUS, NON-CORPOREAL (NO-BODY)) BEINGS?

The heavenly beings (good or evil) have "celestial bodies" (**1 Cor.** 15:40 KJB), being an "heavenly" (**1 Cor.** 15:48,49; **Heb.** 11:16 KJB), for God has given to each kind (angel and man), "a body as it hath pleased him" (**1 Cor.** 15:38 KJB), for "(a)ll flesh is not the same flesh" (**1 Cor.** 15:39 KJB), and there are "celestial bodies, and bodies terrestrial" (**1 Cor.** 15:40 KJB), which is why **Jude** says that the beings of heaven have "strange (foreign, alien to this world / earth) flesh" (**Jud.** 1:7 KJB, σαρκος ετερας).

The heavenly beings have physical, tangible bodies of heavenly (2nd) nature (**Heb.** 2:16 KJB), and **[mankind's]** bodies in the resurrection, or translation, will be glorified like their glorious bodies, even as Jesus has a glorious body after His resurrection (**Mat.** 22:30; **Mar.** 12:25; **Luk.** 20:35-36; **Rom.** 5:6; **1 Cor.** 15:47-49; **Eph.** 5:30; **Php.** 3:21; **Job** 19:25-27 KJB).

The "stone" (**Mat.** 28:2; **Mar.** 16:3,4; **Luk.** 24:2; **Jhn.** 20:1 KJB) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it. He got up and walked out of the opening (**Mat.** 28:1-7; **Mar.** 16:1-8; **Luk.** 24;1-9; **Jhn.** 20:1-13 KJB). Additionally, in Jesus' death there was an earthquake (**Mat.** 27:51 KJB) which "opened" (**Mat.** 27:52 KJB) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come "out" (**Mat.** 27:53 KJB) in their resurrection when Jesus was resurrected (**1 Cor.** 15:20,23 KJB). They did not phase through them either.

The disciples were able to hold onto Jesus' glorified flesh, when they held Him by the feet (**Mat.** 28:9; **Jhn.** 20:17 KJB), and He drew near to two disciples on the road to Emmaus, and walked and talked with them (**Mar.** 16:12; **Luk.** 24:15 KJB), and entered their house, sat down and broke bread with them (**Luk.** 24:30,35 KJB). Jesus verily "vanished out of their sight" (**Luk.** 24:32 KJB), but please notice, it does not say He *poofed* into nothing. To "vanish out of ... sight" is simply to be "invisible," not incorporeal, as a mythological and paganistic 'shade.' They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first evening (**Luk.** 24:13-49; **Jhn.** 20:19 KJB), nor over a week later (**Jhn.** 20:26 KJB). He simply entered with them (**Luk.** 24:32-36 KJB), and was "invisible" **[unnoticed having entered with the other two]** until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to "handle" (**Luk.** 24:38; **Eph.** 5:30 KJB) Him, having "flesh and bones," "hands and feet" (**Luk.** 24:39,40 KJB), & He eats with them (**Luk.** 24:41-43 KJB). Jesus even asks Thomas to put his finger & hand into the very wounds He still had (**Jhn.** 20:27 KJB). He also shewed Himself at the sea of Tiberias (**Jhn.** 21:1-25 KJB), & also later ascends (**Mar.** 16:19; **Luk.** 24:51; **Jhn.** 20:17; **Act.** 1:2-11; **Eph.** 4:8-10; **Rev.** 12:5; **Psa.** 24:1-10 KJB) into Heaven with the "same" (**Act.** 1:11 KJB) glorified body, even the "form" (**Dan.** 3:25; **Php.** 2:6, etc. & **Exo.** 33:23 KJB) thereof. This same body, & all its descriptive parts, is seen in Heaven in **Rev.** 1:13-16, 2:1,18 KJB, having the glory He had before coming in humanity (**Jhn.** 17:5 KJB). He went to "prepare a place" (**Jhn.** 14:2,3 KJB), a very real place, for those who believe unto the end. **Possession simply deals with 'mind upon mind' (Rom. 6:16 KJB), submitting to another's will.**

That Heavenly city, having precious foundations, whose builder and make is God (**Heb.** 11:10 KJB), is real and will come down from Heaven above, and is filled with all manner of beauty and creation, "cherubim and seraphim," "elders," "creatures," stones, gold, pearls, eternal gates. **[Christians, Victorious in Jesus]** will have "crowns," "palms," "harps," and "white raiment", being able to drink from the "river of water of life," and to eat from "the tree of life" in the middle of the garden of the Heavenly Eden. There, in that place, is the true Temple and true Ark of God, and His Ten Commandments.

The Father Himself (and Son) rules from a very real "throne," and a description of Him may be seen in **Dan.** 7:9; **Mat.** 10:18; **Rev.** 4 KJB. Satan has attempted to etherealize and vaporize the reward of God and Heaven into non-things, gaseous clouds of non-entity, incorporeal vanity, and he has highly succeeded in this, but only because God's people reject knowledge sent from God (**Hos.** 4:6 KJB). **[The people of this world]** are the 'aliens' (foreign ones, nomads, wanderers, "strangers and pilgrims on the earth") out of all the unfallen worlds, **[being]** the only fallen ones. **[So,]** satan has reversed the thought, and many simply buy into it. The unfallen worlds are the natural; **[this world]** the unnatural.

The angels, like the Cherubim and Seraphim, the shining ones, are "**ministering** spirits" (**Heb.** 1:14 KJB), called a "flaming fire" (**Psa.** 104:4 KJB), and "**ministers** a flame of fire" (**Heb.** 1:7 KJB), and their "countenances" are "like lightning," as "burning coals of fire," and "burning lamps," and wearing "white raiment" which are very "bright."

Even satan can transform himself into an "angel of light" (**2 Cor.** 11:14 KJB). Does this mean that angels have no substance, no body and are merely wispy aether? Not at all. How does a being "minister?" With their "hands":

Acts 20:34 KJB - Yea, ye yourselves know, that **these hands have ministered** unto my necessities, and to them that were with me.

The bodies they have, are "celestial" (**1 Cor.** 15:40 KJB), and those which are good, are led by the Spirit, and are thus "spiritual bodies" (**1 Cor.** 15:44 KJB; **not** 'spirit-bodies', a contradiction in terms (**Luk.** 24:39 KJB)), being in subjection to God, and are not subject to death (yet the wicked angels will be soon). Even **[Christians]**, are to be "ministering spirits" (**Heb.** 12:23 KJB).

The Angels of Heaven (from Gen. to Rev., while some things are symbolic ('many eyes', glittering light; Mat. 6:22 KJB), context determines) are always depicted as having the:

"similitude of the sons of men" (**Dan.** 10:16)	**"the likeness of a man"** (**Dan.** 10:16)	**"like the appearance of a man"** (**Dan.** 10:18)	looking like **"men"** (**Gen.** 18:2)
having that like the **"hands of a man"** (**Eze.** 1:8, 10:21)	a **"hand"** (**Eze.** 2:9; **Dan.** 10:10)	**"fingers of a man's hand"** (**Dan.** 5:5)	**"bear thee up in (their) hands"** (**Psa.** 91:12) or **"hands they shall bear thee up"** (**Mat.** 4:6)
"touched" (**Dan.** 8:18, 9:21)	**"the face of a man"** (**Eze.** 1:10, 10:14, 41:19)	**"fell … on their faces"** (**Rev.** 7:11)	**"countenance was like lightning"** (**Mat.** 28:3)
"their appearance (was) like burning coals of fire, (and) like the appearance of lamps" (**Eze.** 1:13)	**"young man"** (**Mar.** 16:5)	and man-kind are **"made ... a little lower than the angels"** (**Psa.** 8:5)	**"bodies"** (**Eze.** 1:11,23; **1 Cor.** 15:40)
"feet" (and legs) (**Gen.** 18:4, 19:2; **Exo.** 24:10; **2 Sam.** 22:10; **Psa.** 18:9; **Isa.** 6:2; **Lam.** 3:34; **Eze.** 1:7; **Dan.** 10:6; **Hab.** 3:5; **Zec.** 14:4; **Rev.** 1:5, 2:18, 10:1, 19:10, 22:8)	and have **"wings"** (**Exo.** 25:20, 37:9; **2 Sam.** 22:11; **1 Kin.** 6:27, 8:6-7; **1 Chr.** 28:18; **2 Chr.** 3:11,13, 5:7-8; **Psa.** 18:10, 104:3; **Isa.** 6:2; **Eze.** 1:6,8-9,11,23-25, 3:13, 10:8,12,16,19,21, 11:22; **Rev.** 4:8)	**"eyes"** (**Deu.** 11:12, 13:18; **2 Chr.** 16:9; **Job** 34:21; **Psa.** 11:4; **Eze.** 1:18, 10:12; **Dan.** 10:6; **Heb.** 4:13; **Rev.** 1:14, 2:18, 4:6,8, 5:6, 19:12)	**"trumpet(s)"** (**Exo.** 19:13,16,19, 20:18; **Psa.** 47:5, 150:3; **Zec.** 9:14; **Mat.** 24:31; **1 Cor.** 15:52; **Heb.** 12:19; **Rev.** 8:2,6,13, 9:14 (consider also in the context of Jesus' voice; **1 Thes.** 4:16; **Rev.** 1:10, 4:1))
"breasts" (ie, upper chest / torso) (**Rev.** 15:6)	**"voices"** (**Rev.** 4:5, 8:5, 10:3-4, 11:15,19, 16:18)	**"the voice of many angels round about the throne"** (**Rev.** 5:11)	**"sang together"** (**Job** 38:7)
"shouted for joy" (**Job** 38:7)	that **"talked"** (**Zec.** 5:5)	able to **"Hail"** (**Luk.** 1:28)	**"sole of their feet"** (**Eze.** 1:7)
"fly swiftly" (**Dan.** 9:21)	and being able to carry a **"sword"** (**Gen.** 3:24; **Num.** 22:31; **Jos.** 5:13; **1 Chr.** 21:16)	or having **"a slaughter weapon in his hand"** (**Eze.** 9:2)	able to **"smote"** (**2 Kin.** 19:35)
and **"cut off"** (**2 Chr.** 32:21)	and **"fought"** (**Rev.** 12:7)	make **"war"** (**Rev.** 12:7, see also **2 Kin.** 6:16-17)	**"encampeth round about them that fear him, and delivereth them"** (**Psa.** 34:7)

"an hedge" (**Job** 1:10)	they are strong, **"that excel in strength"** (**Psa.** 103:20),	**"strengthening"** (**Luk.** 22:43)	able to do, **"that do his commandments"** (**Psa.** 103:20)
listening, **"hearkening unto the voice of his word"** (**Psa.** 103:20)	or carrying a **"writer's ink horn by his side"** (**Eze.** 9:2)	have **"food"** (**Psa.** 78:25)	can be **"entertained"** (**Heb.** 13:2)
and **"harps"** (**Rev.** 5:8)	**"live coal"** (**Isa.** 6:6)	**"tongs"** (**Isa.** 6:6)	**"vials"** (**Rev.** 5:8, 15:7, 16:1, 17:1, 21:9)
"golden censer" (**Rev.** 8:3)	**"golden reed"** (**Rev.** 21:5)	wearing **"golden girdles"** (**Rev.** 15:6)	having **"incense"** (**Rev.** 8:3)
"sickle" (**Rev.** 14:14-19)	**"do always behold the face of my Father which is in heaven"** (**Mat.** 18:10)	devils and Satan **"speaketh a lie"** (**Jhn.** 8:44)	**"tongues (languages) … of angels"** (**1 Cor.** 13:31)
Paul having heard **"unspeakable words"** (**2 Cor.** 12:4)	**"sat"** (**Jdg.** 6:11; **Mat.** 28:2)	and are found **"sitting"** (**Jhn.** 20:12)	being able to **"stand"** (**1 Chr.** 21:16; **Luk.** 1:19; **Rev.** 10:5)
and **"stood"** (**Eze.** 9:2; **Act.** 1:10)	and **"all the angels stood round about the throne"** (**Rev.** 7:11)	seen **"standing"** (**Num.** 22:31)	able to **"touched"** (**1 Kin.** 19:5,7)
held **"the staff that (was) in his hand"** (**Jdg.** 6:21)	**"ministers"** (**Psa.** 103:21),	**"minister(ed)"** (**Mat.** 4:11; **Heb.** 1:14, 8:2)	found **"ministering"** (**Psa.** 104:4; **Heb.** 1:7)
"clothed with linen" (**Eze.** 9:2,3,11, 10:2,6,7; **Dan.** 10:5)	**"stood by them in white apparel"** (**Act.** 1:10)	**"clothed in a long white garment"** (**Mar.** 16:5)	**"clothed in white raiment"** (**Rev.** 4:4)
"in white sitting" (**Jhn.** 20:12)	the **"four and twenty elders"** having **"on their heads crowns of gold"** (**Rev.** 4:4)	**"clothed in pure and white linen, and having their breasts girded with golden girdles"** (**Rev.** 15:6)	and they **"worship"** (**Exo.** 34:14; **Mat.** 4:10; **Luk.** 4:8; **Jhn.** 4:24; **Heb.** 1:6; **Rev.** 4:10, 19:10)
and even a **"book"** (scroll) (**Exo.** 32:32-33; **Psa.** 69:28, 139:16; **Eze.** 2:9; **Dan.** 12:1; **Mal.** 3:16; **Php.** 4:3; **Rev.** 3:5, 5:1-5, 7-9, 10:2,8-10, 13:8, 17:8, 20:12,15, 21:27)	and are able to **"speak"** (**"said"**) (**Eze.** 2:1; **Act.** 5:19-20) (devils / angels throughout, examples; **Gen.** 18 & 19; **Mat.** 4:1-11, 8:29; **Mar.** 3:11; **Luk.** 4:1-13)	being able to both bow, kneel and fall before the LORD, **"fell before the Throne on their faces, and worhsipped God"** (**Rev.** 7:11)	and even pray and cry aloud with their mouths, **"HOLY, HOLY, HOLY"** (**Isa.** 6:3; **Rev.** 4:8)
"present themselves before the Lord" (**Job** 1:6, 2:1)	being able to **"Bless the LORD"** (**Psa.** 103:20-22)	**"praise"** (Psa. 148:2)	&c., &c.

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God created the Angels as glorious beings, and they do have bodies, as Paul would say, "Celestial bodies," for "God giveth it a body as it hath pleased Him," just as Jesus now eternally has a "Glorious Body" (**Php.** 3:21 KJB).

Lucifer / (now satan) was the very "anointed cherub that covereth" (**Eze.** 28:14 KJB) and stood directly by the very Throne of God in Heaven (just as the imitation ones, being patterned after the heavenly ones on either side of the Mercy Seat of the Ark of the Covenant on earth) and God had dressed him (Lucifer) in precious stones and metals, **"every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created"** (**Eze.** 28:13 KJB) and Lucifer had once "walked up and down in the midst of the stones of fire" in the "Eden the garden of God," upon "the holy mountain of God," being "Mount Zion" of Heaven, which "cannot be removed, *but* abideth forever."

Satan will be brought to "ashes" (**Eze.** 28:18; **Mal.** 4:3 KJB, see also the sanctuary; **Psa.** 73:17, 77:13 KJB) and "All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more." (**Eze.** 28:19 KJB) and "The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more." (**Eze.** 27:36 KJB)

…

ONE HEAVENLY THOUGHT: Look up into the Heavens at night, and do you see more "darkness" than "light", or more "light" than "darkness"? Look closely between each point of light, and more light will be seen, and between those, more light yet still. Though mankind does not see all at once, by knowledge bolstered by faith, humanity is actually surrounded by light.

"It is shocking how many weak and twisted concepts of heaven people have accepted. Most folks think of it as some far off ethereal place—and that is about all the average man knows about heaven. He believes it is "up there" somewhere. Yes, it is "up there," and we can agree with him that far ..." - Heaven Is It For Real?, page 8 by Joe Crews

[A.] 1 Corinthians 2:9 KJB - But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinthians 2:10 KJB - **<u>But God hath revealed *them* unto us by his Spirit</u>**: for the Spirit searcheth all things, yea, the deep things of God.

[B.] 2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[C.] 2 Timothy 3:16 KJB - **<u>All scripture *is* given by inspiration of God</u>**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 3:17 KJB - That the man of God may be perfect, throughly furnished unto all good works.

QUESTION: WHAT IS ANOTHER NAME FOR THE 3RD HEAVEN?

[A.] Ezekiel 28:13 KJB - Thou hast been in **<u>Eden the garden of God</u>**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

[B.] Luke 23:43 KJB - And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in **<u>paradise</u>**.

[C.] 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

> 2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

[D.] Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: IS THE 3RD HEAVEN ONLY CLOUDS AND WISPY AETHER, WITH FLITTING GHOSTIAL SHADES OF THE DEAD AS MANY IMAGINE?

[A.] Jeremiah 17:12 KJB - **A glorious high throne** from the beginning is **the place of our sanctuary**.

[B.] Isaiah 6:1 KJB - In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**.

> Isaiah 6:2 KJB - **Above it stood the seraphims: each one had six wings**; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
>
> Isaiah 6:3 KJB - And one cried unto another, and said, **Holy, holy, holy, *is* the LORD of hosts**: the whole earth *is* full of his glory.
>
> Isaiah 6:4 KJB - And **the posts of the door moved at the voice of him that cried, and the house was filled with smoke**.
>
> Isaiah 6:5 KJB - Then said I, Woe *is* me! for I *am* undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King, the LORD of hosts**.
>
> Isaiah 6:6 KJB - Then flew one of the seraphims unto me, having **a live coal** in his hand, *which* he had **taken with the tongs** from off **the altar**:
>
> Isaiah 6:7 KJB - And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

[C.] Revelation 11:19 KJB - And **the temple of God was opened in heaven**, and **there was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

[D.] Revelation 15:5 KJB - And after that I looked, and, behold, **the temple of the tabernacle of the testimony in heaven was opened**:

[E.] Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens**;

> Hebrews 8:2 KJB - **A minister of the sanctuary, and of the true tabernacle, which the Lord pitched**, and not man.

[F.] Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem**, descending out of heaven from God,

Revelation 21:11 KJB - **Having the glory of God: and her light *was* like unto a stone most precious**, even like a jasper stone, clear as crystal;

Revelation 21:12 KJB - And **had a wall great and high, *and* had twelve gates**, and at the gates **twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

Revelation 21:13 KJB - On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Revelation 21:14 KJB - And **the wall of the city had twelve foundations**, and in them the names of the twelve apostles of the Lamb.

Revelation 21:15 KJB - And he that talked with me had **a golden reed** to measure the city, and the gates thereof, and the wall thereof.

Revelation 21:16 KJB - And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Revelation 21:17 KJB - And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

Revelation 21:18 KJB - And **the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass**.

Revelation 21:19 KJB - And **the foundations of the wall of the city *were* garnished with all manner of precious stones**. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Revelation 21:20 KJB - The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Revelation 21:21 KJB - And **the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass**.

Revelation 21:22 KJB - And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Revelation 21:23 KJB - And **the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof**.

Revelation 21:24 KJB - And **the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it**.

Revelation 21:25 KJB - And the gates of it shall not be shut at all by day: for there shall be no night there.
Revelation 21:26 KJB - And they shall bring the glory and honour of the nations into it.

Revelation 21:27 KJB - And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

QUESTION: WHEN WILL THE SAINTS ENTER INTO THE 3RD HEAVEN, HOW LONG WILL THEY BE THERE, AND WHAT WILL THEY DO THERE?

[A.] Acts 3:20 KJB - And **he shall send Jesus Christ**, which before was preached unto you:

Acts 3:21 KJB - **Whom the heaven must receive until the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began.

[B.] Acts 1:11 KJB - Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**.

[C.] Jeremiah 31:15 KJB - Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

Jeremiah 31:16 KJB - Thus saith the LORD; **Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy**.

Jeremiah 31:17 KJB - And **there is hope in thine end, saith the LORD, that thy children shall come again to their own border**.

[D.] 1 Thessalonians 4:13 KJB - But **I would not have you to be ignorant, brethren, concerning them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him**. **("bring," back to 3rd Heaven)**

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that **we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep**. **("prevent" (G5348, φθασωμεν), is a verb transitive [Latin proevenio, supra.] 1. To go before; to precede. "I prevented the dawning of the morning, and cried." Psalms 119:148.; 2. To precede, as something unexpected or unsought. "The days of my affliction prevented me. Job 30:27."; 2 Samuel 22:6. 3. To go before; to precede; to favor by anticipation or by hindering distress or evil. "The God of my mercy shall prevent me." Psalms 59:10. (Webster's 1828 dictionary - https://webstersdictionary1828.com/Dictionary/prevent)**

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - **Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

[E.] John 14:2 KJB - **In my Father's house are many mansions**: if *it were* not *so,* I would have told you. I go to prepare a place for you.

John 14:3 KJB - And if I go and prepare **a place** for you, **I will come again, and receive you unto myself; that where I am, *there* ye may be also**.

[F.] Job 14:10 KJB - But **man dieth, and wasteth away**: yea, **man giveth up the ghost**, and **where *is* he?**

Job 14:11 KJB - *As* the waters **fail** from the sea, and the flood **decayeth and drieth up**:

Job 14:12 KJB - **So man lieth down, and riseth not: till the heavens *be* no more**, **they shall not awake, nor be raised out of their sleep**. **(See "heaven": Matthew 24:35; Mark 13:31; Luke 21:33; 2 Peter 3:10; Isaiah 34:4; Revelation 6:14 KJB.)**

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret, until thy wrath be past**, that thou wouldest **appoint me a set time, and remember me**! **(See "wrath" = 7 last plagues; Revelation 15:1, 16:1,19 KJB.)**

Job 14:14 KJB - **If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come**. **(See 1 Corinthians 15:50-58; Luke 14:14 KJB.)**

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. **(See "call": 1 Thessalonians 4:16; Psalms 50:4; Isaiah 25:8-9 KJB.)**

[G.] Daniel 7:22 KJB - Until the Ancient of days came, and **judgment was given to the saints of the most High**; and the time came that the saints possessed the kingdom.

[H.] Revelation 20:4 KJB - And **I saw thrones, and they sat upon them**, and **judgment was given unto them**: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**.

[I.] 1 Corinthians 6:2 KJB - Do ye not know that **the saints shall judge the world**? and if **the world shall be judged by you**, are ye unworthy to judge the smallest matters?

1 Corinthians 6:3 KJB - Know ye not that **we shall judge angels**? how much more things that pertain to this life?

[J.] Psalms 149:1 KJB - Praise ye the LORD. **Sing unto the LORD a new song**, *and* **his praise in the congregation of saints**.

Psalms 149:2 KJB - Let **Israel rejoice in him** that made him**: let the children of Zion be joyful in their King**.

Psalms 149:3 KJB - Let them **praise his name** in the dance: let them **sing praises unto him with the timbrel and harp**.

Psalms 149:4 KJB - For the LORD taketh pleasure in his people: **he will beautify the meek with salvation**.

Psalms 149:5 KJB - Let **the saints be joyful in glory**: let them **sing aloud** upon their beds.

Psalms 149:6 KJB - *Let* the **high *praises* of God *be* in their mouth**, and **a twoedged sword in their hand**; **(Sword = God's word, Eph. 6:17; Heb. 4:12, by which to judge.)**

Psalms 149:7 KJB - **To execute vengeance upon the heathen, *and* punishments upon the people**;

Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;

Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.

[K.] Revelation 14:2 KJB - And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and **I heard the voice of harpers harping with their harps**:

[L.] Revelation 15:2 KJB - And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, **having the harps of God**.

QUESTION: WHAT WILL THE SAINTS BE LIKE IN GLORY?

[A.] Philippians 3:21 KJB - Who shall **change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

[B.] 1 Corinthians 15:49 KJB - And as we have borne the image of the earthy, **we shall also bear the image of the heavenly**.

1 Corinthians 15:50 KJB - Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption **inherit incorruption**.

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all sleep, but **we shall all be changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed**.

1 Corinthians 15:53 KJB - For **this corruptible must put on incorruption, and this mortal *must* put on immortality**.

1 Corinthians 15:54 KJB - So when **this corruptible shall have put on incorruption, and this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, **Death is swallowed up in victory**.

1 Corinthians 15:55 KJB - O death, where *is* thy sting? O grave, where *is* thy victory?

[C.] Luke 9:29 KJB - And as he prayed, **the fashion of his countenance was altered, and his raiment *was* white *and* glistering**.

Luke 9:30 KJB - And, behold, there talked with him **two men, which were Moses and Elias**:

Luke 9:31 KJB - **Who appeared in glory**, and spake of his decease which he should accomplish at Jerusalem.

[D.] Luke 24:39 KJB - **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have**.

Luke 24:40 KJB - And when he had thus spoken, **he shewed them *his* hands and *his* feet**.

[E.] Matthew 27:52 KJB - And the graves were opened; and **many bodies of the saints which slept arose**,

Matthew 27:53 KJB - And **came out of the graves after his resurrection, and went into the holy city, and appeared unto many**.

[F.] 1 Corinthians 13:12 KJB - For now **we see** through a glass, darkly; but **then face to face**: now I know in part; but **then shall I know even as also I am known**.

[G.] Revelation 7:9 KJB - After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands**;

Revelation 7:10 KJB - And **cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb**.

Revelation 7:11 KJB - And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and **worshipped God**,

Revelation 7:12 KJB - **Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen**.

[H.] 1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him; for we shall see him as he is**. **(See Psa. 104:2, for God is clothed with "light," as Adam was in the beginning, and we shall be again.)**

[I.] 1 Peter 1:4 KJB - **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you**,

[J.] 2 Timothy 4:8 KJB - **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing**.

[K.] James 1:12 KJB - Blessed *is* the man that endureth temptation: for when he is tried, **he shall receive the crown of life, which the Lord hath promised to them that love him**.

[L.] Revelation 2:10 KJB - Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and **I will give thee a crown of life**. **(See also Rev. 3:11 KJB.)**

...

QUESTION: IS THE APOSTLE PETER GOING TO BE IN CHARGE OF THE GATES OF THE HOLY CITY, NEW JERUSALEM?

Revelation 21:12 KJB - And had a wall great and high, *and* had **twelve gates, and at the gates twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: **(See also Psa.** 24:7,9 KJB.**)**

QUESTION: WHAT IS THE NEW HEAVEN AND EARTH GOING TO BE LIKE?

[A.] Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, **the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God**.

[B.] Psalms 16:11 KJB - Thou wilt shew me the path of life: **in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore**.

[C.] Revelation 21:4 KJB - And **God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[D.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[E.] Isaiah 65:16 KJB - That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because **the former troubles are forgotten, and because they are hid from mine eyes**.

> Isaiah 65:17 KJB - For, **behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind**.
>
> Isaiah 65:18 KJB - But **be ye glad and rejoice for ever *in that* which I create**: for, behold, **I create Jerusalem a rejoicing, and her people a joy**.
>
> Isaiah 65:19 KJB - And **I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying**.
>
> Isaiah 65:20 KJB - **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed**.
>
> Isaiah 65:21 KJB - And **they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them**.
>
> Isaiah 65:22 KJB - They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and **mine elect shall long enjoy the work of their hands**.
>
> Isaiah 65:23 KJB - They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.
>
> Isaiah 65:24 KJB - And **it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear**.
>
> Isaiah 65:25 KJB - **The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain**, saith the LORD.

[F.] Isaiah 66:22 KJB - For as **the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain**.

> Isaiah 66:23 KJB - And **it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me**, saith the LORD.

[G.] Revelation 7:15 KJB - **Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them**.

Revelation 7:16 KJB - **They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat**.

Revelation 7:17 KJB - **For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes**.

[H.] Isaiah 35:5 KJB - Then **the eyes of the blind shall be opened**, and **the ears of the deaf shall be unstopped**.

Isaiah 35:6 KJB - Then shall **the lame *man* leap as an hart**, and **the tongue of the dumb sing**: for in the wilderness shall **waters break out**, and **streams** in the desert.

Isaiah 35:7 KJB - And the parched ground shall become **a pool**, and the thirsty land **springs of water**: in the habitation of dragons, where each lay, ***shall be* grass with reeds and rushes**.

Isaiah 35:8 KJB - And **an highway shall be there, and a way, and it shall be called The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein.*

Isaiah 35:9 KJB - No lion shall be there, **nor *any* ravenous beast shall go up thereon**, it shall not be found there; but **the redeemed shall walk *there***:

Isaiah 35:10 KJB - And the ransomed of the LORD shall return, and **come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away**.

[I.] Isaiah 40:31 KJB - But they that wait upon the LORD shall **renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint**.

[J.] Isaiah 11:6 KJB - **The wolf also shall dwell with the lamb**, and **the leopard shall lie down with the kid**; and **the calf and the young lion and the fatling together; and a little child shall lead them**.

Isaiah 11:7 KJB - And **the cow and the bear shall feed**; **their young ones shall lie down together**: and **the lion shall eat straw like the ox**.

Isaiah 11:8 KJB - And **the sucking child shall play on the hole of the asp**, and **the weaned child shall put his hand on the cockatrice' den**.

Isaiah 11:9 KJB - **They shall not hurt nor destroy in all my holy mountain**: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 11:10 KJB - And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and **his rest shall be glorious**.

[K.] Isaiah 35:1 KJB - The wilderness and the solitary place shall be **glad** for them; and the desert shall **rejoice, and blossom as the rose**.

Isaiah 35:2 KJB - **It shall blossom abundantly**, and **rejoice even with joy and singing**: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, **they shall see the glory of the LORD, *and* the excellency of our God**.

[L.] Isaiah 60:18 KJB - **Violence shall no more be heard in thy land**, wasting nor destruction within thy borders; but **thou shalt call thy walls Salvation, and thy gates Praise**.

> Isaiah 60:19 KJB - The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light, and thy God thy glory**.
>
> Isaiah 60:20 KJB - Thy sun shall no more go down; neither shall thy moon withdraw itself: for **the LORD shall be thine everlasting light, and the days of thy mourning shall be ended**.
>
> Isaiah 60:21 KJB - Thy **people also *shall be* all righteous**: **they shall inherit the land for ever**, the branch of my planting, the work of my hands, **that I may be glorified**.

[M.] Zechariah 8:5 KJB - And **the streets of the city shall be full of boys and girls playing in the streets thereof**.

[N.] Malachi 4:2 KJB - But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and **ye shall go forth, and grow up as calves of the stall**.

[O.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

[P.] Ezekiel 47:12 KJB - And **by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months**, because **their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine**. **(See Rev.** 22:2 KJB; "**the leaves of the tree *were* for the healing of the nations;" God's word is on pages, or "leaves," Jer.** 36:23 KJB.**)**

[Q.] Matthew 8:11 KJB - And I say unto you, **That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven**.

[R.] Zephaniah 3:17 KJB - **The LORD thy God** in the midst of thee *is* mighty; he will save, **he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing**.

[S.] Psalms 37:3 KJB - Trust in the LORD, and do good; *so* **shalt thou dwell in the land, and verily thou shalt be fed**.

> Psalms 37:4 KJB - Delight thyself also in the LORD; and **he shall give thee the desires of thine heart**.

[T.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

> Revelation 22:2 KJB - **In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations**.
>
> Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
>
> Revelation 22:4 KJB - And **they shall see his face**; and **his name *shall be* in their foreheads**.

Revelation 22:5 KJB - And **there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever**.

[U.] Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among **us shall dwell with the devouring fire**? who among **us shall dwell with everlasting burnings**?

Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil**;

Isaiah 33:16 KJB - **He shall dwell on high**: his place of defence *shall be* the munitions of rocks: **bread shall be given him; his waters *shall be* sure**.

Isaiah 33:17 KJB - **Thine eyes shall see the king in his beauty**: they shall behold the land that is very far off.

Isaiah 33:20 KJB - **Look upon Zion, the city** of our solemnities: **thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken**.

Isaiah 33:21 KJB - But there **the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby**.

Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[V.] Ezekiel 47:1 KJB - Afterward he brought me again unto the door of the house; and, behold, **waters issued out from under the threshold of the house eastward**: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

Ezekiel 47:2 KJB - Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Ezekiel 47:3 KJB - And when the man that had the line in his hand went forth eastward, **he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles**.

Ezekiel 47:4 KJB - **Again he measured a thousand, and brought me through the waters; the waters *were* to the knees**. **Again he measured a thousand, and brought me through; the waters *were* to the loins**.

Ezekiel 47:5 KJB - **Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over**.

QUESTION: WHAT WILL NOT BE IN THE NEW HEAVEN & EARTH?

[A.] Revelation 21:8 KJB - But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars**, shall have their part in the lake which burneth with fire and brimstone: which is **the second death**.

[B.] Revelation 21:27 KJB - And **there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie**: but they which are written in the Lamb's book of life. **(See also Rev.** 22:15 KJB**, for wicked outside the city, which will be destroyed in the fire, Rev.** 20:7-10,13-15 KJB**.)**

[C.] Ezekiel 20:38 KJB - And **I will purge out from among you the rebels, and them that transgress against me**: I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel**: and ye shall know that I *am* the LORD.

[D.] Isaiah 33:21 KJB - But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; **wherein shall go no galley with oars, neither shall gallant ship pass thereby**. (There will be no salty desert of 'ocean' (**Isa.** 33:21 KJB; left over from Noah's day), or desert of sands, or desert of ice, or of bogs or swamps, or overgrown and unkempt jungles, or jagged pits, or broken spires of mountains, but there will be great springs & rivers of waters all over with gentle hills and green grass **(Isa.** 33:14-24; **Eze.** 47:1-6 KJB**))**.

[E.] Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

[F.] Isaiah 33:19 KJB - **Thou shalt not see a fierce people**, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

[G.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick**: the people that dwell therein *shall be* forgiven *their* iniquity.

[H.] Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and **there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[I.] Ezekiel 26:21 KJB - I will make thee a terror, and **thou *shalt be* no *more***: though thou be sought for, **yet shalt thou never be found again**, saith the Lord GOD.

> Ezekiel 27:36 KJB - The merchants among the people shall hiss at thee; thou shalt be a terror, and **never *shalt be* any more**. **(wicked cities, like Tyrus, Babylon, &c.)**

[K.] Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never *shalt* thou *be* any more**. **(no more satan, devils)**

QUESTION: WHY WERE LUCIFER AND THE ANGELS THAT WERE WITH HIM REMOVED FROM HEAVEN?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

QUESTION: HOW CAN I ENTER HEAVEN (3RD), AND ENJOY EVERLASTING LIFE IN THE NEW HEAVEN AND EARTH THAT GOD IS GOING TO CREATE AFTER?

[A.] Romans 3:23 KJB - For all have sinned, and come short of the glory of God; **(I AM A SINNER!, I HAVE HURT GOD BY MY UNLOVING THOUGHTS, ACTIONS & CHOICES! I HAVE BROKEN HIS LAW OF TEN COMMANDMENTS (Exo. 20:1-17; 1 Jhn. 3:4; Jam. 2:9-11 KJB))**

[B.] Romans 6:23 KJB - For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord. **(I DESERVE TO DIE, FOR TREASON AGAINST THE GOD OF LOVE!)**

[C.] Romans 5:8 KJB - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **(GOD LOVES ME STILL AND WANTS ME BACK!)**

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[D.] Romans 10:9 KJB - That **if thou shalt confess with thy mouth the Lord Jesus**, **and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved**.

Romans 10:10 KJB - For with the heart man **believeth** unto righteousness; and **with the mouth confession is made** unto salvation.

Romans 10:11 KJB - For the scripture saith, **Whosoever believeth on him shall not be ashamed**.

Romans 10:12 KJB - For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 10:13 KJB - For **whosoever shall call upon the name of the Lord shall be saved**. **(LORD JESUS SAVE ME FROM MY SINS & SATAN, SIN & SELFISHNESS!)**

[E.] Romans 5:1 KJB - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: **(I AM FREE OF GUILT FOR PAST SINS! I MUST LIVE RIGHTLY BY GOD'S GRACE THROUGH FAITH!)**

Romans 3:25 KJB - Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past**, through the forbearance of God;

Ephesians 2:8 KJB - For **by grace are ye saved through faith**; and that not of yourselves: *it is* the gift of God:

Ephesians 2:9 KJB - Not of works, lest any man should boast.

Ephesians 2:10 KJB - For we are his workmanship, created in Christ Jesus **unto** good works, which God hath before ordained that **we should walk in them**.

[F.] Romans 8:1 KJB - *There is* therefore now no condemnation to them which are in Christ Jesus, who **walk not after the flesh, but after the Spirit**.

Acts 5:32 KJB - And we are his witnesses of these things; and *so is* also **the Holy Ghost, whom God hath given to them that obey him**.

Hebrews 5:9 KJB - And being made perfect, he became **the author of eternal salvation unto all them that obey him**;

[G.] Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Romans 8:39 KJB - Nor height, nor depth, nor any **other** creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[H.] Revelation 22:17 KJB - And **the Spirit and the bride say, Come**. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him **take the water of life freely**.

[I.] Revelation 3:18 KJB - **I counsel thee to buy of me gold tried in the fire**, that thou mayest be rich; **and white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; **and anoint thine eyes with eyesalve**, that thou mayest see. **(Ellen** (shining light to see) **Gould** (Gold) **White** (White purity righteousness)**)**

Revelation 3:19 KJB - As many as I love, I rebuke and chasten: **be zealous therefore, and repent**.

Revelation 3:20 KJB - Behold, I stand at the door, and knock: if any man **hear my voice, and open the door**, I will come in to him, and will sup with him, and he with me.

Revelation 3:21 KJB - To him that **overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 3:22 KJB - **He that hath an ear, let him hear what the Spirit saith unto the churches**.

[J.] Matthew 7:21 KJB - Not every one that saith unto me, Lord, Lord, **shall enter** into the kingdom of heaven; but **he that doeth the will of my Father which is in heaven**.

Matthew 7:22 KJB - Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23 KJB - And then will I profess unto them, I never knew you: **depart from** me, ye that **work iniquity**.

[K.] Revelation 22:14 KJB - **Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city**.

[L.] Matthew 19:17 KJB - And he said unto him, Why callest thou me good? *there is* none good but one, *that is,* God: but **if thou wilt enter into life, keep the commandments**.

[M.] John 1:12 KJB - But **as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name**:

[N.] 1 John 1:7 KJB - But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ his Son **cleanseth us from all sin**.

[O.] Revelation 14:4 KJB - These are they which were not defiled with women; for they are virgins. These are **they which follow the Lamb whithersoever he goeth**. These were **redeemed** from among men, *being* the firstfruits unto God and to the Lamb.

[P.] 1 John 2:6 KJB - He that saith he abideth in him ought himself also so **to walk, even as he walked**.

[Q.] 1 Peter 2:21 KJB - For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps**:

[R.] Revelation 14:12 KJB - **Here is the patience of the saints**: here *are* they that **keep the commandments of God**, and **the faith of Jesus**. **(Not merely "in" Jesus.) ..."**

So, the created angelic hosts of heaven (including the fallen) all have physical flesh & body natures of the celestial kind. They are not smoke and wind of the imagination or some 'otherly-dimensional essences.' Now, some take this too far, and teach that the hosts of heaven, in their physicality, can 'mate' with women among mankind. Such a silly and distorted idea actually comes from the pseudepigraphic apocryphal eclectic work called '1st Enoch' and read it back into the texts of **Genesis** 6:2,4 KJB (which have nothing to do with heavenly hosts).

The Complete Book of (1) Enoch, Standard English Version (PDF), by Dr. Jay Winter - https://ia801001.us.archive.org/19/items/TheCompleteBookOfEnochStandardEnglishVersionJayWinter/The%20Complete%20Book%20of%20Enoch%2C%20Standard%20English%20Version%20-%20Jay%20Winter.pdf

To address this, this author's work, "Michael the Archangel – Who is like unto God? – The Highest Messenger", Chapter 09 – Questions & Answers, Answer to Question 10, pages 176-199 will be provided:

"... **[page 176]** the so-called (*, **) "(1st) book of Enoch" ... * It is actually an eclectic (multiple sources pieced together), pseudepigraphic (written by another, and not actually written by the "Enoch" of **Gen.** 5:18-19,21-24; **Luk.** 3:37; **Heb.** 11:5; **Jud.** 1:14 KJB), as well as a gnostic (occult knowledge which reverses the gospel), apocryphal (occultic, hidden) and heretical (teaches false doctrines, practices) text.

** "Three books are traditionally attributed to Enoch, including the distinct works 2 Enoch and 3 Enoch. None of the three are considered to be canonical scripture by most Jewish or Christian church bodies." - https://en.wikipedia.org/wiki/Book_of_Enoch

In demonstration of the pseudepigraphic nature of the text, as well as a plain error, in Chapter LX (60), called "LX. Book of Noah – a Fragment", the very first paragraph, of points 1. & 2 (translated by R.H. Charles (1917)), reads:

"1. In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of †Enoch†. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. 2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him." - https://sacred-texts.com/bib/boe/boe063.htm

Anyone which knows their Bible (KJB), understands the plain and clear error written in that paragraph, and "Michael" is mentioned in that same chapter. The actual "Enoch" of the Bible, never lived on earth into his 500th year. The scriptural "Enoch" lived 365 years on earth, and then God took him (similar to Elijah) into Heaven (**Gen.** 5:23-24; **Heb.** 11:5 KJB).

Genesis 5:23 KJB - And **all the days of Enoch were three hundred sixty and five years**:

Genesis 5:24 KJB - And **Enoch walked with God**: **and he *was* not; for God took him**.

Hebrews 11:5 KJB - **By faith Enoch was translated that he should not see death; and was not found, because God had translated him**: for before **his translation** he had this testimony, that he pleased God.

Additionally, "Enoch" did not even live during the 500th year from the beginning of the Creation, with Adam. "Enoch" actually existed, on earth, for 365 years of life, from the 622nd to 987th year from the beginning of the Creation. This may easily be seen by reading **Genesis** 5 KJB, and calculating the ages given, along with the births and deaths, and adding them up, or by the following charts:

Here – https://www.creationism.org/videos/KentHovind/HovindCollegeCourses_LongevityChart.pdf

Here – https://archive.org/details/creationkenthovindthelongevitychartofthepatricarchs

In Chapter LXV (65), called "Enoch foretells to Noah the Deluge and his own Preservation," which itself is another error, since the scriptural "Enoch" was already taken from the earth by God, before Noah was even born. Noah lived from the 1056th to the 2006th year from the beginning of the Creation, with Adam. This means that there was a gap of 69 years between the Biblical "Enoch" being taken from the earth, and Noah being born. "Enoch" could never then foretell to "Noah" the coming of the global flood. Yet, consider what this Chapter says at its outstart:

"1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' 3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?' 4. And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'" - https://sacred-texts.com/bib/boe/boe068.htm

The fictional 'Noah' of (1st) 'Enoch,' calls upon his grandfather? 'Noah' has a summoning ritual to call back 'Enoch'? Where is any of that in the Bible, which cannot be broken (**Jhn.** 10:35 KJB)? Nowhere. The Bible (KJB) states,

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Again, in Chapter XXI (21), called "Preliminary and final place of punishment of the fallen angels (stars)," section 6, it reads:

> "6. These are of the number of the stars [of heaven], which have transgressed the commandment of the (p. 47) Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'" - https://sacred-texts.com/bib/boe/boe024.htm

The Bible (KJB) does not teach the binding of fallen angels for "ten thousand years," as all fallen angels are to be consumed unto annihilation (smoke and ashes), in the second death, at the end of the 7,000th year (see **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4,20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB, &c.), for satan and the other fallen angels, along with wicked impenitent mankind, had 6 'days' (**Psa.** 84:10, 90:4; **2 Pet.** 3:8; **Rev.** 12:12 KJB) or 6000 years, in which to accomplish their "works" of sin, and be finished (**Jam.** 1:15 KJB), and the 7,000th will be of rest, at the end of which, comes their execution.

In Chapter XX (20), called "Name and Functions of the Seven Archangels," there exists the names of several made-up beings that are not found in the Bible (KJB):

> "1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind [[and]] over chaos. 6. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise." - https://archive.sacred-texts.com/bib/boe/boe023.htm

The fictional characters, "Uriel," "Raphael," "Raguel," "Saraqâêl," "Remiel" do not exist in scripture (KJB), and neither does the idea of 'seven archangels,' though the idea of "seven angels (messengers)" does exist (**Rev.** 8:2,6, 15:1,6-8, 16:1, 17:1, 21:9 KJB), but upon closer inspection of those texts, they are related to **Rev.** 1:16,20, 2:1-3:22 KJB, and the "angels" (messengers) of those "churches," which are of mankind. The other two, "Gabriel" and "Michael," do exist as named beings in the Bible, but are differing in their descriptions, and functions from that which is describe in (1) 'Enoch.' In God's word (KJB), "Michael" is not a created being of the heavenly hosts, but is instead the uncreated, infinite, eternal only begotten Son of the Father, as demonstrated by the material in this work. These are not the only fictional characters in (1) 'Enoch,' as many other made-up (and some borrowed, as "Azazel;" **Lev.** 16:8 (2),10 (2),26 HOT; H5799, or "Asteraôth;" **Gen.** 14:5; **Jos.** 9:10, 12:4, 13:12,31; **Jdg.** 2:13, 10:6; **1 Sam.** 7:3-4, 12:10, 31:10; **1 Kin.** 11:5,33; **2 Kin.** 23:13; **1 Chr.** 6:71 KJB; H6255, H6253, H6252, H6251, H1045) names, are given therein, such as "Asmodeus," "Azael," "Lamechalal," "Baruchiachel," "Marmarath," "Balthial," "Bazazeth," &c.

In Chapters VI (6), VII (7), IX (9), X (10), & XII (12) of '1 Enoch' there exists such a horrendous and false doctrine, so contrary to the Bible's Everlasting Gospel, that it frustrates this author to no end to see that so many who have called upon the name of the Lord Jesus Christ, and take the name "Christian," still accept what those Chapters, in their carnal, wicked & violent imagination claim to portray as sacred history. In Chapter VI (6):

> "1. And it came to pass when **the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another:**

‘Come, let us choose us wives from among the children of men and beget us children.’ 3. And **Semjâzâ, who was their leader**, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ 4. And they all answered (p. 35) him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. **And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens**.” - https://sacred-texts.com/bib/boe/boe009.htm

In Chapter VII (7):

“1. **And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them**, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. **And they became pregnant, and they bare great giants, whose height was three thousand ells**: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.” - https://sacred-texts.com/bib/boe/boe010.htm

In Chapter IX (9):

“... 6. **Thou seest what Azâzêl hath done**, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: 7. **And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness**. ...” - https://sacred-texts.com/bib/boe/boe012.htm

In Chapter X (10):

“... 4. And again the Lord said to Raphael: ‘Bind **Azâzêl** hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. And heal **the earth which the angels have corrupted**, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that **the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl**: to him ascribe all sin.’ 9. And to Gabriel said the Lord: ...”

“... ‘Proceed **against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle**: for length of days shall they not have.

> 10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' 11. And the Lord said unto Michael: 'Go, **bind Semjâzâ and (p. 38) his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. 12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth**, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: 〈and〉 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And **destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind**. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: ⌈and it shall prove a blessing; the works of righteousness and truth⌋ shall be planted in truth and joy for evermore. ..." - https://sacred-texts.com/bib/boe/boe013.htm

In Chapter XII. (12):

> "1. Before these things **Enoch** was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. 2. And **his activities had to do with the Watchers**, and his days were with the holy ones.
>
> 3. And I, Enoch was blessing the Lord of majesty and the King of the ages, and lo! **the Watchers called me**—**Enoch the scribe**—and said to me: 4. '**Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives**: "Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch **as †they† delight themselves in †their† children**, 6. The murder of †their† beloved ones shall †they† see, and over **the destruction of †their† children** shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."'" - https://sacred-texts.com/bib/boe/boe015.htm

The Bible (KJB) absolutely nowhere teaches that the created intelligences ("angels") of / from heaven, fallen, or unfallen, had carnal, fleshly, sexual relations with women, in 'marriage' ("wives") or not ("fornication"), nor teaches any of the other evil derivatives (devil-human-hybrids, physical lines of descendants of satan (Serpent Seed theology), alien conspiracies (Reptilian Masters), super-human races, evolutionary model and makeup wresting scripture [false evolutionary model 'Neanderthal' breeding with various 'divergent' stock]). It is (they are) a vile and foul doctrine of the basest sort, originating in the mind of the devil himself, the purpose of which is to blaspheme God, to "wrest" (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and make a mockery of, the scriptures, and to destroy the Everlasting Gospel (**Rev.** 14:6-13 KJB).

In twisting and "abusing" (**Jdg.** 19:25 KJB) the scriptures (as a "teat," should bring forth "milk" (**Job** 21:24; **Psa.** 22:9; **Isa.** 28:9, 60:16, 66:11; **Joe.** 2:16; **1 Cor.** 3:2; **Heb.** 5:12-13; **1 Pet.** 2:2 KJB), they instead bruise and crush (**Exo.** 23:3,8,21,34 KJB), so causing "sour drink" (**Isa.** 28:1-8; **Hos.** 4:18 KJB) to spew (spue, **Jer.** 25:27 KJB) forth), those who advocate that the Bible does indeed teach such a horrendous and malicious doctrine, point to several primary texts (**Gen.** 6:1-7; **Job** 1:6, 2:1, 38:7 KJB) and several secondary ones (those texts involving "giants," as well as texts like **Mat.** 24:37-38; **Luk.** 17:26-30; **Jud.** 1:7 KJB).

There are numerous scriptural (KJB) reasons why the teaching of angelic beings mating with the females amongst mankind is grossly false, and came from "seducing spirits, and doctrines of devils" (**1 Tim.** 4:1 KJB).

[1] The created heavenly hosts, as "Gabriel," or 'Herald' (a personal nickname for the other heavenly intelligence seen with Gabriel on occasion), or the "four beasts" ("four living creatures"), "Cherub," "Cherubims," "Seraphims," "four and twenty elders" ("ancients"), "sons of God" (off world from earth), "host of Heaven" ("Sabaoth"), "morning stars," (heavenly) "thrones," "dominions," "principalities," "powers," "rulers of," "Arcturus with his sons," "Orion," "the chambers of the south," "Pleiades" or "seven stars" ('seven sisters'), "Mazzaroth," "kingdom" (above), "the whole family in heaven," "all that are in them," "ye heavens, and ye that dwell in them," "great cloud of witnesses," "from a far country, from the end of heaven," "all things created, that are in heaven," "visible and invisible," "many mansions" (unfallen worlds), the "place" or "home" of "paradise" or "Eden" (above), the "congregation, in the sides of the north," the "ninety and nine," "which went not astray," "which need no repentance," "that do his commandments," or even the fallen sinful "angels" (aka "devils"), as "Lucifer / Heyel", &c., all do **not** have the same nature ("flesh", "body", genetic makeup) as mankind.

'Angel-kind' (from Heaven (3rd), which are celestial) are differing (foreign to earth, terrestrial) in nature (body, flesh, **Heb.** 2:16 KJB) than man-kind (which was made of "the dust of the ground" **Gen.** 2:7 KJB), just as 'man-kind' are differing (in body, flesh) than 'beast-kind', 'fowl-kind', 'fish-kind.' It is the reason that man-kind, even if it corrupts itself (**Lev.** 18:23, 20:15 KJB) by trying to produce offspring with that which has another nature on earth, cannot do so. "Kind" can only produce with same "kind," and this is an immutable and inviolable rule of God, directly built into all creation. **Genesis** 1:1-2:4 KJB demonstrates that JEHOVAH Elohiym made differing "kinds" or "sorts" of bodies and flesh, just for earth, but the heavenly (beyond this earth) are even different from the earthly, and Paul, under the inspiration of the Holy Ghost, restates this rule in **1 Corinthians** 15:

> Hebrews 2:16 KJB - For verily **he took not on *him the nature of* angels**; but **he took on *him* the seed of Abraham**.
>
> 1 Corinthians 15:38 KJB - But God giveth it a **body** as it hath pleased him, and to every seed **his own body**.
>
> 1 Corinthians 15:39 KJB - **All flesh *is* not the same flesh**: but *there is* **one *kind of* flesh of men**, **another flesh of beasts**, **another of fishes**, *and* **another of birds**.
>
> 1 Corinthians 15:40 KJB - ***There are* also celestial bodies**, **and bodies terrestrial**: but **the glory of the celestial *is* one**, and **the *glory* of the terrestrial *is* another**.

[2] Nowhere in scripture (KJB) are the heavenly hosts, ever said to be able to 'procreate,' 'generate,' or 'reproduce' "after their kind;" and neither are "fruitful" (**Gen.** 1:28, 9:1 KJB), or able to "bring forth abundantly" (**Gen.** 9:7 KJB), nor are able to "multiply" (**Gen.** 1:28, 9:1 KJB) or "beget" (**Gen.** 17:20; **Deu.** 4:25 KJB), or "increase" (**Deu.** 6:3; **1 Chr.** 27:23 KJB), neither have any "seed" (**Gen.** 1:11,12,29, 3:15, 4:25 KJB), or "children" (**Gen.** 3:16 KJB) or "child" (**Gen.** 16:11 KJB), "sons" or "daughters" (**Gen.** 5:4 KJB), or able to bring forth "fruit" (**Gen.** 1:11,12,29, 30:2 KJB), since angels are not made of "earthly" (**2 Cor.** 5:1 KJB), that is to say, "terrestrial" (**1 Cor.** 15:40 KJB) materials, but instead of "celestial" or Heavenly (not of this earth; foreign or 'alien,' "strange flesh" ("σαρκος ετεραςˏ" "sarkos heteras," 'hetero(differing)-flesh'); **Jud.** 1:7; **1 Cor.** 15:40 KJB) ones.

Jesus is clear that it is only the "children" "of this world" which "marry, and are given in marriage," and not the other worlds above, or even the world to come:

> Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

If someone says otherwise, the burden of proof now lies with them, and they need to produce the exact and specific texts (in the mouth of two or three witnesses; **Deu.** 19:15; **Mat.** 18:16; **2 Cor.** 13:1 KJB) that are explicit, otherwise they have lost their position before it even began, no matter how many other words come out of their mouths (fallacy of "smoke screen"). Read the following:

> **Gen.** 1:11-12,20,22,28-29, 3:15, 4:25, 7:3, 8:17, 9:1,7,9, 12:7, 13;15, 17:6,20, 26:22, 28:3, 30:2, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7, 21:22; **Lev.** 26:9; **Deu.** 7:13, 28:4,11,18,53, 30:9; **Psa.** 21:10, 127:3, 128:3, 132:11; **Isa.** 13:18, 14:29; **Jer.** 23:3; **Lam.** 2:20; **Eze.** 19:10; **Dan.** 4:14; **Hos.** 9:16, 13:15; **Mic.** 6:7; **Luk.** 1:42; **Act.** 2:30; **Jam.** 5:7 KJB
>
> "multiply" – **Gen.** 1:22,28, 3:16, 6:1, 8:17, 9:1,7, 16:10, 17:2,20, 22:17, 26:24, 28:3, 35:11, 48:4; **Exo.** 1:10, 7:3, 23:39, 32:13; **Lev.** 26:9; **Deu.** 7:13, 8:1,13, 13:17,16,17, 28:63, 30:5,16; **1 Chr.** 4:27; **Job** 29:18; **Jer.** 30:19, 33:22; **Eze.** 16:7, 36:10,11,30, 37:26; **Amo.** 4:4; **2 Cor.** 9:10; **Heb.** 6:14 KJB
>
> "bring forth" – **Gen.** 1:11,20,24, 3:16,18, 8:17, 9:7; **Exo.** 3:10,11, 7:4, 8:3,18; **Lev.** 24:14,24, 25:21, 26:10; **Num.** 20:8; **Deu.** 14:28, 17:5, 22:15; **Jos.** 2:3; **Jdg.** 6:18, 19:22; **2 Kin.** 10:22, 19:3, 23:4; **Ezr.** 1:8; **Job** 14:9, 15:35, 38:32, 39:1,2,3; **Psa.** 37:6, 92:14, 104:14, 144:13; **Pro.** 27:1; **Isa.** 5:2,4, 23:4, 33:11, 37:3, 41:21, 42:1,3, 43:8,9, 45:8, 55:10, 59:4, 65:9,23, 66:8,9; **Jer.** 12:2, 51:44; **Eze.** 12:4, 17:8,23, 28:12, 31:6, 47:12; **Hos.** 9:13,16; **Mic.** 4:10; **Zep.** 2:2; **Zec.** 3:8, 4:7; **Mat.** 1:21,23, 3:8, 7:18; **Mar.** 4:20; **Luk.** 1:31, 3:8, 6:43,8:15, 15:22; **Jhn.** 15:2,16; **Rom.** 7:4,5 KJB
>
> "brought forth" – **Gen.** 1:11,21, 14:18, 24:53, 30:39, 38:25, 40:10, 41:47; **Exo.** 3:12, 12:39, 19;17, 32:11; **Lev.** 22:27, 25:42,55, 26:45; **Num.** 17:8; **Deu.** 9:12,26, 33:14; **Jos.** 10:23; **Jdg.** 5:25; **Rth.** 2:18; **1 Sam.** 12:8; **2 Sam.** 12:30,31; **1 Kin.** 8:16, 9:9; **2 Kin.** 10:26, 11:12; **2 Chr.** 1:17, 6:5, 29:23; **Ezr.** 1:7; **Job** 21:30; **Psa.** 7:14, 90:2, 105:30,43; **Pro.** 8:24,25; **Isa.** 5:2, 26:18, 45:10, 51:18, 66:7,8; **Jer.** 20:3, 32:21, 38:22, 50:25, 51:10; **Eze.** 12:7, 14:22, 17:6, 38:8, 47:8; **Mic.** 5:3; **Hag.** 2:19; **Mat.** 1:25, 13:8,26; **Mar.** 4:8,29; **Luk.** 1:57, 2:7, 12:16; **Act.** 5:15, 25:17,23; **Jam.** 5:18; **Rev.** 12:5,13 KJB
>
> "fruitful" – **Gen.** 1:22,28, 8:17, 9:1,7, 17:6,20, 26:22, 28:3, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7; **Lev.** 26:9; **Psa.** 107:34, 128:3, 148:9; **Isa.** 5:1, 10:18, 17:6, 29:17, 32:12,15,16; **Jer.** 4:26, 23:3; **Eze.** 17:5, 19:10; **Hos.** 13:15; **Act.** 14:17; **Col.** 1:10 KJB
>
> "loins" – **Gen.** 35:11, 37:34, 46:26; **Exo.** 1:5, 12:11, 28:42; **Deu.** 33:11; **2 Sam.** 20:8; **1 Kin.** 2:5, 8:19, 12:10, 18:46, 20:31, 20:32; **2 Kin.** 1:8, 4:29, 9:1; **2 Chr.** 6:9, 10:10; **Job** 12:18, 31:20, 38:3, 40:7,16; **Psa.** 38:7, 66:11, 69:23; **Pro.** 31:17; **Isa.** 5:27, 11:5, 20:2, 21:3, 32:11, 45:1; **Jer.** 1:17, 13:1,2,4,11, 30:6, 48:37; **Eze.** 1:27, 8:2, 21:6, 23:5, 29:7, 44:18, 47:4; **Dan.** 5:6, 10:5; **Amo.** 8:10; **Nah.** 2:1,10; **Mat.** 3:4; **Mar.** 1:6; **Luk.** 12:35; **Act.** 2:30; **Eph.** 6:14; **Heb.** 7:5,10; **1 Pet.** 1:13 KJB
>
> "beget" – **Gen.** 17:20; **Deu.** 4:25, 28:41; **2 Kin.** 20:18; **Ecc.** 6:3; **Isa.** 39:7; **Jer.** 29:6; **Eze.** 18:10,14, 47:22 KJB

"begetteth" – **Pro.** 17:21, 23:24; **Ecc.** 5:14 KJB

"begotten" – **Gen.** 5:4; **Lev.** 18:11; **Num.** 11:12; **Deu.** 23:8; **Jdg.** 8:30; **Job** 38:28; **Psa.** 2:7; **Isa.** 49:21; **Hos.** 5:7; **Jhn.** 1:14,18, 3:16; **Act.** 13:33; **1 Cor.** 4:15; **Phl.** 1:10; **Heb.** 1:5, 5:5, 11:17; **1 Pet.** 1:3; **1 Jhn.** 4:9, 5:1,18; **Rev.** 1:5 KJB

"pisseth against the wall" - **1 Sam.** 25:22,34; **1 Kin.** 14:10, 21:21; **2 Kin.** 9:8 KJB

"pisseth against a wall" - **1 Kin.** 16:11 KJB

See also, **"fruit"** - (184 verses, 208 matches), **"seed"** - (254 verses, 280 matches), **"child"** - (183 verses, 205 matches), **"children"** - (1524 verses, 1822 matches), **"increase"** - (87 verses, 88 matches), &c. KJB, KJC.

[3] The heavenly hosts among themselves do not marry, neither are given in marriage, nor are of the same "flesh and blood" as mankind is, and neither can "change" their flesh nature, only God can cause that; **Jer.** 13:23; **1 Cor.** 15:50-58 KJB) and those who are resurrected unto life eternal, shall be like unto them, as they are now:

Matthew 22:30 KJB - For in the resurrection they **neither marry, nor are given in marriage**, but **are as the angels of God in heaven**.

Mark 12:25 KJB - For when they shall rise from the dead, **they neither marry, nor are given in marriage**; but **are as the angels which are in heaven**.

Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

Luke 20:35 KJB - But they which shall be accounted worthy to obtain **that world**, and **the resurrection** from the dead, **neither marry, nor are given in marriage**:

Luke 20:36 KJB - Neither can they die any more: for **they are equal unto the angels**; and are the children of God, being the children of the resurrection.

Ephesians 6:12 KJB - For **we wrestle not against flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[4] The fallen heavenly intelligences, are never said, in scripture (KJB), to be able to procreate, but are said to "possess" (control a mind, or mind upon mind; **2 Chr.** 30:8; **Rom.** 6:13,16 KJB):

Romans 6:16 KJB - Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Possessed – **Mat.** 4:24, 8:16,28,33, 9:32, 12:22; **Mar.** 1:32, 5:15,16,18; **Luk.** 8:36; **Act.** 8:7, 16:16; **which deals with control over, dominion over and ownership of** – **Num.** 21:24,35; **Deu.** 3:12, 4:47, 30:5; **Jos.** 1:15, 12:1, 13:1, 19:47, 21:43, 22:9; **Jdg.** 3:13, 11:21,22; **2 Kin.** 17:24; **Neh.** 9:22,24,25; **Psa.** 139:13; **Pro.** 8:22; **Isa.** 63:18; **Jer.** 32:15,23; **Dan.** 7:22; **Act.** 4:32; **Rom.** 6:16; **1 Cor.** 7:30 KJB

The Heavenly hosts, whether loyal to God, or fallen and liars about God, are not aethereal beings of wispy vapours, but are real tangible corporeal beings (**1 Cor.** 15:38-40; **Jud.** 1:7 KJB). Possession does not involve (as false Hollywood portrays) such fallen beings literally jumping into (phasing into) a body of mankind, but instead involves mankind accepting the words and ideas, or even character of the fallen angels, into their heart, which allows the fallen to then control more and more of those persons, even to their very limbs and members, and even speech. Just as a person "enters" into conversation with another, the devil so "enters" an individual likewise, once the person accepts the ideology of satan; just like modern-day 'mesmerism,' 'alpha-trance,' 'hypnosis,' even 'centering,' or 'clearing.'

Consider Judas Iscariot as an example (**Luk.** 22:3; **Jhn.** 13:2,27 KJB):

John 13:2 KJB - And supper being ended, **the devil having now put into the heart of Judas Iscariot**, Simon's *son,* **to betray** him;

Luke 22:3 KJB - **Then entered Satan into Judas surnamed Iscariot**, being of the number of the twelve.

John 13:27 KJB - And after the sop **Satan entered into him**. Then said Jesus unto him, That thou doest, do quickly.

Consider the man once possessed by "Legion" (**Mar.** 5:15 KJB):

Mark 5:15 KJB - And they come to Jesus, and see **him that was possessed with the devil**, and **had the legion**, sitting, and clothed, and **in his right mind**: and they were afraid.

[5] The fallen hosts of Heaven, such as satan and his followers, have a physical nature (**Psa.** 104:4; **Act.** 20:34; **Heb.** 1:7,14 KJB, for with physical "hands" have they previously "ministered") as well as an intellect (spiritual), that can, and will be (future tense) destroyed, but only by fire at the end of this present world (**Isa.** 24; **Rev.** 20, &c.), and could not be destroyed by the waters of the flood, though they feared for their existence then:

Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting **fire, prepared for the devil and his angels**:

Matthew 8:29 KJB - And, behold, **they cried out**, saying, What have **we** to do with thee, Jesus, thou Son of God? art thou come hither to **torment us before the time**?

Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and **the day that cometh shall burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: **thou shalt be a terror, and never *shalt* thou *be* any more**.

Psalms 37:10 KJB - For **yet a little while, and the wicked *shall* not *be***: yea, thou shalt diligently consider **his place, and it *shall* not *be***. (See also **Dan.** 2:35; **Heb.** 12:17; **Rev.** 20:11 KJB.)

Therefore, consider how the false doctrine teaches that those that were of the amalgamation of heavenly host and mankind, had two natures, heavenly (cannot be destroyed by waters of the flood) and earthly (can be and was destroyed by the waters of the flood). Complete contradiction.

Likewise, think upon those who teach that the heavenly hosts are aethereal, non-corporeal, inter-dimensional beings, either without physical bodies, or bodies that defy the physical laws of God (phasing), and ask, 'How then would such be afraid of such a global flood, or how would they even be hurt, harmed, or destroyed by the physical fire in **Revelation** 20 which covers the whole earth?' How could that which many claim are merely 'spirit' (like as the pagan idea of 'shades,' or 'ghosts,' stemming from the erroneous and dangerous ideology of 'immortal soul / spirit' as of Platonic dualism, or even satan in **Gen.** 3:4 KJB) be turned into "smoke" and "ashes," or even be affected by, or even affect, physical things (like getting a woman pregnant, or becoming burnt up)? Silly, isn't it.

Romans 1:22 KJB - Professing themselves to be wise, they became fools,

[6] The '1 Enoch' teaches that the heavenly (apostate) hosts "took unto themselves wives" (which it identifies as "sin"), and yet according to the Bible (KJB), a "wife" (**1 Cor.** 7:33-34 KJB) only comes about through "marriage" (**Heb.** 13:4 KJB; of which only the children of this world can do; **Luk.** 20:34 KJB), which is defined as one "man" (the "flesh" of mankind, for no other flesh would do or work; **Gen.** 2:20 KJB) uniting in holy union with one "woman" (the "flesh" of mankind; **Eph.** 5:28-33 KJB) under the blessing of the LORD God Almighty (**Gen.** 2:22-24 KJB). This can be, because all of mankind share the same nature, even "blood":

> Genesis 3:20 KJB - And Adam called his wife's name **Eve**; because she was the mother of **all** living.
>
> Acts 17:26 KJB - And hath **made of one blood all nations of men for to dwell on all the face of the earth**, and hath determined the times before appointed, and the bounds of their habitation;

How can any living intelligence of the heavenly hosts enter into a marriage with a woman of mankind, when they do not even have the same nature or "blood?" How can Eve be called the mother of "all" living upon the earth (not only by Adam, but by the Holy Ghost no less), if, as '1 Enoch' falsely claims that heavenly intelligences (not of this earth) entered into physical union with women, and brought forth chimeras? Eve was not the mother of those heavenly intelligences, neither of their natures. The Bible speaks truth. '1 Enoch' (along with 2 and 3) speaks falsehoods.

'1 Enoch' steals from **Gen.** 6:2-4 KJB (and makes a mishmash of those with **Job** 1:6, 2:1, 38:7 KJB) and privately (**Gen.** 40:8; **1 Pet.** 4:11; **2 Pet.** 1:20 KJB) re-interprets the words, "sons of God" to incorrectly mean, 'heavenly hosts,' when that phrase in **Genesis** 6 means no such thing, but contextually refers back to the events from **Gen.** 3-5 KJB, with those who since the fall of Adam, among mankind, accepted the Gospel (**Gen.** 3:15,21 KJB) and began "to call upon the name of the LORD" (**Gen.** 4:26 KJB), living near the Garden of Eden on earth, in the country, and those, like Cain, who rejected the Lamb (**Gen.** 4:3,5-16 KJB), and who also "went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden" (**Gen.** 4:16 KJB), and lived in their cities (**Gen.** 4:17 KJB).

The context of the texts of **Job** (**Job** 1:6, 2:1, 38:7 KJB) have nothing to do with the context, timing, or location of the events in **Genesis** 6 with the global flood in the days of Noah.

Job 1:6, 2:1 KJB deal with events well post-flood, by heavenly (faithful) beings that rule the unfallen worlds above, and **Job** 38:7 KJB deals with events long before the flood, when the earth was being created by God, & the heavenly (faithful) beings rejoicing at it. **Genesis** 3 already refers to the "serpent" and **Job** 1:6, 2:1 KJB already refers to the fallen angel Lucifer / Heylel as "satan," not a "son of God."

Just as the word "Eden" refers to two individual places; one on earth (**Gen.** 2:8 KJB), and the other, the original heavenly paradise of God (**Eze.** 28:13; **2 Cor.** 12:2,4; **Rev.** 2:7 KJB), so too, the phrase "sons of God," has several meanings in scripture, and refer to different beings with completely distinct natures.

The events of **Job** are given post-Flood, around the time of Abraham, when men still lived around (**Gen.** 25:7-8 KJB) or over 200 years of age (**Gen.** 11:18-19; **Job** 1:2-3, 42:16 (12-17) KJB). **Job** and Eliphaz mention the Flood of Noah, in several places, throughout their speaking, along with some other interesting passages (about 'cavemen' and ice):

[Eliphaz:]

> **Job** 22:15 KJB - Hast thou marked the old way which **wicked men** have trodden?
>
> **Job** 22:16 KJB - Which were **cut down out of time, whose foundation was overflown with a flood**:
>
> **Job** 22:17 KJB - **Which said unto God, Depart from us**: and what can the Almighty do for them?

[Job:]

> **Job** 26:5 KJB - **Dead *things* are formed from under the waters, and the inhabitants thereof**.
>
> **Job** even mentions those who dwelt in caves; **Job** 24:8, 30:6 KJB;
>
> God mentions the ice (after the flood); **Job** 38:29-30 KJB.

The only texts in **Job** which are clearly dealing directly with the timeframe of the flood, are **Job** 22:15,16,17, 26:5 KJB, and please notice it speaks of "men" (mankind, not angelic or heavenly beings).

What then does the phrase "sons of God" mean in **Genesis** 6, if they are referring to "men" (mankind), and not to heavenly beings? Go back to the formation of mankind, Adam and his fall, and redemption, and the events that followed, in **Genesis** 1-5 KJB.

Adam (and thus also Eve) was originally created in the "image of God" (**Gen.** 1:26,27 KJB), and Adam was called, as the ruling Head of mankind, "the son of God" (**Luk.** 3:38 KJB). It is plainly given in **Genesis** 3, that after Adam and Eve had sinned, they were given a promise (the Gospel, **Gen.** 3:15 KJB), and were then clothed by God with the skin (**Gen.** 3:21 KJB) of "the Lamb slain from the foundation of the world" (**Rev.** 13:8 KJB; representing, by shadow and type, the loving Sacrifice of God and the Atonement for man-kind).

Afterward they were expelled from the Garden of Eden on earth (**Gen.** 3:23-24 KJB) so that there would be no such thing as immortal sinners (**Gen.** 3:2 KJB). Once they were removed from earthly "Paradise," Adam and Eve sired children in their holy marriage; Cain and Abel (**Gen.** 4:1-2 KJB) at the first, and later also others, "sons and daughters" (**Gen.** 5:4 KJB), which of the fallen flesh nature, having come after the fall and sin of Adam & Eve, came in Adam's own "image" (**Gen.** 5:3 KJB). Cain, having been born of such union of the flesh, could only be born of the flesh (**Jhn.** 3:6 KJB), and not "born of the spirit," unless he accepted the offer of the Lamb of God.

The sacrifice of a lamb, in its temporary shadow and type, was continued and kept by fallen man-kind, in the hope of the coming "seed of the woman," the Redeemer (**Gen.** 3:15, 4:2,4,26 KJB), who was the everlasting reality and substance of the promise (**Gen.** 3:15,21 KJB).

However, during the "process of time" of continued offerings, Abel's brother Cain, ceased to follow in the specific example and type given of the "slain Lamb" by God Himself, but rather chose, in this one aspect, his own method and means of "offering" to God – that being the "fruit of the ground" (**Gen.** 4:3 KJB). This represented Cain's own "works," which came from the "cursed" ground. Yet Abel's "offering" where he "brought of the firstlings of his flock and the fat thereof" as the required (of God) "offering" (**Gen.** 4:4 KJB), which came from his belief of God's promise, or covenant, and in the faith of the Redeemer to come (**Gen.** 3:5; **Mat.** 23:35; **Heb.** 11:4 KJB), was accepted by the LORD.

Cain, sadly, refused the offer of God's mercies, and is seen refusing to bring a "lamb," and ends up murdering his brother Abel over it (**Gen.** 4:5,8; **1 Jhn.** 3:12 KJB). Even then God attempted to reason with the stubborn and hardened heart, but Cain, after refusing God's mercy even then, he was "mark(ed)" (**Gen.** 4:15 KJB), and "went out from the presence of the LORD" (**Gen.** 4:16 KJB, see also **Job** 22:17 KJB), and would marry a likeminded sister (a daughter of Adam, after the flesh, not the Spirit, thus a daughter of mankind, and not of God) for "wife" (**Gen.** 4:17 KJB) and live in the land of Nod (wandering, nomadic, restlessness), and so builds the first human (Godless; rejecting JEHOVAH Elohiym) "city" (**Gen.** 4:17 KJB). His carnal (fleshly, image of fallen mankind) descendants are listed in **Gen.** 4:17-24 KJB.

Though Abel became the first martyr on earth for the truth of God's perfect character, Adam and Eve, had more children, such as "Seth" (**Gen.** 4:25 KJB), and though originally in "his (Adam's fallen, not God's) image" (**Gen.** 5:3; **Rom.** 1:23 KJB), it would not stay that way. It was at this time, that "then began men to call upon the name of the LORD" (**Gen.** 4:26 KJB), which would "born again" (from Heaven above, by the Holy Ghost; **Jhn.** 3 KJB), and so be called "sons of God" (**Jhn.** 1:12; **Rom.** 8:14,19; **Php.** 2:15; **1 Jhn.** 3:1-2 KJB), because spiritually, in their heart and mind (**Col.** 3:10 KJB), they had accepted the promise of Jesus Christ, the "seed of the woman" to come, and were in spirit / heart / mind, remade "in the image of God" (**2 Cor.** 4:4 KJB).

Thus, two groups of mankind were witnessed (**Heb.** 11:4,5, 12:1 KJB) upon the earth; the carnal, and the spiritual:

[1.] Carnal, natural, flesh, earthly, unfaithful

> 1 John 3:12 KJB - Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Galatians 5:19 KJB - Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Galatians 5:20 KJB - Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Galatians 5:21 KJB - Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

[2.] Spiritual, supernatural, spirit, heavenly, faithful

John 1:12 KJB - But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

Galatians 4:6 KJB - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Philippians 2:15 KJB - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Colossians 3:10 KJB - And have put on the new *man,* which is renewed in knowledge after the image of him that created him:

1 John 3:1 KJB - Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Cain's descendants, who followed in his way (**Jud.** 1:11 KJB), increased in their wickedness, in rebellion and murder (**Gen.** 4:23 KJB) even using the LORD's mercy as excuse (**Gen.** 4:24 KJB), and it is truly witnessed in his great, great, great grandson "Lamech" (**Gen.** 4:18 KJB), who is the first one in the history of mankind, to take unto himself, "two wives" (**Gen.** 4:19 KJB); being the sin of polygamy, contrary to God's will and plan for marriage, for a man to have only one wife (**Gen.** 2:24 KJB). These evil things grew, and increased among them, as many followed in Lamech's and Cain's path, seeing no immediate danger or wrath from God. No longer desiring to obey God's will, they captured by force of might and "violence" (**Gen.** 6:11 KJB) all their carnal hearts desired, just as Muhammad (Abu al Qasim) would also do in his days (circa AD 622-632; see the Sīrat Rasūl-Allāh, or al-Sirat al-Nabawiyah of Ibn Ishaq, redacted by Ibn Hishām, ʻAbd al-Malik; translated into English by Alfred Guillaume).

The "sons of God," those amongst mankind that had called upon the name of the LORD, had primarily stayed near to the East gate of the earthly garden of Eden (**Gen.** 3:24, 4:3 KJB), but eventually some began to move outward and began to look upon the city-dwellers, and "saw" their "fair" and beautiful "daughters" (ʻsisters'; **Gen.** 6:2 KJB), and forgetting God momentarily, considered only their immediate wants.

They began to refuse to acknowledge God's will about whom they should marry, and so "took them wives of all which they chose" (**Gen.** 6:2 KJB), and because of this intermingling, their wives ("daughters of men", the unconverted), who were idolators (**Gen.** 4:22 KJB), turned away their heart even further from God, and were thus influenced by their idolatry and practices, so corrupting them.

While this slow insidious creep into apostasy was happening amongst the "sons of God," there were others, who were faithful, true and righteous before God, such as the Biblical prophet Enoch (**Jud.** 1:14 KJB), the "seventh from Adam" (**Gen.** 5:1-24; **Luk.** 3:37 KJB) who had "walked" (**Gen.** 5:2,24 KJB) with the LORD in the "ways of God" (**Deu.** 8:6, 10:12; **2 Sam.** 22:22; **Psa.** 18:21; **Mic.** 6:8 KJB). He was not the only one, for there were others, like Methuselah, and Noah.

Noah, was accounted a "just man," a "preacher of righteousness" (**2 Pet.** 2:5; **Psa.** 119:172 KJB), being "perfect in his generations" (**Gen.** 6:9 KJB), unlike the rebellious and apostate who had begun to "multiply" (**Gen.** 6:1 KJB). Noah only married one wife, and remained faithful to her and to God, and continued to keep the faith in the promise of the coming Redeemer, the "seed" (**Gen.** 3:15 KJB). He was found "righteous before" God, in a wicked and adulterous generation (**Gen.** 7:1; **Mat.** 24:37-38; **Luk.** 17:26-30 KJB), whom most were unevenly yoked in their marriage (**2 Cor.** 6:14 KJB), or practicing polygamy (multiple marriages), or committing adultery and worse ("God gave them up unto vile affections: for even their women did change the natural use into that which is against nature " (**Rom.** 1:26 KJB), and "... men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet" (**Rom.** 1:27 KJB), as they pleased, thus "... the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (**Gen.** 6:5 KJB), "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the ea**rth.**" (**Gen.** 6:12 KJB)

In those days "giants" existed **before** the marriages of apostasy (**Gen.** 6:4a KJB), and afterwards even more so (**Gen.** 6:4b-7 KJB). Man-kind, in general, were already of great stature from the time of Adam, but as mankind mingled themselves, certain traits began to become more and more prominent among them, with some becoming smaller and weaker, and some more fierce and imposing.

The same began to exist among the beasts, with certain traits being bred to the fore and so manifest more profusely; and with others, things were being bred out (like playfulness, submissiveness, &c.), and so, "all flesh had corrupted (God's) way upon the earth" (**Gen.** 6:12 KJB). Amalgamations, distortions, defects, and aberrations, began to appear more and more, amongst both man-kind (like unto what would exist later after the flood, giantism, pygmy, dwarfism, Hapsburgs (mandibular prognathism), cruelty, hypertrichosis, over / under bite, elephantiasis, &c) and beast, bird, fish-kind (hip dysplasia, too much hair, hairless, too much skin, viciousness, nervousness, 'toy' (essentially pygmy for animals), extremities (long body, short legs), &c.).

Yet the physical, was not the only noticeable difference, as the spiritual was also being changed by the apostate marriages. While the word "giants" is translated from the Hebrew **H5303**, "הנפלים", "haN'filiym," and does mean "giants," it also means "a feller, or a bully or tyrant" (Strong's Concordance), or one who casts others down by force, or falls away from another, for it stems from **H5307**, "נפל", "nâphal," which means "to fall (away, down) ..." (Strong's Concordance). Thus, a great falling away, or apostasy, from God, brought such evil upon the world, that God had to wipe it out, otherwise no flesh of this earth should be saved (**Mat.** 24:22; **Mar.** 13:20 KJB). The same things that were taking place then, are taking place even now (**Ecc.** 1:9, 3:15 KJB).

There are no mentions, whatsoever, of heavenly beings in **Genesis** 6-9 KJB, except for God (and even the Greek Hexapla of Origen, uses "υἱοὶ τοῦ θεοῦ" (sons (of) the God) in **Genesis** 6:2,4 (compare to **Rom.** 8:19 GNT TR, "υιων του θεου"), and not "ἄγγελοι τοῦ θεοῦ" (angels (of) the God), as in **Job** 1:6, 2:1, 38:7 Hexapla). The entire context of **Genesis** 6 begins and deals with "men" (**Gen.** 6:1 KJB; mankind), who are "flesh" (**Gen.** 6:12 KJB) of this "earth" (**Gen.** 6:5 KJB). Lest **Job**'s texts be forgotten (**Job** 22:15,16,17, 26:5), it also speaks of "wicked men" and not heavenly beings, as falsely attested by '1 Enoch', during the timeframe of the flood. Evil fallen angels, whose origins of nature are "celestial" (**1 Cor.** 15:40 KJB) were involved behind the scenes in earthly man's apostasy to be sure, in both instructions and possessions, but they themselves in no way could enter into the physical relationship of mankind.

All of mankind, including apostate mankind ("giants"), perished in the global flood (**Gen.** 7:17-24; **2 Pet.** 3:5-6 KJB), except for the "eight" (**1 Pet.** 3:20 KJB, Noah, Noah's wife, his three sons - Shem, Ham and Japheth and their singular wives, totaling three) survivors who had been aboard Noah's ark, while every single apostate angel from heaven survived. Now think carefully about the Everlasting Gospel if the Bible's history is not true, but '1 Enoch' is.

The problem of intermixing and intermarrying (amongst the 'people, children and sons of God' (of this earth) with the 'daughters of men, gentiles, land, nations, world', &c.), having multiple wives leading into overt apostasy against God Almighty and directly into the bondage of sin, adultery, fornication and idolatry is given all throughout scripture (KJB) from beginning to end:

See Lamech (Cain's great, great, great grandson, the first recorded polygamist):

> Genesis 4:19 KJB - And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

See the "sons of God" apostasy with "the daughters of men":

> Genesis 6:1 KJB - And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
>
> Genesis 6:2 KJB - That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

See Abraham and Isaac in **Gen.** 24:3,37 KJB.

See Esau and Jacob in **Gen.** 26:34,35, 28:8,9 (comparing to Jacob in **Gen.** 27:46, 28:1,6), 36:2 KJB.

See Isaac and Jacob in **Gen.** 27:46, 28:1,6 KJB.

See Jacob and Hamor in **Gen.** 34:9,14 KJB.

See Moses in **Exo.** 34:15,16 KJB.

See in **Deu.** 17:17 KJB.

See Balaam in **Num.** 25:1,2,3 KJB.

See in **Jdg.** 3:5,6,7 KJB.

See Samson the Judge in **Jdg.** 14:1,2,3 KJB.

See the **Chronicles** in **1 Chr.** 5:24,25 KJB.

See **Ezra** in **Ezr.** 9:1,2,11,12 KJB.

See **Nehemiah** in **Neh.** 9:2, 10:28,29,30, 13:23,25,26,27 KJB.

See Solomon in **1 Kin.** 11:1,2,3,4,5,6,7,8 KJB.

Many "sons of God" "looked" / "saw" ("saw the daughters of men that they [were] fair" and "took them wives of all which they chose" (**Gen.** 6:2 KJB)) and "beheld" (just as did Samson, "she pleaseth me well", or King David who went after Bathsheba, the wife of Uriah the Hittite (his friend), and through covetousness had Uriah killed in action "from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon" (**2 Sam.** 11:2, 12:9 KJB), just as Solomon who "multiplied wives" and "loved many strange women" and also of all Israel who took of the "daughters of the land," and then "lusted and coveted" and so were ensnared being 'vex(ed), beguiled, to commit trespass against the LORD, to commit fornication, eat things sacrificed unto Idols, and worshipped idols' (**Num.** 25:18, 31:16; **Rev.** 2:14 KJB):

> Jude 1:11 KJB - **Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

See also the words of Jesus, as it was in the days of Noah and Lot (**Job** 21:7,14, 22:15,16,17; **Mat.** 24:37,38; **Luk.** 17:26,27; **2 Pet.** 2:5, 3:3,6 KJB).

In the greater overall picture, there is a like message and call for the "people of God" also today to "come out" of spiritual "Babylon" (that "great whore" – Papacy, and all Christian Apostasy, **Rev.** 17:1, 19:2 KJB), just as God had done with physical natural Babylon; **Jer.** 51:9; **Isa.** 52:11 KJB). See also **2 Cor.** 6:14,15,16,17,18; **Rev.** 18:4 KJB.

For "giants" of men, after the flood, see (**Gen.** 10:8,9, 14:5, 15:20; **Num.** 13:32,33; **Deu.** 2:11,20,21, 3:11,13, 9:2; **Jos.** 12:4, 13:12, 15:8, 17:15, 18:16; **2 Sam.** 5:18,22, 21:16,18,19,20,22; **1 Chr.** 11:23, 14:9, 20:4,5,6; **Isa.** 17:5, 45:14 KJB).

For "men of reknown" see (**Num.** 1:16, 16:2, 26:9; **1 Chr.** 5:24, 12:30 KJB).

For "sons," "children," "father" of the good, see (**Gen.** 6:2,4; **Deu.** 14:1; **2 Sam.** 7:14; **Isa.** 8:18, 9:6, 63:16, 64:8; **Hos.** 1:10; **Mat.** 5:9,45 6:9; **Luk.** 3:38, 6:35,36, 11:2, 20:26; **Jhn.** 1:12, 11:52, 12:36; **Rom.** 1:7, 8:14,16,17,19,21, 9:8, 9:26 (citing **Hos.** 1:10); **1 Cor.** 1:3; **2 Cor.** 1:2, 6:18; **Gal.** 1:4, 3:26, 4:6,7; **Eph.** 5:1; **Php.** 1:2, 2:15, 4:20; **Col.** 1:2; **1 Thes.** 1:1, 3:11,13; **2 Thes.** 1:1,2, 2:16; **Tit.** 1:4; Phl. 1:3; **Heb.** 2:10,13 (citing **Isa.** 8:18), 12:7,9; **1 Pet.** 1:3; **1 Jhn.** 1:3, 3:1,2, 5:2 KJB.

For "sons," "children," "father" of the evil, see (**Gen.** 3:15; **Mat.** 13:38; **Jhn.** 8:42,44; **Act.** 13:10; **Rom.** 6:16, 9:8; **Eph.** 2:2, 5:6; **Col.** 3:6; **Heb.** 12:8; **1 Pet.** 3:19 (compare to **Psa.** 142:7; **Isa.** 42:6,7, 61:1; **Luk.** 4:18), 3:20; **1 Jhn.** 3:8,10,12, 4:4,5,6,7,8 KJB.

In a few loose ends, some might ask, why then does **Gen.** 6:2,4 KJB not say "sons of Seth"? It should not, for a son of Seth would simply be a carnal physical descendant that is unconverted, made in Adam's fallen "image." The phrase "sons of God" speaks not to the nature of flesh, but to the spiritual change, from Adam's fallen "image" to that of the mind / heart taking upon itself the new nature, "the image of God", being "born again." Some "which believe for a while" (**Luk.** 8:13 KJB), and "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost" (**Heb.** 6:4 KJB), "And have tasted the good word of God, and the powers of the world to come," (**Heb.** 6:5 KJB), but being tempted of the devil, for their fleshly desires, through "daughters of men," and deceived thereby, fell "away" (**2 Thes.** 2:3; **Heb.** 6:6 KJB), "depart(ed) from the faith, giving heed to seducing spirits, and doctrines of devils" (**1 Tim.** 4:1 KJB) and so were forever lost (for the Bible nowhere teaches once saved always saved; just ask King Saul (OT), or Ananias and Sapphira (NT)).

One final dangling idea is brought up in regards the text of **Jud.** 1:7 KJB, in relation to the events of Lot, and the two "angels," who looked like "men" in the days of Sodom and Gomorrah (**Gen.** 18-19 KJB). The persons which adhere to the libelous and filthy doctrine which '1 Enoch' claims to expound as 'truth,' further claim that the "men of the city (Sodom)," "old and young" (for perversion knows no age limit, or sex; **Gen.** 19:9 KJB) would seek intercourse with the heavenly beings and that this would prove the possibility of such a physical union. Have they never read the accounts in either location? Though the two angelic beings (**Gen.** 19:1 KJB) indeed outwardly looked like wayfaring men (**Gen.** 18:2 KJB), they did not have the nature of mankind. No heavenly being, neither their "strange (foreign to this earth, and man-kind) flesh," was ever laid hands on by the persons in Sodom. For the words "going after" (**Jud.** 1:7 KJB) never mean to "obtain." There is not one instance in all of scripture which supports that nasty, degrading, and fallacious testimony of '1 Enoch' in regards the events surrounding the global flood in the days of Noah. Even the parallelism of **Jude** and **1 & 2 Peter** preclude the idea (for more details, see Appendices). Let all who still cling to such after this scriptural (KJB) evidence, be completely ashamed and confounded until they repent.

As an additional side note, for relatively modern (compared to the Flood) physical giants, see ("Robert Wadlow," "Martin Van Buren Bates," "Anna Haining (Swan) Bates," "Pier Gerlofs Donia," "Angus Mor MacAskill," "John William Bud Rogan," "Zeng Jinlian," "Maximus Thrax," "Jane Bunford," "Patagonian Giants," "Orestes" and "Theseus" (Herodotus), "Ajax" (Pausanias), Arabian Giant "Gabara" (Pliny), "Andronicus II," "Elea'zer" (Josephus)). As for spiritual apostasy see the Vatican – Papacy ("antichrist" (English, in the place of Christ so opposing Christ), "αντιχριστος" (koine Greek), "vicarius christi" (Latin)) and apostate Protestantism in the united States which clings to Roman doctrines and practices.

[7] The final point upon this subject, is that some claim that **Jud.** 1:14-15 KJB is a direct citation from two portions of '1 Enoch,' namely, where it is written in Chapter LX (60), vs 8:

"the seventh from Adam" - https://sacred-texts.com/bib/boe/boe063.htm

and from Chapter I (1), vs 9:

"9. And behold! He cometh with ten thousands of ⌈His⌋ holy ones
To execute judgement upon all,
And to destroy ⌈all⌋ the ungodly:

> And to convict all flesh
> Of all the works [of their ungodliness] which they have ungodly committed,
> And of all the hard things which ungodly sinners [have spoken] against Him." -
> https://sacred-texts.com/bib/boe/boe004.htm

Compare to **Jude** 1:14-15 KJB:

> Jude 1:14 KJB - And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
>
> Jude 1:15 KJB - To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Both are referring back to **Genesis** 5:1-24 (possibly **Luk.** 3:37-38 KJB also, as the scriptural (KJB) Enoch is accounted as being the 7th generation of mankind, inclusive of Adam) as well as **Deuteronomy** 33:2 KJB, among other OT texts on the second Advent, and the judgment to take place at that time, such as (**Exo.** 16:7-8; **Psa.** 9:7-8, 37:6, 50:1-6, 98:9, 149:7-9; **Ecc.** 12:13-14 KJB):

> Luke 3:37 KJB - Which was *the son* of Mathusala, which was *the son* of **Enoch**, which was *the son* of **Jared**, which was *the son* of **Maleleel**, which was *the son* of **Cainan**,
>
> Luke 3:38 KJB - Which was *the son* of **Enos**, which was *the son* of **Seth**, which was *the son* of **Adam**, which was *the son* of God.
>
> Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and **he came with ten thousands of saints**: from his right hand *went* a fiery law for them.
>
> Psalms 149:7 KJB - **To execute vengeance** upon the heathen, *and* punishments upon the people;
>
> Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;
>
> Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.
>
> Exodus 16:7 KJB - And **in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD**: and what *are* we, that ye murmur against us?
>
> Exodus 16:8 KJB - And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that **the LORD heareth your murmurings which ye murmur against him**: and what *are* we? your murmurings *are* not against us, but against the LORD.

The two, **Jude** 1:14-15 KJB and '1 Enoch' are similar, though not an exact match, especially when compared to the Syriack (Aramaic) fragments among the caves at Qumran - https://www.deadseascrolls.org.il/explore-the-archive/image/B-298328 https://www.deadseascrolls.org.il/explore-the-archive/manuscript/4Q201-1

4Q201 Fragment 1 Column 1.

1[... visio]n of Enoch to [the] cho[sen ...]
2[... he took up] his discourse [and s]aid [...]
3[...] and from the words of [the Watchers] and all the holy ones [...]
4[... Not for thi]s generation but for a [di]stant gene[ration] do I spe[ak ...]
5[The] Holy [G]reat One will come out of [his dwelling ...]
6[...] the [Gr]eat One, and he will shine [in the strength of his] might [...]
7[... end]s of the earth, and [a]ll the end[s of the earth] shall qu[ake ...]
8[...] hills [...]

4Q204 Fragment 1 Column 1.

15[... he will come with myri[ads of his] holy ones [...]
16[... to judge all f]lesh for [their] works [of ...]
17[...] great and harsh [...]

The missing portions, as read today, are actually filled in from the text of the NT **Jude** 1:14-15 KJB, as well as the late Greek "Codex Panopolitanus," and the very late Ethiopic texts. In other words, what is presently known of this individual portion of '1 Enoch' is a scrambled mishmash of fragments, languages, and texts, as '1 Enoch, Chapter 1,' is assumed to be originally written in Syriack (Aramaic), as found in varied piece-meal fragments, written or transcribed by several unknown or unnamed authors or copyists, with an unknown "transmission" (hence the "pseudepigrapha" label attached), among the Qumran caves (*area of the Dead Sea Scrolls, &c), then later translated into Greek (see "Codex Panopolitanus" (Cairo Papyrus 10759; aka "Codex Gizeh" or "Akhmim fragments"); paleographically 'dated' 6-7th century AD), for example), and then into Ethiopic, of which language the work is now only known to 'survive' in 'whole' with a possible exception of a Syriack (Aramaic) scroll from Qumran cave 11 in the hands of a private owner.

* Cited from - https://en.m.wikipedia.org/wiki/List_of_the_Dead_Sea_Scrolls

- 4QEna or 4Q201a
- 6QpapGiants or pap6QEnGiants or 6Q8 "Book of Giants"
- 1QEnGiantsa or 1Q23 "Book of Giants"
- 1QEnGiantsb or 1Q24 "Book of Giants"
- 2QEnGiants or 2Q26 "Book of Giants"
- Wadi Qumran Cave 7 yielded a Greek copy of a scroll of Enoch (Muro, Ernest A., "The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, &7Q12 = 7QEn gr = Enoch 103:3–4, 7–8)," Revue de Qumran 18 no. 70 (1997)).
- "According to former chief editor of the DSS editorial team John Strugnell, there are at least four privately owned scrolls from Cave 11, that have not yet been made available for scholars. Among them is a complete Aramaic manuscript of the Book of Enoch (Shanks, Hershel (July–August 1994). "An Interview with John Strugnell". Biblical Archaeology Review. Archived from the original on 6 July 2010).

The ‘scholarly’ (**Mal.** 2:12 KJB) ‘dates’ that are given to the various manuscripts (mss.; at least the Syriack (Aramaic), and Greek) are all based upon “paleographical” analysis, and, as far as this author is aware, not radiocarbon dating, or other radiometric-dating methods, at least to the date of this present writing (AD July 2024). If this author is mistaken about that latter part, please excuse, as this author did research as far as was possible and concluded no such ‘scientific’ dating technique was utilized upon them. Even if the materials were radiocarbon dated, the ‘dates’ produced, would be based upon several unprovable assumptions, and the conclusion would end in selected ‘dates’ that already matched the ‘accepted’ ‘paleographical’ assumed dates, and other ‘dates’ produced by said ‘method(s),’ not already matching the ‘accepted dates,’ would simply be ignored or tossed, as is generally the case with most radiocarbon dating when compared to preconceived ‘dates’ obtained by other ‘assumptive methods’ of ‘guessulation’ (coined, this author), or ‘thumbnology’ (coined, ‘Walter. J. Veith’; “Heritage of Israel”).

Paleography is already of itself highly assumptive conjecture and guesswork at best to begin with; is generally non-substantive, but mostly (not entirely) subjective, being typically based in the ‘a priori’ biases or experiences of the ‘scientist(s)’ utilizing such ‘methods’ of / for ‘dating.’ This author likens such ‘method(s)’ to the ‘found laundry on the floor ‘sniff-test’’ to ‘date’ the age.

Taking a ‘whiff’ or two, and based upon the criteria already existing in the mind to judge the item(s), an ‘age’ is assumed for how long the dirty laundry had been laying there. What could go wrong with such ‘scientific’ analysis? Much everything. Yet, many simply just accept such ‘dates’ pulled out of thin air and the imagination of guesswork, such as that of J. T. Milik, and others, where they assume ‘dates’ based upon the ‘magick’ and, somewhat pseudoscience of, “paleography” to the years circa 250-200 BC to 1 BC, and some portions up to AD 100 (underlined supplied):

> “... The dates of the 4QEn manuscripts are spread over the second and first centuries B.C.: En^{a} was written in the first half, En^{b} in the middle, and En^{f} (represented by only one fragment, written by the same copyist as that of $4QTestLevi^{b}$) in the third quarter of the second century; En^{e} was written in the first half, En^{g} in the middle, and En^{c} (of which En^{d} seems to be a more or less contemporary copy) in the last third of the first century. **<u>However approximate these dates may be (and I would be the first to</u> [page 5,7] <u>acknowledge that there is a fairly wide margin of error</u>**), it is significant in every respect that, apart from one manuscript of the Astronomical Book ($Enastr^{b}$) and some copies of the Book of Giants, no manuscript of 4QEn has been found in the beautiful ‘classical’ writing of the Herodian era or from the last period of the Essene occupation of Hirbet Qumrân. ...” - Jozef T. Milik, The Books of Enoch Aramaic Fragments of Qumran Cave 4 edited by J. T. Milik with the collaboration of Matthew Black, Oxford At The Clarendon Press, 1976, pages 5 & 7 (chart on page 6) - https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/5/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/6/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/7/mode/1up

Well, “approximate ... dates ... [being] acknowledge[d] [as] ... a fairly wide margin of error” is not by any means an accurate, concrete, tested, repeated or demonstrable fact of any kind. One author even says, “suggested” (Book of Watchers: History of Documents and Research, Chapter 2, pg. 15 - https://ms.augsburgfortress.org/downloads/9781451490329_Chapter%202%20excerpt.pdf?redirected=true).

Those 'accepted' 'dates' are the collective mental infatuation and brain fog of a fallen (sinful) human being. The texts could just as well have been created in that particular script in the 1st century or later AD and then placed there at any time after. Every 'scholar' on the subject merely places their guess onto the 'field,' or assumes a guess already given by someone else. It would be laughable, if it weren't so sad that this is the complete mess that passes as 'science' these days. This author does not accept any of those 'dates' as valid, or substantive.

It is also widely known or acknowledged that the author(s) of '1 Enoch' utilizes, or creates, a lot of 'midrash' (a sort of written Rabbinic commentary) upon already existing texts, like the OT (TaNaKh, or portion; as the Torah) of the Bible. "Enoch" of scripture is therefore not the author.

Another thing to note in difference is that the "Watchers" of '1 Enoch' are wicked and disobedient, where as the "watcher and an holy one" (**Dan.** 4:13,17,23 KJB) of scripture is good, even the Son of God, who came from a "far country" (**Isa.** 13:5; **Jer.** 4:16; **Mat.** 25:14 KJB):

> "**holy one**": **2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30;11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB.
>
> "**watched**": **Jer.** 31:28-29; **Dan.** 9:14 KJB.
>
> "**watch**": **Gen.** 31:49; **Job** 14:16; **Jer.** 31:28, 44:27 KJB.

So, the question comes back full circle, 'Did **Jude** cite '1 Enoch', or did '1 Enoch' in a later compilation, cite **Jude**, or did both simply refer to another unknown circulating midrash on the OT texts cited, that is currently non-extant (not still existing; or not known to be extant at this time), or did both simply come to similar statements by some other means (Godly or devilish)?'

> **[1.]** If **Jude** truly cited a portion of a circulating midrashic text to refute errors of specific persons going around spreading heresy ("these filthy dreamers," "they corrupt themselves," "these speak evil," "Woe unto them!," "These are spots" &c.), and so prove a point using their own text with which they are familiar, such as a '1 Enoch,' as might be known in their day; would that prove that all the material in what was in that current text, or in the present text, be sanctified as inspired of God, and so be scripture to be taken as infallible truth?
>
> No. Paul, himself utilized similar methods, when speaking to Gentiles, and quoted several Greek philosophers, but that does not mean all that those philosophers wrote is truth:
>
> **[A.]** Cilician poet Aratus (in his Phaenomena) and likewise Cleanthes of Assos (in his hymn to Jupiter / Zeus):
>
> > Acts 17:28 KJB - For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
> > - http://en.wikipedia.org/wiki/Aratus
> > - http://en.wikipedia.org/wiki/Cleanthes
>
> **[B.]** Thau of Meuander (aka: Menander, cited from the Thaïs):

1 Corinthians 15:33 KJB - Be not deceived: evil communications corrupt good manners. - http://en.wikipedia.org/wiki/Menander

[C.] Cretan poet Epimenides of Knossos on 'Oracles' and also quoted by the poet Callimachus (in his Hymn to Zeus/Jupiter):

Titus 1:12 KJB - One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.
- http://en.wikipedia.org/wiki/Epimenides

[D.] Various (possibly Epicurean) 'Dictums' in **1 Cor.** 12-14, which Paul usually separates with his main "but" when correcting erroneous doctrines and practices being held by the Corinthian church. - http://en.wikipedia.org/wiki/Epicureanism

Solomon collected or gathered many works (**1 Kin.** 4:32 KJB), such as true proverbs:

[A.] Ecclesiastes 12:9 KJB - And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

[B.] Proverbs 30:1 KJB - The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

[3.] Proverbs 31:1 KJB - The words of king Lemuel, the prophecy that his mother taught him.

David said something from "the proverb of the ancients" (**1 Sam.** 24:13 KJB):

1 Samuel 24:13 KJB - As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

So, even if **Jude** actually quoted what is now known in '1 Enoch, Chapter 1, vs. 9,' and from 'Chapter 60, vs. 8,' it must be seriously noted by any researcher that **Jude** **never** once quoted any other portion of '1 Enoch,' and that includes the entire sections on the so-called 'watchers' and their deviant sexual escapades with women amongst mankind during the days of Noah, just prior to the flood. That evidence is inescapable, undeniable and irrefutable, unlike the hodge-podge presumptions and baseless assertions of those who argue in favor of those uncited portions as actual history at the time just before the deluge (wherein they might even attempt **Jud.** 1:6 KJB, but the chiasm inherent in the text itself refutes it).

[2.] If '1 Enoch' truly is the patchwork and eclectic skullduggery that it seems to be, and it actually borrowed from **Jude**, having been written at a later date AD, then the entire point of those who argue in favor of its factualness, is moot. **Jude** would not actually believe in Jewish "fables" anyway, for his epistle (letter) actually parallels **Peter**'s epistles (see Appendices), and scripture cannot contradict itself (**Jhn.** 10:35 KJB):

1 Timothy 1:4 KJB - **Neither give heed to fables** and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

1 Timothy 4:7 KJB - But **refuse profane and old wives' fables**, and exercise thyself rather unto godliness.

2 Timothy 4:4 KJB - And **they shall turn away *their* ears from the truth, and shall be turned unto fables**.

Titus 1:14 KJB - **Not giving heed to Jewish fables**, and commandments of men, **that turn from the truth**.

2 Peter 1:16 KJB - For **we have not followed cunningly devised fables**, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

[3.] If both **Jude**, and the author(s) of '1 Enoch' were citing an older circulating midrash on the texts mentioned, that is no longer extant, this also would not make **Jude** agree with the way in which the currently extant (Ethiopic (15^{th} – 19^{th} centuries AD), Greek (6^{th} – 7^{th} century AD), Syriack (Aramaic), claimed as 3^{rd} century BC to 1^{st} century AD) '1 Enoch' portrays the events pre-flood, for the two writings are clearly not agreeing to the same things.

[4.] If by some other means that both **Jude** and '1 Enoch' arrived at similar words, this again falls into the category that it would make no difference in regards to the statuses of both in relation to canonicity (scripturally, there are only 66 inspired and preserved books; **Exo.** 25:31-40, 37:17-24; **Lev.** 24:5-6; **Deu.** 8:3; **2 Sam.** 3:10; **Psa.** 12:6-7, 77:13, 119:105; **Isa.** 1-66 (1:2, 40:3-4, 66:22-24); **Mat.** 4:4, 24:35; **Mar.** 13:31; **Luk.** 4:4, 21:33; **2 Cor.** 3:2-3, 11:24; **Col.** 1:13; **Heb.** 11:5 KJB), and neither would it change the fact that both are clearly differentiated in their beliefs, so that a person cannot claim that they share a similar beginning or origin, doctrine of judgment, gospel, angelology (angels), ecclesiology (church history), soteriology (salvation), or eschatology (end times).

So many other defects, errors and false doctrines with '1 Enoch' could be provided, that an entire book, if not an entire series of books, not just a few brief pages, could be written upon the subject. A few closing remarks upon this before ending this consideration.

The material of '1 Enoch' teaches the false and dangerous doctrine (originating with satan through the medium of the serpent in the earthly garden of Eden; **Gen.** 3:4 KJB) of immortal soul / spirit theology, which has already been touched upon, but as it accepts that ideology, it necessarily also adheres to the blasphemous theology of eternal torment. This absolutely denies the words of scripture (KJB), and destroys the plan of salvation, or redemption in Christ Jesus, even denying the Lord Jesus Christ's suffering, shed blood and death:

2 Peter 2:1 KJB - But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them**, and bring upon themselves swift destruction.

What is meant by the statement that such a teaching denies Jesus? Simple. The Bible says that the "wages of sin is death" (**Rom.** 6:23 KJB), though there is a season of torment beforehand, that is simply the path of travel unto the destination of death (**Jhn.** 3:16; **1 Cor.** 5:21; **Php.** 2:8; **Jam.** 1:15 KJB):

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and became obedient **unto death**, even **the death of the cross**.

James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.

2 Corinthians 5:21 KJB - For **he (God) hath made him (Jesus)** ***to be*** **sin for us**, who knew no sin; that we might be made the righteousness of God in him.

The "torment" (pain, suffering) for sin, is limited (time), unto death (the final destination, eternity of being dead from which there is no resurrection; the 2nd death, the wages of sin; **Rom.** 6:23; **Jam.** 1:15 KJB), and based upon their deeds done in life (**Ecc.** 12:13-14 KJB), just like the flood (some suffered and died near instantly, while some suffered long, and were in torments for weeks to months, finally dying of starvation, drowning), and is not quite yet (**Mat.** 8:29 KJB). Jesus took the penalty for sin upon Himself (**Rom.** 8:3 KJB), and he was "tormented" (**Heb.** 11:37 KJB), having "once suffered" for a limited time and then "died" upon the cross. If the wages for sin is 'eternal torment' and not "death" as the Bible says, then Jesus did **not** pay that penalty, and mankind is not "bought," but still owe payment in full, but thanks be to God, Jesus did pay the true penalty for sin and has so "bought" mankind; if only they would believe.

1 Peter 3:18 KJB - For **Christ** also **hath once suffered for sins**, the just for the unjust, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

Romans 5:6 KJB - For when we were yet without strength, in due time Christ died for the ungodly. (see also **Rom.** 8:34, 14:15; **1 Cor.** 8:11, 15:3 KJB)

2 Corinthians 5:14 KJB - For the love of **Christ** constraineth us; because we thus judge, that **if one died for all, then were all dead**:

Do the scriptures (KJB) teach annihilation of the finally impenitent in the second death which comes at the end of the 1,000 year period of **Isa.** 24; **Rev.** 20? Yes.

Job 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB

The question then becomes, "Will satan, and his fallen angels be destroyed permanently, or will they continue to exist for ever in unending torments?" Let the scripture (KJB) answer:

Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and the day that cometh shall **burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And ye shall tread down **the wicked; for they shall be ashes** under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at **thee: thou shalt be a terror, and never *shalt* thou *be* any more**.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that **no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole ea**rth.**

Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

There is not one verse using the words 'eternal torment,' nor any idea thereof either (for even olams (**H5769**), or aiwns (**G165**; see **Rev.** 20:10; **Psa.** 37:20, 73:17-19, 77:13 KJB), can come to an end, with only one that doesn't (**Isa.** 45:17; **Eph.** 3:1 KJB). God is "longsuffering" with the wicked, but does **not** eternally suffer the wicked to continue in their misery, blasphemy and sin. The 'eternal torment' teaching of satan blasphemes the loving, merciful & just character of God (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB), with his own evil character (**Exo.** 34:6; **Job** 4:17; **Isa.** 45:21; **Rom.** 9:22; **2 Pet.** 3:9; **1 Jhn.** 4:18; **Rev.** 15:3 KJB).

All of this was provided upon '1 Enoch' to demonstrate its complete unreliability in matters of sacred history, truthfulness, doctrines, transmission, authorship, age, inspiration, preservation and so forth. ..."

The above material ought to put to rest, forever, the false claims of some in regards the nature of the angelic hosts, and their so-called involvement in the events of mankind at the timing of Enoch, Methuselah & Noah, in **Genesis** 6, by others. Yet, some still might have some questions about how possession works.

Fallen angelic beings do not 'jump into the body or minds' of mankind, as Hollywood so often, and so wrongly, portrays. Fallen angelic beings are as physical in their nature as mankind is, but made of differing elements of the celestial kind. Some might ask, "How then can the scripture speak of devils entering and coming out of possessed mankind?" (**Luk.** 22:3; **Jhn.** 13:27 KJB) "How can the scripture speak of devils entering into pigs (animals)?" (**Mar.** 5:12 KJB) "How can Jesus speak of a devil entering into a man, being cast out, and coming back in with 7 others?" (**Mat.** 12:43-45; **Luk.** 11:24-26 KJB), &c.

The answer is quite simple, really. The Bible uses the words "enter" and "come out," &c., like they are used in the modern English language, which do not always mean a physical entering in, or going out, but also speaks of them in a spiritual manner (through words, and / or ideas). For instance, a person can "enter" into a conversation, or "enter" into a contract with another person (**Deu.** 29:12 KJB), or "enter" into an agreement, argument or way of another (**Pro.** 4:14, 17:10, 18:6; **Luk.** 22:40,46; **Jhn.** 10:9 KJB), or in agreement "enter" into an idea or work together (**Job** 22:4, 34:23; **Jhn.** 4:38; **Heb.** 4:11 KJB), or "enter" into prayer with another (**Mat.** 26:41; **Mar.** 14:38 KJB), &c. By a similar manner, one also "leaves" or "come**[s]** out" (**Pro.** 12:13 KJB) of those things.

There are also physical uses, but mean not into the flesh of another, but into the group itself (see **Act.** 19:30 KJB), such as the pigs. The devils did not 'inhabit' the physical flesh of the swine, but entered into the midst of the herd, stirred them up (controlling their minds by fear, panic, enragement, &c.), and led them so that they rushed over the cliffside, like a mentally maddened mob. The devils did not plunge over the cliffside with the herd of hogs, but remained invisible, and were still physically in the area to stir up the local townspeople so that they would blame Jesus for their loss in profits and property.

When Jesus referred to "a man" being possessed, He was referring to the nation of Israel itself (see the context of the whole chapter, "kingdom"), and all the descendants of Jacob, who had been led into sin, and were being freed by Jesus (**Jhn.** 8:32,36 KJB), but if they did not accept Him, they would end in a far worse (7 = fullness, completeness; **Gen.** 2:1-3 KJB) condition as a people – which surely happened as he had warned. The Holy Ghost, the representative of Jesus, also 'enters' by accepting God's word into the heart / mind / spirit (**Pro.** 2:10; **Psa.** 119:130; **Jhn.** 14:23; **Rev.** 3:20 KJB).

In the very beginning, with Eve, she had accepted the words of the devil / serpent (**Gen.** 3:4 KJB), in the place of God's word (**Gen.** 2:17 KJB) given unto Adam, and thus the devil had free access to her heart / mind. She became controlled, and became the new medium the devil worked through to get to Adam. ..."

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Thus ends the selected quotation. Some might ask, 'Why give all that, on a book dealing with the state of the dead?' The answer, chiefly, is that the doctrine of the 'immortal soul / spirit' as provided by the devil, from the beginning (**Gen.** 3:4 KJB) affects so much more than just what happens upon death. **It inculcates a false spiritualist view that has crept subtly** (**Gen.** 3:1 KJB) **into nearly every place in people's beliefs on many subjects** (death, God, angels, nature of the world & 'universe' itself, and even the 'Gospel' of many, which deny victory over sin, since they do not believe that the spiritual 'old man of sin' actually dies here on earth, as they say nothing ever truly dies, and all is immortalized; including sin, the very idea of satan to begin with, and so they continually have no lasting victory over any sin whatsoever, and they can never seem to quite figure out why that is).

Nearly the whole of the pagan 'world' and their belief systems that exist among them, teach the same spiritualistic view of Deity (if they believe in such), nature (world & universe), mankind, beasts, &c. so forth. They often too have intermediary beings that interact with their worshippers (though they may not be called 'angels' as such), and adherents, whom are called 'genii' (as among the Greeks, Plato, Aristotle, &c.), 'ancestors' (among the various tribes peoples in various countries, and in Oriental / African / Northern / Southern cultures), 'spirits' (heavily believed in Asian (Eastern / Oriental) cultures), 'ghosts' (believed by secularists, occultists, &c.) 'daemons' (witches, warlocks, summoners, practitioners of sorcery, occultists, &c.), 'tutelary deities,' 'gods' (as Hermes / Mercury / "Mercurius" **Act.** 14:12 KJB), 'guides' (as among the Tibetan, New Age, &c.), 'aliens' ([meaning: 'greens,' 'greys,' 'Andromedans,' 'Martians,' 'Pleiadians,' &c.] secularists, new age, sci-fi fanatics, Raëlism, &c.), 'faeries' (as among various European cultures, Irish, Scottish, &c.). However, all of those things, are simply the masquerading trickeries of a laughing satan / devil / Lucifer, whom, by his many fallen angel agencies, have managed to convince billions upon billions of mankind to accept his words over the words of God. That is what he truly cares about, in that he has, as such, 'succeeded' (temporarily), in lifting himself, and his words / ideas, above that of God's own words & truth. Those peoples are essentially united in their thoughts (though expressed in differing terms, ways) in the matter of that spiritualism.

It is so dangerous a concept, that when people are confronted (even kindly) with the truth from God's word on the matter, they become very upset, angry and sometimes downright physically & verbally violent towards those who would dare to uphold the mirror of God's word / truth to them. It goes so far as people saying, "How DARE YOU tell me that my loved one is not in Heaven right now!" or "How DARE YOU tell me I have not seen my relative in the 'afterlife'!" And on and on it goes. This author **understands** what it is like to have the dream evaporate, and the sure reality of truth come rushing in. The truth is, that the dead are asleep in the grave, and are awaiting their respective resurrection, and cannot know, or do, anything, & living angels (good & evil) physically walk among us, though often unseen, as they veil their glories.

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CHAPTER 36

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What happens to those of 'untimely birth', or are 'brute persons'?

The Bible speaks of a **unique** group of individuals (adults & children), whose condition of life was different than most peoples, as they came about through sin and a fallen world in such a manner as they did not develop as others for various reasons, and these God will cause to be as though they had not ever been (as if they had not ever existed; **Job** 3:16 KJB). The reason for this, is that God, being perfectly merciful & just in love, knows that they (in the state that they died) could not enjoy Heaven (having no developed mind / character to, and the resurrection changes neither), and they (as brute adults, brought up in the abject cruelty of pitiful slavery, knowing only base passions of the flesh such as fear, hunger, pain, pleasure, &c., and which never obtained a mind to have a knowledge of their sins; and / or, as the unborn which died, or still born, never having committed any sins, and never matured) do not deserve the punishment of the finally impenitent, and so they, in God's righteousness, will be left to simply be (in their death) as though they had not ever been (and not be remembered; **Job** 3; **Rev.** 21:4 KJB). This accounts for some that:

- Many women were pregnant during the days before the flood (**Gen.** 6:13,17, 7:4, 9:15 KJB), and whose pregnancies never made it to birth, but were all taken away by destruction in the judgment of the flood. Those women will be held responsible for their thoughts, actions and disbelief, and unrepentant hearts (**Ecc.** 12:13-14 KJB) to be sure, but they are also responsible for the life of the unborn they took with them to destruction.

- Many women were likely also pregnant in Sodom & Gomorrah, and the other cities of the plain, before they were destroyed (**Gen.** 18:23, 19:13-14 KJB). Likewise, they shall be held responsible as those before the flood.

    - See also many other similar examples: (**Gen.** 38:24; **Exo.** 12:12; **Num.** 24:17; **Deu.** 3:6; **Jos.** 10:28,30,32,35,37,39, 11:11,20; **Jdg.** 21:10-11; **1 Sam.** 15:3,18; **Jer.** 44:7; **Eze.** 9:6; **Hos.** 13:16; **Jud.** 1:15; **2 Pet.** 3:7; **Rev.** 16:6 KJB).

- By murder, see also (**1 Sam.** 22:19; **2 Kin.** 8:12, 15:16; **Est.** 4:7, 9:24; **Amo.** 1:13; **Rev.** 17:6, 18:24 KJB).

- Abortion or Miscarriage, accidental:

    - Exodus 21:22 KJB - If men strive, and hurt a woman with child, so that her fruit depart *from her,* and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine.*

    - Exodus 21:23 KJB - And if *any* mischief follow, then thou shalt give life for life,

Several specific texts, especially (but not only) from the book of **Job** (a wisdom book), give some very clear testimony about this special group of individuals.

Job 10:18 KJB - Wherefore then hast thou **brought me forth out of the womb**? **Oh that I had given up the ghost, and no eye had seen me**!

Job 10:19 KJB - **I should have been as though I had not been**; **I should have been carried from the womb to the grave**.

Job 3:1 KJB - After this opened Job his mouth, and cursed his day.

Job 3:2 KJB - And Job spake, and said,

Job 3:3 KJB - Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Job 3:4 KJB - Let that day be darkness; **let not God regard it from above**, neither let the light shine upon it.

Job 3:5 KJB - **Let darkness and the shadow of death stain it**; let a cloud dwell upon it; let the blackness of the day terrify it.

Job 3:6 KJB - As *for* that night, let darkness seize upon it; **let it not be joined unto the days of the year**, **let it not come into the number of the months**.

Job 3:7 KJB - Lo, let that night be solitary, let no joyful voice come therein.

Job 3:8 KJB - Let them curse it that curse the day, who are ready to raise up their mourning.

Job 3:9 KJB - Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

Job 3:10 KJB - Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

Job 3:11 KJB - **Why died I not from the womb**? *why* did I *not* **give up the ghost when I came out of the belly**?

Job 3:12 KJB - Why did the knees prevent me? or why the breasts that I should suck?

Job 3:13 KJB - For now **should I have lain still and been quiet**, **I should have slept**: **then had I been at rest**,

Job 3:14 KJB - With kings and counsellors of the earth, which built **desolate places** for themselves;

Job 3:15 KJB - Or with princes that had gold, who filled their houses with silver:

Job 3:16 KJB - Or **as an hidden untimely birth I had not been**; **as infants *which* never saw light**.

Job 3:17 KJB - There the wicked **cease** *from* troubling; and there the weary be **at rest**.

Job 3:18 KJB - *There* the prisoners **rest together**; they hear not the voice of the oppressor.

Psalms 58:8 KJB - **As a snail *which* melteth**, **let *every one of them* pass away**: ***like* the untimely birth of a woman**, ***that* they may not see the sun**.

Ecclesiastes 4:3 KJB - Yea, **better *is he* than both they**, **which hath not yet been**, **who hath not seen the evil work that is done under the sun**.

Ecclesiastes 6:3 KJB - If a man beget an hundred *children,* and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* **an untimely birth *is* better than he**.

Deuteronomy 1:39 KJB - Moreover **your little ones**, which ye said should be a prey, and **your children, which in that day had no knowledge between good and evil**, they shall go in thither, and unto them will I give it, and they shall possess it.

Isaiah 7:16 KJB - **For before the child shall know to refuse the evil**, **and choose the good**, the land that thou abhorrest shall be forsaken of both her kings.

Romans 9:11 KJB - (For ***the children* being not yet born**, **neither having done any good or evil**, that the purpose of God according to election might stand, not of works, but of him that calleth;)

A person, of most remarkable note and historical interest, among other things, in the mid-1800s' (AD) to the early 1900's, was sister Ellen G. [Gould] [née Harmon] White [wife to 'brother' James Springer White] (lived: November 26, 1827 - July 16, 1915). She was a godly Christian woman & mother, who had received, on many occasions (since the year AD 1844, fall / winter), by way of inspiration from God's Holy Spirit, confirmation of the things just stated by **Job** and others in scripture (KJB). Some of her statements are marvelously fascinating, and ever in harmony with the scriptures just presented, and a few will be shown here:

Early Writings, page 276.1

"... **[page 276.1]** I saw that the slave master [See Appendix.] will have to answer for **the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master**. **God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes**. But **He does the best thing for him that a compassionate God can do**. **He permits him to be as if he had not been**, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied. ..." - https://m.egwwritings.org/en/book/28.1333

Sister White is, in this particular instance, only speaking of the 'slave' (regardless of skin colour, age or gender) that was born into the cruelty of abject slavery & raised only physically as nothing but an ignorant brute, having no knowledge or character development, & only used for forcible labour (as a mule, and beat as much as Balaam's donkey), without language, without developed intelligence ("kept in ignorance"), knowing only the carnal nature, the flesh, and base 'creature' (anything created) passion (hunger, thirst, fear, pain, pleasure, &c.).

These special cases of individuals are of those who are without actual knowledge of right or wrong, as some (adults) were brought up only knowing "the fear of the lash," and not the fear of anything else, not even God (having never known Him). They do not enter Heaven, nor suffer the fire of the wicked to come. They are allowed to remain, upon their decease, as though they had not ever been. They are then free. They are then, finally, at rest. A sad pitiable existence in a sinful merciless world that chose to reject God, to be sure, but, in their end, they finally were released from their "hard bondage" of the cruelty of this greater 'Egypt' [world].

They are a rare class, brought about because of sin, satan, selfishness & a fallen world, whom, not knowing the difference between evil & good, but whose cries of pain, suffering, and an indescribable longing for an end to their misery (that God, even Christ Jesus Himself, bore in Gethsemane & Calvary; **1 Jhn.** 2:2 KJB) was heard, and will be answered upon those who have caused them to be so. Even these, who will simply pass into the peace of non-existence, will demonstrate the love of God in His perfect mercy & justice.

Early Writings, page 35.1

"... **[page 35.1]** Then commenced the jubilee, when the land should rest. **I saw the pious slave rise in triumph and victory and shake off the chains that bound him**, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. **The living saints were changed in a moment and were caught up with them into the cloudy chariot**. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the "commandments of God," and had a "right to the tree of life." ..." - https://m.egwwritings.org/en/book/28.294

The Southern Work, page 29.1

"... **[page 29.1]** Christ said to His disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. **Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as He died for the white people**. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. **Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls**. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But **though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery**. **He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character**.

Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. **They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one**. **There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved**. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light. **They can be helped in their low estate, and in their turn can contribute to the good of others**. {SW 29.1} ..." - https://m.egwwritings.org/en/book/139.105

Some think, incorrectly, that sister White seems to have a contradiction, but in carefully examining both types of statements, she is speaking of two differing kinds of 'slaves;' the brute & incapable, and then the intelligent & capable. The first group mentioned were never allowed to think of, or do, anything other than the immediate want of their cruel human 'master,' and were never allowed the opportunity to grow in mind / character, and simply remained with base human need (food, water, toilet, &c.) & base human passions (fear, pain, hunger, pleasure, &c.). They will have passed (from the death) into eternal non-existence. The second group mentioned, had some liberties and freedoms to think, and do, under their 'masters,' and had opportunities to learn what truth was, who God was, and even what the Gospel of God meant for them. Those that accepted the truths, God and Gospel, will enter heaven, as saved, or redeemed, humanity.

Some, not willing to admit these plainly stated truths, attempting to prove an error where there is not error, and so make their own error, then bring up the text of **Gal.** 3:28 KJB, which states:

> Galatians 3:28 KJB - There is neither Jew nor Greek, **there is neither bond nor free**, there is neither male nor female: for ye are all one in Christ Jesus.

Gal. 3:28 KJB speaks only to those "in Christ," and such a person (the brute "slave") as sister White is describing in the first quotation **[Early Writings, page 276.1]**, is **not** "in Christ" simply by being born into the world, for if that were the case, then belief in the Gospel has nothing to do with salvation at all. It is a misuse of the text, and instead refers to such a person as **Onesimus** (**Phm.** 1:10 KJB), or to those Israelites that came out of Egypt and accepted the sacrifice of the Lamb, or to Joseph (slave in Egypt, &c.), etc.

Another misused text, on this subject, by some unwilling to admit their own biased errors towards this subject, or to sister White, and those who agree with her, basing their position upon the scripture record, then cite **Jhn.** 1:9 KJB, attempting to state that all men, everywhere, receive some knowledge of Jesus Christ, but that is not what the texts, in their context, say. **Jhn.** 1:4 KJB refers Jesus, as the Creator, being the light for all who will receive Him by faith, while **Jhn.** 1:9 KJB shows that Jesus is the One Who, as Creator, gives the light of life to all that come to exist, and the context also shows that it is He Who also sustains all living / created things, by and through Himself (**Jhn.** 1:3; **Col.** 1:16 KJB). **Jhn.** 1:9 KJB does **not** say that all men receive the knowledge of Jesus Christ simply by being born. That alone would also negate the entire purpose of the spreading of the Gospel by individuals whom the Holy Ghost / Spirit has chosen, having believed on the LORD [JEHOVAH] Jesus Christ.

> John 1:1 KJB - In the beginning was the Word, and the Word was with God, and the Word was God.
>
> John 1:2 KJB - The same was in the beginning with God.
>
> John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.
>
> John 1:4 KJB - In him was life; and **the life was the light of men**.
>
> John 1:5 KJB - And the light shineth in darkness; and **the darkness comprehended it not**.
>
> John 1:6 KJB - There was a man sent from God, whose name *was* John.
>
> John 1:7 KJB - The same came for a witness, to bear witness of the Light, that all *men* through him **might** believe.

John 1:8 KJB - He was not that Light, but *was sent* to bear witness of that Light.

John 1:9 KJB - *That* was the true Light, **which lighteth every man that cometh into the world**.

John 1:10 KJB - He was in the world, and the world was made by him, and **the world knew him not**.

John 1:11 KJB - He came unto his own, and **his own received him not**.

John 1:12 KJB - But **as many as received him**, **to them gave he power to become the sons of God**, *even* to **them that believe** **on his name**:

John 1:13 KJB - **Which were born**, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**.

Notice that the context speaks of "man," "men" (mankind) who are able to "believe" (**Jhn.** 1:7 KJB), and also of those whom cannot, or whom do not, or whom have refused to, "believe." There are some of mankind that are stillborn (untimely birth, died in delivery, &c.), or are severely damaged (such as Anencephaly, &c.), or whom have been aborted by various means, &c., or are born into the world and physically raised as to be nothing but mere brutes, having no knowledge, treated as less than dogs (having not the mind of men, the image of God being erased completely from them), because of their 'masters' having brought them up in the sad condition of abject slavery, being only used as merely vessels of flesh (objects), unable to ever "believe," or know anything higher than base desire (hunger, pain, fear, pleasure, &c.). Those which receive the light of Jesus Christ must make the personal conscious decision & choice to.

Sister White is also **not** speaking about **[Early Writings, page 276.1]** those born in the wilds of the earth (such as bushmen, aboriginal, first nations individuals, &c.) who are raised in families (or even communally), knowing nothing but the created nature around them and familial society, and never were abject slaves to anyone. These too can enter Heaven, for they are clearly pointed out in **Rom.** 1:19-20, 2:14-15 KJB, for even them, having minds free (from abject slavery), are able to come to know Christ Jesus through the creation and image of God in the family, but it will be in the here-after:

Romans 1:19 KJB - Because **that which may be known of God is manifest in them; for God hath shewed *it* unto them**.

Romans 1:20 KJB - For **the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse**:

Romans 2:14 KJB - For when **the Gentiles, which have not the law, do by nature the things contained in the law**, these, having not the law, **are a law unto themselves**:

Romans 2:15 KJB - **Which shew the work of the law written in their hearts**, **their conscience also bearing witness**, and *their* thoughts the mean while accusing or else excusing one another;)

Zechariah 13:6 KJB - And ***one* shall say unto him**, **What *are* these wounds in thine hands**? **Then he shall answer**, ***Those* with which I was wounded *in* the house of my friends**.

As said, "**He that is able to receive *it*, let him receive *it***." (**Mat.** 19:12 KJB); & others (**1 Cor.** 14:38 KJB).

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CHAPTER 37

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State of the Dead Book Listing Recommendations for Reading

Annihilation and Soul Sleep Historical Sources (Baptists, Methodists, Syrians, Arabians) - https://archive.org/details/state-of-the-dead-annihilation-hellfire-non-sda-quotes

The Soul Sleepers - Chapter 4 The Major Seventeenth Century Advocates - https://archive.org/details/doctrine-the-soul-sleepers-chapter-4-the-major-seventeenth-century-advocates

Emmanuel Petavel Olliff - The Problem of Immortality - https://archive.org/details/doctrine-emmanuel-petavel-olliff-the-problem-of-immortality

Charles L Ives - The Bible Doctrine of the Soul An Answer to the Question - https://archive.org/details/doctrine-charles-l-ives-the-bible-doctrine-of-the-soul-an-answer-to-the-question

Albert C. Johnson - Conditional Immortality - https://archive.org/details/doctrine-albert-c.-johnson-conditional-immortality

A Debate on the State of the Dead - Nathaniel Field Vs Thomas P Connelly - https://archive.org/details/doctrine-a-debate-on-the-state-of-the-dead-nathaniel-field-vs-thomas-p-connelly

Henry Grew (Baptist) - State of the Dead &c. Owned by Joseph Frisbie, With His Personal Markings - https://archive.org/details/doctrine-henry-grew-baptist-state-of-the-dead-c-owned-by-joseph-frisbie-with-his-personal-markings

Stephen Bohr - Secrets Unsealed - State of the Dead & Hellfire Sermons - https://archive.org/details/immortality-of-the-soul-or-resurrection-of-the-dead-pr.-stephen-bohr-state-of-the-dead-3-abn

Christian Mortalism From Tyndale to Milton by Norman T. Burns - https://archive.org/details/christian-mortalism-from-tyndale-to-milton-by-norman-t.-burns-z-lib.org

William Tyndale - Tyndales Answer to Sir Thomas More - https://archive.org/details/doctrine-william-tyndale-tyndales-answer-to-sir-thomas-more

Wenham John - The Case for Conditional Immortality - https://archive.org/details/doctrine-wenham-john-the-case-for-conditional-immortality

Vladimir Baranozv - Sleep of the Soul [18177565 Scrinium] “Angels in the Guise of Saints” A Syrian Tradition in Constantinople - https://archive.org/details/doctrine-vladimir-baranozv-sleep-of-the-soul-18177565-scrinium-angels-in-the-gui

Life And Immortality by Basil Atkinson - https://archive.org/details/doctrine-life-and-immortality-by-basil-atkinson

Glenn A Peoples - Soul Sleep - Rethinking Hell Chapter 2 - https://archive.org/details/doctrine-glenn-a-peoples-soul-sleep-rethinking-hell-chapter-2

Dirk Krausmuller - Soul Sleep - [18177565 Scrinium] Christian Platonism and the Debate About Afterlife - https://archive.org/details/doctrine-dirk-krausmuller-soul-sleep-18177565-scrinium-christian-platonism-and-t

Christopher M Date - Soul Sleep - 18. MJTM. 69 92 Date - https://archive.org/details/doctrine-christopher-m-date-soul-sleep-18.-mjtm.-69-92-date

Richard Whately - A View of the Scripture Revelations Concerning A Future State - https://archive.org/details/doctrine-richard-whately-a-view-of-the-scripture-revelations-concerning-a-future-state

H H Dobney & John Milton - The Scripture Doctrine of Future Punishment An Argument - https://archive.org/details/doctrine-h-h-dobney-john-milton-the-scripture-doctrine-of-future-punishment-an-argument

George Storrs - An Inquiry Are the Wicked Immortal in Six Sermons Also Have the Dead Knowledge Which is Prefixed An Extract on the Second Death by Archbishop Whately - https://archive.org/details/doctrine-george-storrs-an-inquiry-are-the-wicked-immortal-in-six-sermons-also-ha

D M Canright - A History of the Doctrine of the Soul Among All Races and Peoples, Ancient and Modern...; Carefully Brought Down to the Present Time - https://archive.org/details/sda-d-m-canright-a-history-of-the-doctrine-of-the-soul-among-all-races-and-peopl

John Milton (Paradise Lost) - https://archive.org/details/doctrine-the-state-of-the-dead-john-milton-paradise-lost

F. Gavin - The Sleep of the Soul in the Early Syriac Church - https://archive.org/details/doctrine-f.-gavin-the-sleep-of-the-soul-in-the-early-syriad-church

Bryan W. Ball - Sixteenth Century Continental Conditionalists - https://archive.org/details/doctrine-bryan-w.-ball-sixteenth-century-continental-conditionalists

Aphrahat By J. Edward Walters - Sleep of the Soul and Resurrection of the Body - https://archive.org/details/doctrine-aphrahat-by-j.-edward-walters-sleep-of-the-soul-and-resurrection-of-the-body

Hell & Mr. Fudge - Edward Fudge - https://archive.org/details/hell-mr-fudge

LeRoy Edwin Froom - The Conditionalist Faith of Our Fathers Volume 01 - https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-01

LeRoy Edwin Froom - The Conditionalist Faith of our Fathers Volume 02 - https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-02

Secrets Unsealed - Stephen Bohr - Misunderstood Texts on the State of the Dead - https://archive.org/details/secrets-unsealed-stephen-bohr-misunderstood-texts-on-the-state-of-the-dead

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CHAPTER 38

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Historical persons & statements on the state of the dead (sleep, &c.)

FIRST CENTURY AD

Barnabas (supposedly AD 0-61), The Epistle of Barnabas; Chapter V. (5) - The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews' destruction.

> **[GREEK]** "... **αὐτὸς δέ, ἵνα καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξῃ**, ὅτι ἐν σαρκὶ ἔδει αὐτὸν φανερωθῆναι, ὑπέμεινεν, ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000026.Barnabas.TheEpistleofBarnabas.html;chunk.id=00000013
>
> **[ENGLISH]** "... And He (since it behoved Him to appear in flesh), that He might **abolish death, and reveal the resurrection from the dead** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000026.Barnabas.TheEpistleofBarnabas.html;chunk.id=00000013

Barnabas (supposedly AD 0-61), The Epistle of Barnabas; Chapter VII. (7) - Fasting, and the goat sent away, were types of Christ.

> **[GREEK]** "... εἰ οὖν ὁ υἱὸς τοῦ θεοῦ, ὢν κύριος καὶ μέλλων κρίνειν ζῶντας καὶ νεκρούς, ἔπαθεν, **ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς**· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000026.Barnabas.TheEpistleofBarnabas.html;chunk.id=00000017
>
> **[ENGLISH]** "... If therefore the Son of God, who is Lord [of all things], and who will judge the living and the dead, suffered, **that His stroke might give us life** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000026.Barnabas.TheEpistleofBarnabas.html;chunk.id=00000017

Barnabas (supposedly AD 0-61), The Epistle of Barnabas; Chapter XX. (20) - The way of darkness.

> **[GREEK]** "... XX 1. Ἡ δὲ τοῦ μέλαος ὁδός ἐστιν σκολιὰ καὶ κατάρας μεστή. **ὁδὸς ἐστιν θανάτου αἰωνίου μετὰ τιμωρίας**, **ἐν ᾗ ἐστιν τὰ ἀπολλύντα τὴ ψυχὴν αὐτῶν**· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000026.Barnabas.TheEpistleofBarnabas.html;chunk.id=00000043
>
> **[ENGLISH]** "... XX 1. But the way of the wicked is full of reproach and curses. **It is the way of eternal death with punishment**, **in which are the things that destroy their souls**; ..." **[Google translation, as the English on the Catholic site is wrongly translated and heavily interpolated.]**

Clement of Rome (supposedly AD 35-99), The First Epistle of Clement to the Corinthians; Chapter XVI. (16) - Christ as an Example of Humility.

> **[GREEK]** "... **ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ**. Ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ **μου ἦκει εἰς θάνατον**. Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς **ταφῆς αὐτοῦ** καὶ τοὺς πλουσίους ἀντὶ τοῦ **θανάτου αὐτοῦ**· ... ἀνθ' **ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000035
>
> **[ENGLISH]** "... **for His [Jesus'] life is taken from the earth**. For the transgressions of my people **was He brought down to death**. And I will give the wicked for **His sepulchre**, and the rich for **His death**, ... because **His [Jesus'] soul was delivered to death** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000035

Clement of Rome (supposedly AD 35-99), The First Epistle of Clement to the Corinthians, The First Epistle of Clement to the Corinthians; Chapter XVII. (17) - The Saints as Examples of Humility.

> **[GREEK]** "... Ἀλλ' αὐτὸς ἑαυτοῦ κατηγορεῖ λέγων· «Οὐδεὶς καθαρὸς ἀπὸ ·ύπου, **οὐδ' ἂν μιᾶς ἡμέρας ἡ ζωὴ αὐτοῦ**.» ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000037
>
> **[ENGLISH]** "... But bringing an accusation against himself, he said, "No man is free from defilement, **even if his life be but of one day**."[85] **[[85] - Job xiv. 4, 5]** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000037

Clement of Rome (supposedly AD 35-99), The First Epistle of Clement to the Corinthians, The First Epistle of Clement to the Corinthians; Chapter L. (50) - Let Us Pray to Be Thought Worthy of Love.

> **[GREEK]** "... Γέγραπται γάρ· «**Εἰσέλθετε εἰς τὰ ταμεῖα μικρὸν ὅσον ὅσον, ἕως οὗ παρέλθῃ ἡ ὀργὴ καὶ ὁ θυμός μου**· καὶ **μνησθήσομαι ἡμέρας ἀγαθῆς καὶ ἀναστήσω ὑμᾶς ἐκ τῶν θηκῶν ὑμῶ**ν.» ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000103
>
> **[ENGLISH]** "... For it is written, "**Enter into thy secret chambers for a little time, until my wrath and fury pass away**; and **I will remember a propitious273 day, and will raise you up out of your graves**."[274] **[[274] - Isa. xxvi. 20.]** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000103

Clement of Rome (supposedly AD 35-99), The First Epistle of Clement to the Corinthians, The First Epistle of Clement to the Corinthians; Chapter LVI. (56) - Let Us Admonish and Correct One Another.

> **[GREEK]** "... **Ἐλεύσῃ δὲ ἐν τάφῳ ὥσπερ σῖτος** ὥριμος κατὰ καιρὸν θεριζόμενος, ἢ ὥσπερ θημωνιὰ ἅλωνος καθ' ὥραν συγκομισθεῖσα.» ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000115

> **[ENGLISH]** "... And **thou shalt come to the grave** like ripened corn which is reaped in its season, or like a heap of the threshing-floor which is gathered together at the proper time."[309] **[309 - Job v. 17-26]** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000333.TheEpistlesOfClement.TheFirstEpistleofClementtotheCorinthians.html;chunk.id=00000115

Clement of Rome (supposedly AD 35-99), The First Epistle of the Blessed Clement, the Disciple of Peter the Apostle; Chapter XIII. (13) - What Priests Should Be and Should Not Be.

> **[ENGLISH]** "... not workmen who imitate the children of light, while they are not light but darkness—"**men whose end is destruction**;"[136] **[136 - Phil. iii. 19.]** ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000217.TwoEpistlesConcerningVirginity.TheFirstEpistleoftheBlessedClementtheDiscipleofPetertheApostle.html;chunk.id=00000029

Clement of Rome (supposedly AD 35-99), The First Epistle of the Blessed Clement, the Disciple of Peter the Apostle; Chapter I. (1) - Two Epistles Concerning Virginity.

> **[ENGLISH]** "... To all those who love and cherish their life which is in Christ through God the Father, and obey the truth of God **in hope of** eternal life ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000217.TwoEpistlesConcerningVirginity.TheFirstEpistleoftheBlessedClementtheDiscipleofPetertheApostle.html;chunk.id=00000005

SECOND CENTURY AD

Ignatius of Antioch (supposedly AD 35-140), Epistle to Polycarp: Shorter and Longer Versions; Chapter II. (2) - Exhortations

> **[ENGLISH]** "... the **prize** set before thee **is immortality and eternal life** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000011.Ignatius.EpistletoPolycarpShorterandLongerVersions.html;chunk.id=00000007

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Tarsians; Chapter VII. (7) - (Refutation of the previously mentioned errors) Continuation.

> **[ENGLISH]** "... And that our bodies are to **rise again**, He shows when He says, "Verily I say unto you, that **the hour cometh**, in the which **all that are in the graves** shall hear the voice of the Son of God; and they that hear **shall live**."[30] And [says] the apostle, "For **this corruptible must put on incorruption, and this mortal must put on immortality**."[31]

> And that we must live soberly and righteously, he [shows when he] says again, “Be not deceived: neither adulterers, nor effeminate persons, nor abusers of themselves with mankind, nor fornicators, nor revilers, nor drunkards, nor thieves, can inherit the kingdom of God.”[32] And again, “If **the dead** rise not, then is not Christ raised; our preaching therefore is vain, and your faith is also vain: ye are yet in your sins. Then **they also that are fallen asleep in Christ have perished**. If in this life only we have **hope** in Christ, we are of all men most miserable. If **the dead** rise not, let us eat and drink, for to-morrow we die.”[33] ...” - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000015.Ignatius.EpistletotheTarsians.html;chunk.id=00000017

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Romans: Shorter and Longer Versions; Chapter VI. (6) - By death I shall attain true life.

> **[ENGLISH]** “... It is better for me to die for the sake of Jesus Christ, than to reign over all the ends of the earth. “For what is a man profited, if he gain the whole world, but **lose his own soul**?” I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek, who **died** for us and rose again. Pardon me, brethren: do not hinder me in attaining to life; for **Jesus is the life of believers**. Do not wish to keep me in a state of death,47 **for life without Christ is death**. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000008.Ignatius.EpistletotheRomansShorterandLongerVersions.html;chunk.id=00000015

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Ephesians: Shorter and Longer Versions; Chapter VII. (7) - Beware of false teachers.

> **[ENGLISH]** “... being life, He became subject to corruption, that He **might free our souls from death and corruption**, and heal them, and **might restore** them to health, when they were diseased with ungodliness and wicked lusts. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000005.Ignatius.EpistletotheEphesiansShorterandLongerVersions.html;chunk.id=00000017

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Ephesians: Shorter and Longer Versions; Chapter XVI. (16) - The fate of false teachers.

> **[GREEK]** “... Εἰ οὖν οἱ κατὰ σάρκα ταῦτα **πράσσοντες ἀπέθανον**, **πόσῳ μᾶλλον**, ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος, ·υπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000005.Ignatius.EpistletotheEphesiansShorterandLongerVersions.html;chunk.id=00000035
>
> **[ENGLISH]** “... If, then, those who do this as respects the flesh have **suffered death**, **how much more shall this be the case** with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], shall go away into **[unquenchable; inextinguishable; ἄσβεστον; the English is altered (corrupted by interpolation) to say wrongly “everlasting”]** fire, and so shall every one that hearkens unto him. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000005.Ignatius.EpistletotheEphesiansShorterandLongerVersions.html;chunk.id=00000035

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Ephesians: Shorter and Longer Versions; Chapter XVII. (17) - Beware of false doctrines.

> **[GREEK]** "... **ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000005.Ignatius.EpistletotheEphesiansShorterandLongerVersions.html;chunk.id=00000037
>
> **[ENGLISH]** "... **that He might breathe immortality into** His Church. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000005.Ignatius.EpistletotheEphesiansShorterandLongerVersions.html;chunk.id=00000037

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Magnesians: Shorter and Longer Versions; Chapter V. (5) - Death is the fate of all such.

> **[GREEK]** "... V 1. Ἐπεὶ οὖν **τέλος τὰ πράγματα** ἔχει καὶ πρόκειται τὰ δύο ὁμοῦ, ὅ τε **θάνατος** καὶ ἡ ζωή, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000006.Ignatius.EpistletotheMagnesiansShorterandLongerVersions.html;chunk.id=00000013
>
> **[ENGLISH]** "... Seeing, then, **all things have an end**, these two things are simultaneously set before us—**death** and life; and every one shall go unto his own place. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000006.Ignatius.EpistletotheMagnesiansShorterandLongerVersions.html;chunk.id=00000013
>
> **[ENGLISH]** "... Seeing, then, **all things have an end**, and there is set before us life upon our observance [of God's precepts], **but death as the result of disobedience**, and every one, according to the choice he makes, **shall go to his own place**, **let us flee from death**, and **make choice of life**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000006.Ignatius.EpistletotheMagnesiansShorterandLongerVersions.html;chunk.id=00000013

Ignatius of Antioch (supposedly AD 35-140), Epistle to the Magnesians: Shorter and Longer Versions; Chapter IX. (9) - Let us live with Christ.

> **[ENGLISH]** "... Looking forward to this, the prophet declared, "To the end, for the eighth day,"[60] **on which our life both sprang up again**, and **the victory over death was obtained in Christ** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000006.Ignatius.EpistletotheMagnesiansShorterandLongerVersions.html;chunk.id=00000013

Ignatius of Antioch (supposedly AD 35-140), Epistle to Polycarp: Shorter and Longer Versions, Chapter VI. (6) - The duties of the Christian flock. [A possible reference to the death & resurrection of Christians.]

> **[GREEK]** "... συγκοπιᾶτε, ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, **συγκοιμᾶσθε**, **συνεγείρεσθε** ὡς θεοῦ οἰκονόμοι καὶ πάρεδροι καὶ ὑπηρέται. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000011.Ignatius.EpistletoPolycarpShorterandLongerVersions.html;chunk.id=00000015

[ENGLISH] "... Labour together with one another; strive in company together; run together; suffer together; **sleep together**; and **awake together**, as the stewards, and associates,[39] and servants of God. ... Labour together with one another; strive in company together; run together; suffer together; **sleep together**; and **awake together**, as the stewards, and associates,[44] and servants of God. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000011.Ignatius.EpistletoPolycarpShorterandLongerVersions.html;chunk.id=00000015

Ignatius of Antioch (supposedly AD 35-140), Epistle to Polycarp: Syriac Version, Chapter VI. (6)

[ENGLISH] "... with them may I have a portion in the presence of God! Labour together with one another, act as athletes[12] together, run together, suffer together, **sleep together**, **rise together**. As stewards of God, and of His household,[13] ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000012.Ignatius.EpistletoPolycarpSyriacVersion.html;chunk.id=00000015

The Didache (supposedly AD 1st - 2nd Century); Chapter 1. The Two Ways; The First Commandment

[ENGLISH] "... There are two ways, one of life and **one of death**; but a great difference between the two ways. ..." - https://www.newadvent.org/fathers/0714.htm

[ENGLISH] "... And **the way of death** is this ..." - https://www.newadvent.org/fathers/0714.htm

Polycarp of Smyrna (supposedly AD 69-155), Epistle to the Philippians; Chapter 1, Praise of the Philippians.

[GREEK] "... εἰς **τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν**, ὃς ὑπέμεινεν ὑπὲρ **τῶν ἁμαρτιῶν ἡμῶν ἕως θανάτου καταντῆσαι**, ὃν ἤγειρεν **ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾅδου**· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000005

[ENGLISH] "... our **Lord Jesus Christ**, who for our sins **suffered even unto death**, [but] "whom **God raised from the dead**, having **loosed the bands of the grave**."[5] ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000005

Polycarp of Smyrna (supposedly AD 69-155), Epistle to the Philippians; Chapter 2, An exhortation to virtue.

[GREEK] "... εἰς τὸν **ἐγείραντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν** καὶ δόντα αὐτῷ δόξαν καὶ θρόνον ἐκ δεξιῶν αὐτοῦ· ᾧ ὑπετάγη τὰ πάντα ἐπουράνια καὶ ἐπίγεια, ᾧ πᾶσα πνοὴ λατρεύει, ὃς ἔρχεται κριτὴς ζώντων καὶ **νεκρῶν**, οὗ τὸ αἷμα ἐκζητήσει ὁ θεὸς ἀπὸ τῶν ἀπειθούντων αὐτῷ. 2.2 **ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα καὶ πορευώμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ καὶ ἀγαπῶμεν**, ἃ ἠγάπησεν, ἀπεχόμενοι πάσης ἀδικίας ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000007

[ENGLISH] "... "believed in Him who **raised up our Lord Jesus Christ from the dead**, and gave Him glory,"[10] and a throne at His right hand. To Him all things[11] in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and **the dead**.[12] His blood will God require of those who do not believe in Him.[13] But He who **raised Him up from the dead will raise14 up us also, if we do His will, and walk in His commandments, and love what He loved**, keeping ourselves from all unrighteousness ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000007

Polycarp of Smyrna (supposedly AD 69-155), Epistle to the Philippians; Chapter VII. (7) - Avoid the Docetæ, and persevere in fasting and prayer.

[GREEK] "... καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ **λέγῃ μήτε ἀνάστασιν μήτε κρίσιν, οὗτος πρωτότοκός ἐστι τοῦ σατανᾶ**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000017

[ENGLISH] "... and whosoever perverts the oracles of the Lord to his own lusts, and **says that there is neither a resurrection nor a judgment, he is the first-born of Satan**.[43] ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000017

Polycarp of Smyrna (supposedly AD 69-155), Epistle to the Philippians; Chapter IX. (9) - Patience inculcated.

[GREEK] "... οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ **ἡμῶν ἀποθανόντα** καὶ **δι' ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000021

[ENGLISH] "... For they loved not this present world, but Him who **died for us**, and **for our sakes was raised again by God from the dead**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000003.Polycarp.EpistletothePhilippians.html;chunk.id=00000021

Eusebius of Caesarea (supposedly c. AD 260/265 - 30 May 339), The Church History, Book IV. (4), Chapter XV. (15) - Under Verus, #33. (reciting Polycarp)

[ENGLISH] "... I bless thee that thou hast deemed me worthy of this day and hour, that I might receive a portion in the number of the martyrs, in the cup of Christ, **unto resurrection of eternal life**, [188] **[[188] Compare John. v. 29] both of soul and of body**, **in the immortality of the Holy Spirit**. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/EusebiusofCaesarea.EcclesiasticalHistory.en.html;chunk.id=00000121

Pseudo Hermas (supposedly AD 90-150), The Pastor: Book First. Visions; Vision Third

[GREEK] "... **οἱ μὲν κεκοιμημένοι**, **οἱ δὲ ἔτι ὄντες**· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000044.ThePastorOfHermas.BookFirstVisions.html;chunk.id=00000009

[ENGLISH] "... **Some of them have fallen asleep**, **and some still remain alive**.[76] **[76 - 1 Cor. xv. 6, 18]** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000044.ThePastorOfHermas.BookFirstVisions.html;chunk.id=00000009

Pseudo Hermas (supposedly AD 90-150), The Pastor: Book First. Visions; Vision Fourth

[GREEK] "... ὁ αἰὼν ὁ ἐπερχόμεός ἐστιν, ἐν ᾧ κατοικήσουσιν οἱ ἐκλεκτὶ τοῦ θεοῦ· ὅτι ἄσπιλοι καὶ καθαροὶ ἔσονται οἱ ἐκλελεγμένοι ὑπὸ τοῦ θεοῦ **εἰς ζωὴν αἰώνιον**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000044.ThePastorOfHermas.BookFirstVisions.html;chunk.id=00000011

[ENGLISH] "... But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God **to eternal life** will be spotless and pure. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000044.ThePastorOfHermas.BookFirstVisions.html;chunk.id=00000011

Pseudo Hermas, The Pastor: Book Third. Parables, Similitude Fifth

[GREEK] "... ἐὰν μιάνῃς τὴν σάρκα, **οὐ ζήσῃ**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000046.ThePastorOfHermas.BookThirdSimilitudes.html;chunk.id=00000013

[ENGLISH] "... If you defile your flesh, [you will also defile the Holy Spirit; and if you defile your flesh [and spirit]], **you will not live**."[43] ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000046.ThePastorOfHermas.BookThirdSimilitudes.html;chunk.id=00000013

Pseudo Hermas (supposedly AD 90-150), The Pastor: Book Second. Commandments, Commandment Seventh

[GREEK] "... τῶν οὖν φοβουμένων αὐτὸν καὶ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, ἐκείνων **ἡ ζωή ἐστι παρὰ τῷ θεῷ**· τῶν δὲ μὴ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, **οὐδὲ ζωὴ ἐν αὐτῷ**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000045.ThePastorOfHermas.BookSecondCommandments.html;chunk.id=00000015

[ENGLISH] "... They only who fear the Lord and keep His commandments **have life with God**;[49] but as to those who keep not His commandments, **there is no life in them**." ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000045.ThePastorOfHermas.BookSecondCommandments.html;chunk.id=00000015

Mathetes (circa AD 130), Epistle to Diognetus, Chapter V. (5) - The manner of the Christians [This writer had begun to imbibe the idea of the "immortal soul" from the Greek philosophers, Chap. VI.]

[GREEK] "... Ἀγνοοῦνται, καὶ κατακρίνονται· **θανατοῦνται**, **καὶ ζωοποιοῦνται**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000013

[ENGLISH] "... They are unknown and condemned; **they are put to death**, **and restored to life**.[23] **[23 - Comp. 2 Cor. vi. 9.]** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000013

Mathetes (circa AD 130), Epistle to Diognetus, Chapter IX. (9) - Why the Son was sent so late [Again, this writer had begun to delineate an immortal soul from a mortal body, see Chap. VI. (6)]

> **[GREEK]** "... τὸν ἀθάνατον ὑπὲρ **τῶν θνητῶν**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000021
>
> **[ENGLISH]** "... the immortal One for **them that are mortal**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000021

Mathetes (circa AD 130), Epistle to Diognetus, Chapter X. (10) - The blessings that will flow from faith. [This writer however, also includes annihilation for the finally impenitent.]

> **[GREEK]** "... ὅταν τοῦ δοκοῦντος ἐνθάδε **θανάτου καταφρονήσῃς, ὅταν τὸν ὄντως θάνατον φοβηθῇς**, ὃς φυλάσσεται τοῖς κατακριθησομένοις εἰς τὸ πῦρ τὸ αἰώνιον, **ὃ τοὺς παραδοθέντας αὐτῷ μέχρι τέλους κολάσει**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000023
>
> **[ENGLISH]** "... when thou shalt despise that which is here esteemed to be **death, when thou shalt fear what is truly death**, which is reserved for those who shall be condemned to the eternal fire, **which shall afflict those even to the end that are committed to it**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000002.Mathetes.EpistletoDiognetus.html;chunk.id=00000023

The separation of a distinct "soul" from the "body," and the phrase "immortal soul" (and such similar phrasing) really begins to be **absorbed into** (**Act.** 20:28-30; **1 Tim.** 4:1 KJB) the churches **from** the satanic (**Gen.** 3:4 KJB) pagan & Latin & Greek philosophers (Philo of Alexandria; Plato; &c.) at this time, and then promoted by certain church persons, though some doubted the 'souls' innate immortality (as asserted by some Grecian philosophers). Thus, from this point forward, two streams of thought are seen promoted in the churches side by side (See LeRoy Edwin Froom's "Conditionalist Faith of our Fathers", Vols. 1-2 for more details).

The original doctrine of sleep of the soul in the grave (whole being / person, being entirely mortal) until their resurrection, along with complete destruction of the finally impenitent, being the majority.

Then the secondary, or later, philosophy of an immortal soul, and the separation of that entity-like "soul" (immortal) as distinct from the "body" (mortal). Thus, the second doctrine, grew, and taught that only the "body" (mortal) sleeps in death, and is to be raised, but the 'thinking active' "immortal soul" continued to 'live on' somewhere (Heaven, Hell (a place of eternal unending fiery torment, for some, while still others continued in the original Annihilation doctrine, since they admitted only life to the righteous), Purgatory (a temporary holding station with limited suffering until 'cleansed'), Limbo/s (holding places for adults or infants who died before Christ Jesus rose from the dead), Abraham's bosom (similar to Limbo), &c.), and was to be reunited with the body at the resurrection.

Justin Martyr (supposedly AD 100-165), Dialogue with Trypho; Chapter V. (5) - The soul is not in its own nature immortal. [Yet, he thought that the "soul" was a separate entity able to leave the body.]

> **[GREEK]** "... [5] Οὐδὲν οὖν ἴσασι περὶ τούτων ἐκεῖνοι οἱ φιλόσοφοι: οὐδὲ γὰρ ὅ τί ποτέ ἐστι ψυχὴ ἔχουσιν εἰπεῖν. Οὐκ ἔοικεν.

Οὐδὲ μὴν ἀθάνατον χρὴ λέγειν αὐτήν: ὅτι εἰ ἀθάνατός ἐστι, καὶ ἀγέννητος δηλαδή. Ἀγέννητος δὲ καὶ ἀθάνατός ἐστι κατά τινας λεγομένους Πλατωνικούς. Ἦ καὶ τὸν κόσμον σὺ ἀγέννητον λέγεις; Εἰσὶν οἱ λέγοντες, οὐ μέντοι γε αὐτοῖς συγκατατίθεμαι ἐγώ. Ὀρθῶς ποιῶν. τίνα γὰρ λόγον ἔχει σῶμα οὕτω στερεὸν καὶ ἀντιτυπίαν ἔχον καὶ σύνθετον καὶ ἀλλοιούμενον καὶ φθίνον καὶ γινόμενον ἑκάστης ἡμέρας μὴ ἀπ' ἀρχῆς τινος ἡγεῖσθαι γεγονέναι; εἰ δὲ ὁ κόσμος γεννητός, **ἀνάγκη καὶ τὰς ψυχὰς γεγονέναι καὶ οὐκ εἶναί ποι τάχα**: διὰ γὰρ τοὺς ἀνθρώπους ἐγένοντο καὶ τὰ ἄλλα ζῶα, εἰ ὅλως κατ' ἰδίαν καὶ μὴ μετὰ τῶν ἰδίων σωμάτων φήσεις αὐτὰς γεγονέναι. Οὕτως δοκεῖ ὀρθῶς ἔχειν. **Οὐκ ἄρα ἀθάνατοι**. **Οὔ, ἐπειδὴ καὶ ὁ κόσμος γεννητὸς ἡμῖν ἐφάνη**. Ἀλλὰ μὴν οὐδὲ ἀποθνήσκειν φημὶ πάσας τὰς ψυχὰς ἐγώ: ἔρμαιον γὰρ ἦν ὡς ἀληθῶς τοῖς κακοῖς. ἀλλὰ τί; τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί ποι χώρῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον τότε. οὕτως αἱ μέν, ἄξιαι τοῦ θεοῦ φανεῖσαι, οὐκ ἀποθνήσκουσιν ἔτι: αἱ δὲ κολάζονται, ἕστ' ἂν αὐτὰς καὶ εἶναι καὶ κολάζεσθαι ὁ θεὸς θέλῃ. Ἆρα τοιοῦτόν ἐστιν ὃ λέγεις, οἷον καὶ Πλάτων ἐν Τιμαίῳ αἰνίσσεται περὶ τοῦ κόσμου, λέγων ὅτι αὐτὸς μὲν καὶ φθαρτός ἐστιν ᾗ γέγονεν, οὐ λυθήσεται δὲ οὐδὲ τεύξεται θανάτου μοίρας διὰ τὴν βούλησιν τοῦ θεοῦ; **τοῦτ' αὐτό σοι δοκεῖ καὶ περὶ ψυχῆς καὶ ἁπλῶς πάντων πέρι λέγεσθαι**; **ὅσα γάρ ἐστι μετὰ τὸν θεὸν ἢ ἔσται ποτέ, ταῦτα φύσιν φθαρτὴν ἔχειν, καὶ οἷά τε ἐξαφανισθῆναι καὶ μὴ εἶναι ἔτι: μόνος γὰρ ἀγέννητος καὶ ἄφθαρτος ὁ θεὸς καὶ διὰ τοῦτο θεός ἐστι, τὰ δὲ λοιπὰ πάντα μετὰ τοῦτον γεννητὰ καὶ φθαρτά**. **τούτου χάριν καὶ ἀποθνήσκουσιν αἱ ψυχαὶ καὶ κολάζονται**: ἐπεὶ εἰ ἀγέννητοι ἦσαν, οὔτ' ἂν ἐξημάρτανον οὔτε ἀφροσύνης ἀνάπλεῳ ἦσαν, οὐδὲ δειλαὶ καὶ θρασεῖαι πάλιν, ἀλλ' οὐδὲ ἑκοῦσαί ποτε εἰς σύας ἐχώρουν καὶ ὄφεις καὶ κύνας, οὐδὲ μὴν ἀναγκάζεσθαι αὐτὰς θέμις, εἴπερ εἰσὶν ἀγέννητοι. τὸ γὰρ ἀγέννητον τῷ ἀγεννήτῳ ὅμοιόν ἐστι καὶ ἴσον καὶ ταὐτόν, καὶ οὔτε δυνάμει οὔτε τιμῇ προκριθείη ἂν θατέρου τὸ ἕτερον. ὅθεν οὐδὲ πολλά ἐστι τὰ ἀγέννητα: εἰ γὰρ διαφορά τις ἦν ἐν αὐτοῖς, οὐκ ἂν εὕροις ἀναζητῶν τὸ αἴτιον τῆς διαφορᾶς, ἀλλ', ἐπ' ἄπειρον ἀεὶ τὴν διάνοιαν πέμπων, ἐπὶ ἑνός ποτε στήσῃ ἀγεννήτου καμὼν καὶ τοῦτο φήσεις ἁπάντων αἴτιον. ἢ ταῦτα ἔλαθε, φημὶ ἐγώ, Πλάτωνα καὶ Πυθαγόραν, σοφοὺς ἄνδρας, οἳ ὥσπερ τεῖχος ἡμῖν καὶ ἔρεισμα φιλοσοφίας ἐξεγένοντο; ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000013

[ENGLISH] “... “ ‘These philosophers know nothing, then, about these things; for they cannot tell what a soul is.’

“ ‘It does not appear so.’

“ ‘**Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten**.’

“ ‘It is both unbegotten and immortal, according to some who are styled Platonists.’

“ ‘Do you say that the world is also unbegotten?’

“ ‘Some say so. I do not, however, agree with them.’

“ ‘You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, **souls also are necessarily begotten; and perhaps at one time they were not in existence**, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies.’

“ ‘This seems to be correct.’

“ ‘**They are not, then, immortal**?’

" '**No; since the world has appeared to us to be begotten**.'

" 'But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.'

" 'Is what you say, then, of a like nature with that which Plato in Timæus hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? **Does it seem to you the very same can be said of the soul, and generally of all things**? **For those things which exist after15 God, or shall at any time exist,16 these have the nature of decay, and are such as may be blotted out and cease to exist**; **for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible**. **For this reason souls both die and are punished**: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs; and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men,' I said, 'who have been as a wall and fortress of philosophy to us?' ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000013

Justin Martyr (supposedly AD 100-165), Fragments from the Lost Writings of Justin, Chapter XI. (11)

[GREEK] "... 11 Πλάσας ὁ θεὸς κατ' ἀρχὰς τὸν ἄνθρωπον τῆς γνώμης αὐτοῦ τὰ τῆς φύσεως ἀπῃώρησεν, ἐντολῇ μιᾷ ποιησάμενος τὴν διάπειραν. Φυλάξαντα μὲν γὰρ ταύτην τῆς **ἀθανάτου λήξεως πεποίηκεν ἔσεσθαι, παραβάντα δὲ τῆς ἐναντίας**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000035.JustinMartyr.OtherFragmentsfromtheLostWritingsofJustin.html;chunk.id=00000023

[ENGLISH] "... When God formed man at the beginning, He suspended the things of nature on his will, and made an experiment by means of one commandment. For He ordained that, **if he kept this, he should partake of immortal existence; but if he transgressed it, the contrary should be his lot**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000035.JustinMartyr.OtherFragmentsfromtheLostWritingsofJustin.html;chunk.id=00000023

Justin Martyr (supposedly AD 100-165), Dialogue with Trypho, Chapter VI. (6) - These things were unknown to Plato and other philosophers.

[GREEK] "... ὅτι δὲ ζῇ ψυχή, οὐδεὶς ἀντείποι. **εἰ δὲ ζῇ, οὐ ζωὴ οὖσα ζῇ, ἀλλὰ μεταλαμβάνουσα τῆς ζωῆς**: ἕτερον δέ τι τὸ μετέχον τινὸς ἐκείνου οὗ μετέχει. ζωῆς δὲ ψυχὴ μετέχει, ἐπεὶ ζῆν αὐτὴν ὁ θεὸς βούλεται. **οὕτως ἄρα καὶ οὐ μεθέξει ποτέ, ὅταν αὐτὴν μὴ θέλοι ζῆν**. **οὐ γὰρ ἴδιον αὐτῆς ἐστι τὸ ζῆν ὡς τοῦ θεοῦ: ἀλλὰ ὥσπερ ἄνθρωπος οὐ διὰ παντός ἐστιν οὐδὲ σύνεστιν ἀεὶ τῇ ψυχῇ τὸ σῶμα, ἀλλ', ὅταν δέῃ λυθῆναι τὴν ἁρμονίαν ταύτην, καταλείπει ἡ ψυχὴ τὸ σῶμα καὶ ὁ ἄνθρωπος οὐκ ἔστιν, οὕτως καί,**

ὅταν δέῃ τὴν ψυχὴν μηκέτι εἶναι, ἀπέστη ἀπ' αὐτῆς τὸ ζωτικὸν πνεῦμα καὶ οὐκ ἔστιν ἡ ψυχὴ ἔτι, ἀλλὰ καὶ αὐτὴ ὅθεν ἐλήφθη ἐκεῖσε χωρεῖ πάλιν. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000015

[ENGLISH] “... Now, that the soul lives, no one would deny. **But if it lives, it lives not as being life, but as the partaker of life**; but that which partakes of anything, is different from that of which it does partake. Now the soul partakes of life, since God wills it to live. **Thus, then, it will not even partake [of life] when God does not will it to live**. **For to live is not its attribute, as it is God’s; but as a man does not live always, and the soul is not for ever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken**.’ ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000015

Justin Martyr (supposedly AD 100-165), Dialogue with Trypho, Chapter CXI. (111) - The two advents were signified by the two goats. Other figures of the first advent, in which the Gentiles are freed by the blood of Christ.

[GREEK] “... ἑνὸς γὰρ μόνου ἡ ἰσχὺς αὕτη ἐστὶ καὶ ἦν καὶ ἔσται, οὗ καὶ τὸ ὄνομα πᾶσα ἀρχὴ δέδιεν, ὠδίνουσα ὅτι δι' **αὐτοῦ καταλύεσθαι μέλλουσιν**. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000225

[ENGLISH] “... For this is, was, and shall be the strength of Him alone, whose name every power dreads, being very much tormented because **they shall be destroyed by Him**. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000225

Justin Martyr (supposedly AD 100-165), Dialogue with Trypho, Chapter CXVII. (117) - Malachi’s prophecy concerning the sacrifices of the Christians. It cannot be taken as referring to the prayers of Jews of the dispersion.

[GREEK] “... ἃ ῥυπαρὰ καὶ αὐτὰ ἐνδύματα, περιτεθέντα ὑφ' ὑμῶν πᾶσι τοῖς ἀπὸ τοῦ ὀνόματος τοῦ Ἰησοῦ γενομένοις Χριστιανοῖς, δείξει αἰρόμενα ἀφ' ἡμῶν ὁ θεός, ὅταν πάντας ἀναστήσῃ, **καὶ τοὺς μὲν ἐν αἰωνίῳ καὶ ἀλύτῳ βασιλείᾳ ἀφθάρτους καὶ ἀθανάτους καὶ ἀλύπους καταστήσῃ, τοὺς δὲ εἰς κόλασιν αἰώνιον πυρὸς παραπέμψῃ**. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000237

[ENGLISH] “... But these filthy garments, which have been put by you on all who have become Christians by the name of Jesus, God shows shall be taken away from us, **when He shall raise all men from the dead, and appoint some to be incorruptible, immortal, and free from sorrow in the everlasting and imperishable kingdom; but shall send others away to the everlasting punishment of fire**. ...” - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000237

Justin Martyr (supposedly AD 100-165), Dialogue with Trypho, Chapter LXXXV. (85) - The opinion of Justin with regard to the reign of a thousand years. Several Catholics reject it.

[GREEK] "... εἰ γὰρ καὶ συνεβάλετε ὑμεῖς τισι λεγομένοις Χριστιανοῖς, καὶ τοῦτο μὴ ὁμολογοῦσιν, ἀλλὰ καὶ βλασφημεῖν τολμῶσι **τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ, οἳ καὶ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, μὴ ὑπολάβητε αὐτοὺς Χριστιανούς**, ὥσπερ οὐδὲ Ἰουδαίους, ἄν τις ὀρθῶς ἐξετάσῃ, ὁμολογήσειεν εἶναι **τοὺς Σαδδουκαίους** ... **ἐγὼ δέ, καὶ εἴ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοί, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα καὶ χίλια ἔτη** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000163

[ENGLISH] "... For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth],[314] and venture to blaspheme **the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians**, even as one, if he would rightly consider it, would not admit that **the Sadducees** ... **But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years**[317] ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000030.JustinMartyr.DialoguewithTrypho.html;chunk.id=00000163

Justin Martyr (supposedly AD 100-165), On the Resurrection, Chapter VIII. (8) - Does the body cause the soul to sin? [Keep in mind that Justin Martyr has swallowed the lie of the devil at this point, and has absorbed the Greek philosophical ideology of "soul" as not the whole being, but a distinct inhabitant of the body, but he also says that in their ideology of separation they can neither accomplish anything in such a state, though he says they have "sensation" "after death" (Before or after resurrection is difficult to parse from his words, though LeRoy Edwin Froom says in the resurrection.); Chap. XX.]

[GREEK] "... Ὥσπερ γὰρ ζεῦγος βοῶν λυθέντων ἀπ' ἀλλήλων τοῦ ζυγοῦ τῶν βοῶν οὐδέτερος αὐτῶν κατ' ἰδίαν ἀροῦν δύναται, **οὕτως οὐδὲ ψυχὴ καὶ σῶμα λυθέντα τῆς συζυγίας καθ' ἑαυτὰ ποιῆσαί τι δύνανται**. ... Τί γάρ ἐστιν ὁ ἄνθρωπος, ἀλλ' ἢ τὸ ἐκ ψυχῆς καὶ σώματος συνεστὸς ζῶον λογικόν; Μὴ οὖν καθ' ἑαυτὴν ψυχὴ ἄνθρωπος; Οὔκ: ἀλλ' ἀνθρώπου ψυχή. Μὴ οὖν καλοῖτο σῶμα ἄνθρωπος; Οὔκ: ἀλλ' ἀνθρώπου σῶμα καλεῖται. Εἴπερ οὖν κατ' ἰδίαν μὲν τούτων οὐδέτερον ἄνθρωπός ἐστι, τὸ δὲ ἐκ τῆς ἀμφοτέρων συμπλοκῆς καλεῖται ἄνθρωπος, κέκληκε δὲ ὁ θεὸς εἰς ζωὴν καὶ ἀνάστασιν τὸν ἄνθρωπον, οὐ τὸ μέρος ἀλλὰ τὸ ὅλον κέκληκεν, ὅπερ ἐστὶ τὴν ψυχὴν καὶ τὸ σῶμα. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000034.JustinMartyr.OntheResurrectionFragments.html;chunk.id=00000019

[ENGLISH] "... For as in the case of a yoke of oxen, if one or other is loosed from the yoke, neither of them can plough alone; **so neither can soul or body alone effect anything, if they be unyoked from their communion**. ... But, in truth, He has even called the flesh to the resurrection, and promises to it everlasting life. For where He promises to save man, there He gives the promise to the flesh. For what is man but the reasonable animal composed of body and soul? Is the soul by itself man? No; but the soul of man. Would the body be called man? No, but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called man, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000034.JustinMartyr.OntheResurrectionFragments.html;chunk.id=00000019

Justin Martyr (supposedly AD 100-165), The Second Apology, Chapter VII. (7) - The world preserved for the sake of Christians. Man's responsibility.

[GREEK] "... [7] Ὅθεν καὶ ἐπιμένει ὁ θεὸς τὴν σύγχυσιν καὶ κατάλυσιν τοῦ παντὸς κόσμου μὴ ποιῆσαι, ἵνα καὶ **<u>οἱ φαῦλοι ἄγγελοι καὶ δαίμονες καὶ ἄνθρωποι μηκέτι ὦσι</u>**, ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000029.JustinMartyr.TheSecondApology.html;chunk.id=00000017

[ENGLISH] "... Wherefore God delays causing the confusion and destruction of the whole world, by which **<u>the wicked angels and demons and men shall cease to exist</u>** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000029.JustinMartyr.TheSecondApology.html;chunk.id=00000017

The Conditionalist Faith of our Fathers, Vol. 1; by LeRoy Edwin Froom; pages 826-827

"... **[page 826]** KITTO: Justin "held that punishments, at least *sensible* ones, would sometime cease." [32]

ROTHE: "Justin Martyr . . . thought that God would annihilate the lost." [33]

HAGENBACH: Justin affirmed the soul to be mortal, perishing with the body, with immortality as a reward to be acquired." [34]

BALLOU: Justin represented that "the wicked will be, eventually, annihilated." [35]

BEECHER: Justin held and taught "the final annihilation of the wicked," as "most eminent scholars concede." [36]

GIESELER: Justin held that the souls of the ungodly "will be at some time wholly annihilated." [37]

ALGER: Justin "did not believe in endless torment, but in the final annihilation of the wicked." [38] **[page 826-827]**

> **[page 826 Notation]** ... [32] Kitto, *Cyclopedia of Biblical Literature*, art., "Soul."
> [33] Richard Rothe, *Dogmatik*, vol. 3, p. 158
> [34] K. R. Hagenbach, *Compendium of the History of Doctrines*, vol. 1, pp. 162-164, art. "Immortality."
> [35] Hosea Ballou, 2d, *Ancient History of Universalism*, p. 58.
> [36] Beecher, *op. cit.*, pp. 211, 212. C. F. Hudson (*Debt and Grace*, p. 315) lists Grotius, Huet, Rössler, Du Pin, Doederlein, Münscher, Munter, Daniel, Hase, Starck, Kern, Otto, Ritter, J. Pye Smith, Bloomfield, and Gieseler as confirming the same.
> [37] John C. L. Gieseler, *A Textbook of Church History*, sec. 45.
> [38] Alger, *The Destiny of the Soul*, p. 195. **[page 826 Notation End]**

[page 827] CONSTABLE: Justin held to the "utter destruction of exist-ence in hell." [39] ...

> ... **[page 827 Notation]** [39] Constable, *op. cit.*, p. 178. ..." - https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-01_202301/page/826/mode/1up
> https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-01_202301/page/827/mode/1up

Tatian (supposedly AD 120-180), Address to the Greeks, Chapter VI. (6) - Christians' Belief in the Resurrection.

[GREEK] "... 6.1 Καὶ διὰ τοῦτο καὶ **σωμάτων ἀνάστασιν ἔσεσθαι πεπιστεύκαμεν μετὰ τὴν τῶν ὅλων συντέλειαν** ... 6.2 γενέσθαι τίς ἤμην οὐκ ἐγίνωσκον, μόνον δὲ ἐν ὑποστάσει τῆς σαρκικῆς ὕλης ὑπῆρχον, γεγονὼς δὲ ὁ μὴ πάλαι διὰ τῆς γενέσεως τὸ εἶναι πεπίστευκα· τὸν αὐτὸν τρόπον ὁ γενόμενος καὶ διὰ θανάτου μηκέτ' ὢν αὖθίς τε μηκέθ' ὁρώμενος ἔσομαι πάλιν ὥσπερ μὴ πάλαι γεγονὼς εἶτα γεννηθείς. **κἂν πῦρ ἐξαφανίσῃ μου τὸ σαρκίον, ἐξατμισθεῖσαν τὴν ὕλην ὁ κόσμος κεχώρηκε**· κἂν ἐν ποταμοῖς κἂν ἐν θαλάσσαις ἐκδαπανηθῶ κἂν ὑπὸ θηρίων διασπασθῶ, ταμείοις ἐναπόκειμαι πλουσίου δεσπότου. καὶ ὁ μὲν πτωχὸς καὶ ἄθεος οὐκ οἶδεν τὰ ἀποκείμενα, **θεὸς δὲ ὁ βασιλεύων, ὅτε βούλεται, τὴν ὁρατὴν αὐτῷ μόνον ὑπόστασιν ἀποκαταστήσει πρὸς τὸ ἀρχαῖον**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000048.Tatian.AddresstotheGreeks.html;chunk.id=00000015

[ENGLISH] "... And on this account we believe that **there will be a resurrection of bodies after the consummation of all things**;... For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality (ὑπόστασις) of fleshly matter, but being born, after a former state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, **and through death existing no longer, and seen no longer, I shall exist again, just as before I was not, but was afterwards born**. Even though fire destroy all traces of my flesh, the world receives the vaporized matter;[18] and though dispersed through rivers and seas, or torn in pieces by wild beasts, I am laid up in the storehouses of a wealthy Lord. And, although the poor and the godless know not what is stored up, **yet God the Sovereign, when He pleases, will restore the substance that is visible to Him alone to its pristine condition**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000048.Tatian.AddresstotheGreeks.html;chunk.id=00000015

Tatian (supposedly AD 120-180), Address to the Greeks, Chapter XIII. (13) - Theory of the Soul's Immortality.

[GREEK] "... 13.1 **Οὐκ ἔστιν ἀθάνατος, ἄνδρες Ἕλληνες, ἡ ψυχὴ καθ' ἑαυτήν**, θνητὴ δέ· ἀλλὰ δυνατὸς ἡ αὐτὴ καὶ μὴ ἀποθνήσκειν. **θνήσκει μὲν γὰρ καὶ λύεται μετὰ τοῦ σώματος μὴ γινώσκουσα τὴν ἀλήθειαν**, ἀνίσταται δὲ εἰς ὕστερον ἐπὶ συντελείᾳ τοῦ κόσμου σὺν τῷ σώματι θάνατον διὰ τιμωρίας ἐν ἀθανασίᾳ λαμβάνουσα· πάλιν τε οὐ θνήσκει, **κἂν πρὸς καιρὸν λυθῇ**, τὴν ἐπίγνωσιν τοῦ θεοῦ πεποιημένη. καθ' ἑαυτὴν γὰρ σκότος ἐστίν, καὶ οὐδὲν ἐν αὐτῇ φωτεινόν, καὶ τοῦτό ἐστιν ἄρα τὸ εἰρημένον· _ἡ_ _σ_κ_ο_τ_ί_α_ _τ_ὸ_ _φ_ῶ_ς_ _ο_ὐ_ _κ_α_τ_α_λ_α_μ_β_ά_ν_ε_ι. ψυχὴ γὰρ οὐκ αὐτὴ τὸ πνεῦμα ἔσωσεν, ἐσώθη δὲ ὑπ' αὐτοῦ· καὶ τὸ φῶς τὴν σκοτίαν κατέλαβεν ᾗ 13.2 λόγος μέν ἐστι τὸ τοῦ θεοῦ φῶς, σκότος δὲ ἡ ἀνεπιστήμων ψυχή. διὰ τοῦτο μόνη μὲν διαιτωμένη πρὸς τὴν ὕλην νεύει κάτω συναποθνήσκουσα τῇ σαρκί, συζυγίαν δὲ κεκτημένη τὴν τοῦ θείου πνεύματος οὐκ ἔστιν ἀβοήθητος, ἀνέρχεται δὲ πρὸς ἅπερ αὐτὴν ὁδηγεῖ χωρία τὸ πνεῦμα· τοῦ μὲν γάρ ἐστιν ἄνω τὸ οἰκητήριον, τῆς δὲ κάτωθέν ἐστιν ἡ γένεσις. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000048.Tatian.AddresstotheGreeks.html;chunk.id=00000029

[ENGLISH] "... **The soul is not in itself immortal, O Greeks, but mortal**.[40] Yet it is possible for it not to die. **If, indeed, it knows not the truth, it dies, and is dissolved with the body**, but rises again at last at the end of the world with the body, receiving death by punishment in immortality. But, again, if it acquires the knowledge of God, it dies not, **although for a time it be dissolved**. In itself it is darkness, and there is nothing luminous in it. And this is the meaning of the saying,

"The darkness comprehendeth not the light."[41] For the soul does not preserve the spirit, but is preserved by it, and the light comprehends the darkness. The Logos, in truth, is the light of God, but the ignorant soul is darkness. On this account, if it continues solitary, it tends downward towards matter, and dies with the flesh; but, if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling-place of the spirit is above, but the origin of the soul is from beneath. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000048.Tatian.AddresstotheGreeks.html;chunk.id=00000029

Theophilus of Antioch (supposedly AD 169-183/5), Theophilus to Autolycus, Chapter VII. (7) - We Shall See God When We Put on Immortality.

[GREEK] "... ὅταν ἀπόθῃ τὸ θνητὸν καὶ ἐνδύσῃ τὴν ἀφθαρσίαν, τότε ὄψῃ κατὰ ἀξίαν τὸν θεόν. ἀνεγείρει γάρ σου τὴν σάρκα ἀθάνατον **σὺν τῇ ψυχῇ** ὁ θεός· καὶ τότε **ὄψῃ γενόμενος ἀθάνατος τὸν ἀθάνατον**, ἐὰν νῦν πιστεύσῃς αὐτῷ ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000017

[ENGLISH] "... When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily. For God will raise thy flesh immortal **with thy soul**; and then, **having become immortal, thou shalt see the Immortal**, if now you believe on Him ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000017

Theophilus of Antioch (supposedly AD 169-183/5), Theophilus to Autolycus, Chapter XXIV. (24) - The Beauty of Paradise.

[GREEK] "... (**μέσος γὰρ ὁ ἄνθρωπος ἐγεγόνει, οὔτε θνητὸς ὁλοσχερῶς οὔτε ἀθάνατος τὸ καθόλου, δεκτικὸς δὲ ἑκατέρων**· ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000079

[ENGLISH] "... **For man had been made a middle nature, neither wholly mortal, nor altogether immortal, but capable of either** ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000079

Theophilus of Antioch (supposedly AD 169-183/5), Theophilus to Autolycus, Chapter XXVII. (27) - The Nature of Man.

[GREEK] "... Ἀλλὰ φήσει οὖν τις ἡμῖν· "Θνητὸς φύσει ἐγένετο ὁ ἄνθρωπος;" οὐδαμῶς. "Τί οὖν ἀθάνατος;" οὐδὲ τοῦτό φαμεν. Ἀλλὰ ἐρεῖ τις· Υ̓δὲν οὖν ἐγένετο;" οὐδὲ τοῦτο λέγομεν. οὔτε οὖν φύσει θνητὸς ἐγένετο οὔτε ἀθάνατος. εἰ γὰρ ἀθάνατον αὐτὸν ἀπ' ἀρχῆς πεποιήκει, θεὸν αὐτὸν πεποιήκει· πάλιν εἰ θνητὸν αὐτὸν πεποιήκει, ἐδόκει ἂν ὁ θεὸς αἴτιος εἶναι τοῦ θανάτου αὐτοῦ. **οὔτε οὖν ἀθάνατον αὐτὸν ἐποίησεν οὔτε μὴν θνητόν, ἀλλά, καθὼς ἐπάνω προειρήκαμεν, δεκτικὸν ἀμφοτέρων, ἵνα εἰ ·ἔψῃ ἐπὶ τὰ τῆς ἀθανασίας τηρήσας τὴν ἐντολὴν τοῦ θεοῦ, μισθὸν κομίσηται παρ' αὐτοῦ τὴν ἀθανασίαν καὶ γένηται θεός**, εἰ δ' αὖ τραπῇ ἐπὶ τὰ τοῦ θανάτου πράγματα παρακούσας τοῦ θεοῦ, αὐτὸς ἑαυτῷ αἴτιος ᾖ τοῦ θανάτου. ἐλεύθερον γὰρ καὶ αὐτεξούσιον ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000085

[ENGLISH] "... But some one will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. **Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality**, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself. For God made man free, and with power over himself.[79] ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000050.Theophilus.TheophilustoAutolycus.html;chunk.id=00000085

Melito of Sardis (supposedly circa AD 180); On Pascha, With the Fragments of Melito and Other Material Related to the Quartodecimans; MELITO OF SARDIS; Translated, introduced, and annotated by ALISTAIR STEWART-SYKES; ST VLADIMIR'S SEMINARY PRESS; CRESTWOOD, NEW YORK, 2001, pages 43-44

[ENGLISH] "... **[page 43]** 25) Before the first-born fell silent, **the long silence** held him and spoke to him: "You are my first-born, **[page 43-44]** I am your destiny, **the silence of death**." [11] ...

[11] Here is another classical reference, this time to Aeschylus, *Eumenides*, 935; it is not coincidental that the allusion is from a theatrical piece, since the manner in which Melito self-consciously stands as reporter is rather like that of a messenger-speech in Greek tragedy." - https://sachurch.org/wp-content/uploads/2017/04/On-Pascha-Melito-of-Sardis.pdf

Melito of Sardis (supposedly circa AD 180); On Pascha, With the Fragments of Melito and Other Material Related to the Quartodecimans; MELITO OF SARDIS; Translated, introduced, and annotated by ALISTAIR STEWART-SYKES; ST VLADIMIR'S SEMINARY PRESS; CRESTWOOD, NEW YORK, 2001, page 52 [Melito was already adhering to the separation of "body" and "soul", but notice he places this "soul" in "Hades", which is simply the place of the dead, grave, wherein the deceased sleep in death.]

[ENGLISH] "... **[page 52]** 55) All flesh fell under sin, and every body **under death**, and every soul was plucked from its dwelling of flesh, and that which was taken from the dust was reduced to dust, and the gift of God was locked away **in Hades**. What was marvelously knit together was unraveled, and the beautiful body divided. 56) **Humanity was doled out by death**, for a strange disaster and captivity surrounded him; **he was dragged off a captive under the shadow of death**, ..." - https://sachurch.org/wp-content/uploads/2017/04/On-Pascha-Melito-of-Sardis.pdf

Polycrates (supposedly AD 130-196); Eusebius, Church History, Book V, Chapter 24, The Disagreement in Asia

[ENGLISH] "... [1]. But the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him:

[2.] We observe the exact day; neither adding, nor taking away. For **in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming**, **when he shall come with glory from heaven**, **and shall seek out all the saints**. **Among these are Philip**, one of the twelve apostles, **who fell asleep in Hierapolis**;

and his two aged virgin daughters, and **another** daughter, **who lived** in the Holy Spirit and **now rests at Ephesus**; and, moreover, **John**, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.

[3.] **He fell asleep at Ephesus**.

[4.] And **Polycarp in Smyrna**, who was a bishop and martyr; **and Thraseas**, bishop and martyr from Eumenia, **who fell asleep in Smyrna**.

[5.] Why need I mention the bishop and martyr **Sagaris who fell asleep in Laodicea**, or the blessed Papirius, or **Melito, the Eunuch who lived** altogether in the Holy Spirit, and **who lies in Sardis**, **awaiting the episcopate from heaven**, **when he shall rise from the dead**? ..." - https://www.newadvent.org/fathers/250105.htm

Irenaeus (supposedly AD 125-202), Against Heresies, Book I. (1), Chapter XIX. (19) - Jesus Christ was not a mere man, begotten from Joseph in the ordinary course of nature, but was very God ...

[ENGLISH] "... For it was for this end that the Word of God was made man, and He who was the Son of God became the Son of man, that man, having been taken into the Word, and receiving the adoption, might become the son of God. **For by no other means could we have attained to incorruptibility and immortality, unless we had been united to incorruptibility and immortality. But how could we be joined to incorruptibility and immortality, unless, first, incorruptibility and immortality had become that which we also are, so that the corruptible might be swallowed up by incorruptibility, and the mortal by immortality, that we might receive the adoption of sons**? ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/Irenaeus.AgainstHeresies.en.html;chunk.id=00000091

Irenaeus of Lyon (supposedly AD 125-202), ΤΟΥ ΕΝ ΑΤΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΕΙΡΗΝΑΙΟΥ ΕΠΙΣΚΟΠΟΥ ΑΟΥΓΔΟΥΝΟΥ ΤΑ ΕΥΡΙΣΚΟΜΕΝΑ ΠΑΝΤΑ. SANCTI IRENAEI EPISCOPI LUGDUNENSIS QUAE SUPERSUNT OMNIA. ACCEDIT APPARATUS CONTINENS EX IIS, QUAE AB ALIIS EDITORIBUS AUT DE IRENAEO IPSO AUT DE SCRIPTIS EIUS SUNT DISPUTATA, MELIORA ET ITERATIONE HAUD INDIGNA. EDIDIT ADOLPHUA STIEREN ... Tomus I. (Book 1); LIPSIAE, T. O. WEIGEL. MDCCCLIII. (1853); pages 415-416

[LATIN] "... **[page 415]** Et iterum de salvando homine sic ait: Vitam petiit [9] a te, et tribuisti ei longitudinem dierum in saeculum saeculi: tanquam Patre omnium donante et in saeculum saeculi [10] perseverantiam his, qui salvi fiunt. Non enim ex nobis, neque ex nostra natura vita est, sed secundum gratiam Dei datur. Et ideo qui servaverit [11] da-tum vitae et gratias egerit ei, qui praestitit, accipiet et in saeculum saeculi longitudinem dierum. **Qui autem abiecerit eam et ingratus exstiterit factori, ob hoc quod factus est, et non cognoverit eum qui praestat, [12] ipse se privat in saeculum saeculi perseverantia**. Et ideo Dominus dicebat ingratis existentibus in eum: [13] Si in modico **[page 415-416]** fideles non fuistis, quod magnum est quis dabit vobis? [1] significans, quoniam qui in modica temporali vita ingrati exstiterunt ei, qui eam praestitit, **iuste non percipient ab eo in saeculum saeculi longitu-dinem dierum**. ..." - https://books.google.com/books?id=oPCDbVHOtQIC&pg=PA415#v=onepage&q&f=false https://books.google.com/books?id=oPCDbVHOtQIC&pg=PA416#v=onepage&q&f=false

[ENGLISH, Google Assisted Translation] "... And again, concerning the saving of man, he says thus: He asked life [9] of you, and you gave him length of days forever and ever: as the Father of all, giving and giving to those who are saved [10] perseverance forever and ever. For life is not from us, nor from our nature, but is given according to the grace of God. And therefore he who has kept [11] the gift of life and has given thanks to him who has given it, will receive length of days forever and ever. **But he who has cast it away and been ungrateful to the maker, because he was made, and has not known him who gives it, [12] deprives himself of perseverance forever and ever**. And therefore the Lord said to those who are ungrateful to him: [13] If you have not been faithful in a little **[page 415-416]**, who will give you much? [1] signifying that those who have been ungrateful to him who has given it in a little temporal life **will not justly receive from him length of days forever and ever**. ..."

Irenaeus (supposedly AD 125-202), Against Heresies, Book II. (2), Chapter XXXIV. (34), Section 3. [while having an incorrect view of the 'soul' (taught separation, & immortality for the righteous); was ultimately a conditionalist & annihilationist; for he speaks on souls of the righteous & wicked:]

[ENGLISH] "... And therefore he who shall preserve **the life bestowed** upon him, and give thanks to Him **who imparted it**, **shall receive also length of days for ever and ever**. But **he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created**, and has not recognised Him who bestowed [the gift upon him], **deprives himself of [the privilege of] continuance for ever and ever**. And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: If you have not been faithful in that which is little, who will give you that which is great? indicating that those who, in **this brief temporal life**, have shown themselves ungrateful to Him who bestowed it, **shall justly not receive from Him length of days for ever and ever**. ..." - https://www.newadvent.org/fathers/0103234.htm

Irenaeus (supposedly AD 125-202), Against Heresies, Book V. (5), Chapter XXVII. (27), Section 2.

[ENGLISH] "... 2. And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God, **He inflicts that separation from Himself which they have chosen of their own accord**. **But separation from God is death**, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store.

Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment. **God, however, does not punish them immediately of Himself, but that punishment falls upon them because they are destitute of all that is good**. Now, good things are eternal and without end with God, and **therefore the loss of these is also eternal and never-ending**. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/Irenaeus.AgainstHeresies.en.html;chunk.id=00000169

Irenaeus of Lyon (supposedly AD 125-202), Fragments from the Lost Writings of Irenaeus, Chapter XXXIX. (39)

[ENGLISH] "... And in the end of time **He shall come to do away with all evil**, and to reconcile all things, in order that there **may be an end of all impurities**. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000043.Irenaeus.FragmentsfromtheLostWritingsofIrenaeus.html;chunk.id=00000081

These also note the same in some detail - http://rethinkinghell.com/2012/11/03/deprived-of-continuance-irenaeus-the-conditionalist/

> **[ENGLISH]** "... **Justin Martyr and Irenaeus, seem to have held the doctrine of the annihilation of the wicked**. Justin Martyr, in his First Apology , c. viii., says indeed that the wicked will undergo "everlasting punishment;" but elsewhere, (in Dial. c. Tryph . c 5,) he plainly says, that "those who have appeared worthy of God die no more, but **others are punished as long as God wills them to exist and be punished**." Irenaeus has the same language. "The Father of all," he says, "imparts continuance for ever and ever to those who are saved; **for life does not arise from us, nor from our own nature, but is bestowed according to the grace of God. He therefore who shall keep the life given to him, and render thanks to Him who imparted it, shall receive also length of days for ever and ever**. **But he who shall reject it, and shew himself ungrateful to his Maker, deprives himself of continuance for ever and ever**." (Contr. Hoeres . lib. ii. c. 34. para. 3.) We find **the same doctrine also in the Clementine Homilies**, (Hom . iii. 6.) ..." - https://www.tentmaker.org/books/Restitution%20of%20All%20Things/restofall5.htm

THIRD CENTURY AD

Arabici (supposedly AD 3rd Century; circa 250); NPNF2-01. Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine by Schaff, Philip (1819-1893); Chapter XXXVII.—The Dissension of the Arabians.2054

> **[ENGLISH]** "... Chapter XXXVII.—The Dissension of the Arabians.2054
>
> **About the same time others arose in Arabia, putting forward a doctrine** foreign to the truth. **They said that during the present time the human soul dies and perishes with the body, but that at the time of the resurrection they will be renewed together**. And at that time also a synod of considerable size assembled, and Origen, being again invited thither, spoke publicly on the question with such effect that the opinions of those who had formerly fallen were changed.
>
> 2054 The exact nature of the heresy which is here described by Eusebius is somewhat difficult to determine. It is disputed whether these heretics are to be reckoned with **the θνητοπσυχίται (whom John of Damascus mentions in his de Hæres. c. 90, and to whom Augustine refers, under the name of Arabici, in his de Hæres, c. 83), that is, those who taught the death of the soul with the body, or with the ὑπνοψυχίται, who taught that the soul slept between the death and the resurrection of the body**. Redepenning, in a very thorough discussion of the matter (II. 105 sq.), concludes that the heresy to which Eusebius refers grew up under Jewish influence, which was very strong in Arabia, and that it did not teach the death (as Eusebius asserts), but only **the slumber of the soul**. He reckons them therefore with the second, not the first, class mentioned. But it seems to me that Redepenning is almost hypercritical in maintaining that it is impossible that these heretics can have taught that the soul died and afterward was raised again; for it is no more impossible that they should have taught it than that Eusebius and others should have supposed that they did. In fact, there does not seem to be adequate ground for correcting Eusebius' statement, which describes heretics who must distinctly be classed with **the θνητοπσυχίται mentioned later by John of Damascus**. We do not know the date at which the synod referred to in this chapter was held. We only know that it was subsequent to the one which dealt with Beryllus, and therefore it must have been toward the close of Philip's reign. ..." - https://ccel.org/ccel/schaff/npnf201/npnf201.iii.xi.xxxvii.html?queryID=6751804&resultID=168128

Systematic Theology - Volume III by Hodge, Charles (1797-1878) § 2. The Sleep of the Soul.

> **[ENGLISH]** "... **Eusebius[758] mentions** a small sect of **Christians in Arabia who held that the soul remained unconscious from death to the resurrection**. ..." - https://ccel.org/ccel/hodge/theology3/theology3.iv.i.ii.html?queryID=6752525&resultID=134166

Confessions of Faith in Early Modern England by Brooke Conti, page 120

> **[ENGLISH]** "... **[page 120]** Browne says, "... **the Arabians, that the soules of men perished with their bodies, but should both bee raised againe at the Last Day**" (I.7) ... it was far from obsolete. In fact, during the Reformation both **psychosomnolence**--**the belief that the soul sleeps until the resurrection**--**and thnetopsychism**--**the belief that the body and soul both die and then both rise again--were quite common**; **Martin Luther himself appears to have subscribed to a form of psychosomnolence**. [33] **The northern Italian humanists, including those centered in the University of Padua, were also notably skeptical about the immortality of the soul**, and it was their vocal doubts that led to the fifth Lateran Council's condemnation of **psychosomnolence** as a heresy in 1515-1517. [34] ... Browne is familiar with the works of at least one of the Paduan skeptics, Pietro Pomponazzi. **In De Immortalitate Animae** (1516), **Pomponazzi contended that, contra Aquinas, all the evidence pointed toward the mortality of the soul. ... declaring that ... the immortality of the soul could not be proved by philosophy** ..." - https://books.google.as/books?id=0BiwAgAAQBAJ&pg=pa120#v=onepage&q&f=false

Novatian (supposedly AD 200-258), On the Trinity, Chapter XV.[102] [[102] - According to Pamelius, ch. xxiii] Argument.—Again He Proves from the Gospel that Christ is God.

> **[LATIN]** "... Si homo tantummodo Christus; quomodo 0912C ait: Si quis verbum meum servaverit, **mortem** non videbit **in aeternum**? (Joan. VIII, 51.) **Mortem in aeternum** non videre, quid aliud quam immortalitas est? Immortalitas autem divinitati socia est, quia et Divinitas immortalis est, et immortalitas divinitatis fructus est. **Sed enim omnis homo mortalis est; immortalitas autem ex mortali non potest esse**. Ergo ex Christo homine mortali, immortalitas non potest nasci. Sed qui verbum custodierit, inquit, meum, **mortem** non videbit **in aeternum**. Ergo verbum Christi praestat immortalitatem, et per immortalitatem praestat divinitatem. Quod si non potest exhibere, ut immortalem alterum faciat ipse mortalis; hoc autem 0912D Christi verbum exhibet, pariter et praestat immortalitatem: 0913A non utique homo tantum est, qui praestat immortalitatem; quam, si tantummodo homo esset, praestare non posset: praestando autem divinitatem per immortalitatem, Deum se probat divinitatem ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000114.Novatian.ATreatiseofNovatianConcerningtheTrinity.html;chunk.id=00000035

> **[ENGLISH]** "... If Christ is only man, how does He say, "If any man shall keep my word, he shall not see **death for ever**?"[109] **[[109] - John viii. 51.]** Not to see **death for ever**! what is this but immortality? But immortality is the associate of divinity, because both the divinity is immortal, and immortality is the fruit of divinity. **For every man is mortal; and immortality cannot be from that which is mortal**. Therefore from Christ, as a mortal man, immortality cannot arise. "But," says He, "whosoever keepeth my word, shall not see **death for ever**;" therefore the word of Christ affords immortality, and by immortality affords divinity. But although it is not possible to maintain that one who is himself mortal can make another immortal, yet this word of Christ not only sets forth, but affords immortality: certainly He is not man only who gives immortality, which if He were only man He could not give; but by giving divinity by immortality, He proves Himself to be God ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000114.Novatian.ATreatiseofNovatianConcerningtheTrinity.html;chunk.id=00000035

Novatian (supposedly AD 200-258), On the Trinity, Chapter XVI.[115] [[115] - According to Pamelius ch. xxiv.] Argument.—Again from the Gospel He Proves Christ to Be God.

> **[LATIN]** "... Si homo tantummodo Christus, quomodo ipse dicit: Et omnis quivivit et credit in me, **non morietur in aeternum**? (Joan. XI, 26.) Sed enim qui in hominem solitarium credit et nudum, maledictus dicitur (Jer. XVII, 5): heic autem, qui credit in Christum 0914C non maledictus, sed in **aeternum** non **moriturus** refertur. Ex quo, si aut homo est tantum, ut haeretici volunt, quomodo quisquis in eum credit, **non morietur in aeternum**, cum maledictus esse teneatur qui confidit in homine? Aut si non maledictus, **sed potius ad aeternae vitae consecutionem**, ut legitur, destinatus; non homo tantummodo Christus, sed et Deus: in quem qui credit, et maledictionis periculum deponit, et ad fructum justitiae accedit. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000114.Novatian.ATreatiseofNovatianConcerningtheTrinity.html;chunk.id=00000037
>
> **[ENGLISH]** "... If Christ was only man, how is it that He Himself says, "And every one that believeth in me shall **not die for evermore**?"[116] And yet he who believes in man by himself alone is called accursed; but he who believes on Christ is not accursed, but is said **not to die for evermore**. Whence, if on the one hand He is man only, as the heretics will have it, how shall not anybody who believes in Him **die eternally**, since he who trusts in man is held to be accursed? Or on the other, if he is not accursed, but rather, as it is read, **destined for the attainment of everlasting life**, Christ is not man only, but God also, in whom he who believes both lays aside all risk of curse, and attains to the fruit of righteousness. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000114.Novatian.ATreatiseofNovatianConcerningtheTrinity.html;chunk.id=00000037

Clementine (supposedly AD 100-299); Anonymous, The Clementine Homilies, Homily III. (3), Chapter VI. (6) - Purgatory and Hell. [Has a somewhat dualistic position.]

> **[ENGLISH]** "... 69 But **those who do not repent shall be destroyed by the punishment of fire**, even though in all other things they are most holy. But, as I said, at an appointed time a fifth[70] **[[70] – Perhaps, rather, "the greatest part"]** part, **being punished with eternal fire, shall be consumed. For they cannot endure for ever who have been impious against the one God**. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000221.PseudoclementineLiterature.TheClementineHomilies.html;chunk.id=00000227

Clementine (supposedly AD 100-299); Anonymous, The Clementine Homilies, Homily XVI. (16), Chapter X. (10) - Peter's Explanation of the Apparent Contradictions of Scripture.

> **[ENGLISH]** "... For assuredly the soul within us is clothed with His image **for** immortality. If I abandon the parent of this soul, it also will abandon me to just judgment, making known the injustice by the very act of daring;[399] and as coming from one who is just, it will justly abandon me; and so, **as far as the soul is concerned, I shall, after punishment, be destroyed**, having abandoned the help that comes from it. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000221.PseudoclementineLiterature.TheClementineHomilies.html;chunk.id=00000965

However, in **The Clementine Homilies**, in **"Homily II. (2), Chapter XIII. (13) – Future Rewards and Punishments,"** it also states, "... unless the soul after its separation from the body be immortal, so that the wicked man, being in hell,[35] **[[35] - Lit. Hades]** as having here received his good things, may there be punished for his sins ... it is fully evident to us that there is a judgment, and that souls are immortal." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000221.PseudoclementineLiterature.TheClementineHomilies.html;chunk.id=00000133

This is furthered in **"Homily XI. (11), Chapter XI. (11) – Immortality of the Soul,"** where words are placed into the mouth of 'Peter': "... For the soul even of the wicked is immortal, for whom it were better not to have it incorruptible. For, being punished with endless torture under unquenchable fire, and never dying, it can receive no end of its misery. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000221.PseudoclementineLiterature.TheClementineHomilies.html;chunk.id=00000731

Clementine (supposedly AD 100-299); Anonymous, The Clementine Homilies, Homily XIX. (19), Chapter XV. (15) - Sin the Cause of Evil

> **[ENGLISH]** "... Poisonous serpents and deadly plants, or demons, or any other of those things that can disturb men?—which things would not have been injurious had not **man sinned, for which reason**[551] **[[551] - or, "on whose account"]** **death came in**. For if man were sinless, the poison of serpents would have no effect, nor the activities of injurious plants, nor would there be the disturbances of demons, nor would man naturally have any other suffering; **but losing his immortality on account of his sin**, he has become, as I said, capable of every suffering. But if you say, **Why, then, was the nature of man made at the beginning capable of death? I tell you, because of free-will; for if we were not capable of death, we could not, as being immortal, be punished on account of our voluntary sin**.[552] **[[552] - Comp. xi. 8; Recognitions, iii. 21, 26, etc. - R.]** And thus, on account of our freedom from suffering, righteousness would be still more weakened if we were wicked by choice; for those who should have evil purposes could not be punished, on account of their being incapable of suffering.[553] **[[553] - The text is corrupt.]** ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000221.PseudoclementineLiterature.TheClementineHomilies.html;chunk.id=00001109

This means that the 'Clementine Homilies' (certain of which are classed by some as 'spurious,' of which this author would claim are those places which have an imaginary 'Peter' saying things not found in scripture and are contrary to **Peter's** own words in the **Gospels**, **Acts** & his own **Epistles (I & II Peter)**) in their various "Homilies" have either competing ideologies or a distinction is being made between destruction of body (mortal), & continuation of torment of soul (immortal), as the unrepentant, being "capable of death," for they "losing" "immortality on account of" "sin," are to be, "after punishment," "consumed" & "destroyed" by "fire" and so "cannot endure forever," and yet in other places "the soul even of the wicked is immortal," and are to be "punished with endless torture under unquenchable fire, and never dying, it can receive no end of its misery." So, a way to reconcile itself with seeming contradictory positions, would be that the flesh (sinful body, is mortal) is burned up (consumed), and does not last forever, but that the "soul" (being "immortal," as claimed by the Homilies), continues to suffer long (eternally) after the body is ashes. This is somewhat stated in a differing source, but attributed to "Clement":

Anonymous, The Recognitions of Clement, Book V. (5), Chapter XXVIII. (28) - Eternity of Punishments

> **[ENGLISH]** "... "But if any persist in impiety till the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps they themselves would wish them to end with their bodies. But it is not so; for they endure without end the torments of eternal fire, and to their destruction they have not the quality of mortality. ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/anf.000220.PseudoclementineLiterature.TheRecognitionsofClement.html;chunk.id=00000569

In any case, the 'Clementine Homilies,' by unknown author/s, err in regards certain definitions, such as "soul," "hades," and having put into the mouth of 'Peter' things not ever spoken by the actual Peter, &c. The 'Clementine Homilies' are **not** to be used as a definitive case of 'conditionality' or 'annihilation.'

Aphrahat (supposedly AD 280-345); SLEEP OF THE SOUL AND RESURRECTION OF THE BODY: APHRAHAT'S ANTHROPOLOGY IN CONTEXT J. EDWARD WALTERS ROCHESTER UNIVERSITY

[ENGLISH] "... **[webpage]** That this is the case can be demonstrated in two ways: first, Aphrahat associated this entity with a property that was characteristic of the soul in ancient philosophical discussions of the body and soul: the capacity for sense perception. Immediately following the comparison of creation and baptism, **Aphrahat asserted, "When people die, the ܪܘܚܐ ܕܚܝܐ is buried with the body and sensation/perception (ܪܘܚ ܚܝ) is taken away from it.**"[20] The idea that the soul is the home for the capacity of sensation/perception (αἴσθησις) in Greek philosophy is at least as old as Aristotle,[21] and it also appears in Stoic thought.[22] Galen attributed the capacity for perception to the ἡγεμονικός, the "ruling part" of the soul,[23] although he disagreed with the Stoics concerning its location within the body. On the topic of body and soul, Galen's writings were influential for later writers, both pagan[24] and Christian.[25] The specific correlation of sense perception with the soul also appears in the middle-Platonic, Jewish exegesis of Gen 2:7, as evidenced by the writings of Philo of Alexandria.[26] Thus, by attributing the concept of ܪܘܚ ܚܝ to the ܪܘܚܐ ܕܚܝܐ, Aphrahat's writings reflect a general knowledge of prior and contemporary philosophical concepts of the soul and its relationship to the body.[27]

Beyond the recognition of his association of sense perception with the ܪܘܚܐ ܕܚܝܐ, it is also clear that Aphrahat used this term in reference to the soul based on his description of what happens to this entity at death and then at the resurrection, namely that the ܪܘܚܐ ܕܚܝܐ would be buried along with the body. Thus, Aphrahat teaches the concept of the "sleep of the soul." Although Aphrahat did not explicitly state that the soul "sleeps," he did argue that it is buried [28](ܡܬܚܒܫ) with the body and that the capacity for sensation is removed from it. Thus, the soul remains with the body and exists in some kind of unconscious state.[29]

Aphrahat expressed his belief in the sleep of the soul even more clearly when he returned to this topic in Dem. 8 ("On the Resurrection of the Dead") and contrasted the "sleep" of the righteous and the wicked in the time between death and the resurrection. He employed here an analogy of good and bad servants **who are sleeping**: the bad servants do not sleep well and do not wish to arise because they know that their master will punish them **when they do wake up**. The good servants, however, **sleep soundly**, knowing the rewards that await them. Aphrahat concluded the analogy thus:

ܟܕ ܟܬ ܫܡܝܗ ܥܒܝ ܕ ܙܕܝܩ ܠܗ ܠܡܪܗ: ܠܠܝܐ ܟܕܡܝܟ ܠܝܡ ܟܕ ܚܫܒ ܠܝܡܫܟܚ ܒܟܪ ܟܠ
ܒܟܪ ܠܝܡܫ ܟܕ ܠܝܡܫܟܚ ܠܐ ܒܚܐ: ܒܬ ܡܢ ܡܬܚܒܫ ܟܐ ܕ ܟܪܘܚ ܒܬ ܡ. ܠܝܡܫ ܚܫܒ
ܠ ܙܕܝ ܠܗ ܠܡܪܗ ܕ ܡܬ ܟܕ ܠܟ ܡܬܝ ܟܠ ܟܕ ܡܬ ܫܡܝܗ: ܟܡܝܟ ܟܪ ܟܪ ܟܐ ܟܐ
ܡܐ ܡ ܕ ܟܬ ܟܐ ܕ ܟ ܠܒ ,ܡܠ.

The upright lie down and their sleep is pleasant, throughout day and night. For they do not perceive the whole night to be long, but experience it as though it were a single moment. Then, when the morning comes, they wake up and rejoice. The sleep of the wicked, however, lies heavily upon them, like a man stricken with a strong, deep fever who tosses and turns on his bed, and who is disturbed throughout the long night. They fear the morning, when their master will condemn them (Dem. 8.19).[30]

Following this passage, **Aphrahat re-emphasized the point that, although the sleep of death may or may not be pleasant, human beings are not conscious during the period of death before the resurrection**. **Aphrahat argued that when the resurrection takes place, the ܟܝܢܐ ܕܦܓܪܐ will be raised along with the body** and, at least for the righteous, will be transformed with the body into its "spiritual" state: "The ܟܝܢܐ ܕܦܓܪܐ will be swallowed up in the heavenly Spirit and the whole person will become spiritual since the body is in the spirit."[31] **Those who are not righteous, however, will not be changed; instead, they remain in their "natural" (ܟܝܢܐ ܕܦܓܪܐ) condition.32 When the transformed righteous ones are taken away to heaven, the unrighteous, who are not transformed, remain on Earth and descend to Sheol**. ..." - https://hugoye.bethmardutho.org/article/hv22n2walters

FOURTH CENTURY AD

Arnobius of Sicca (supposedly circa AD 284-330), Against the Heathen, Book II. (2), section 14.

[LATIN] "... XIV. Audetis ridere nos, cum gehennas dicimus, et inextinguibiles quosdam ignes, in quos animas dejici ab earum hostibus, inimicisque cognovimus? Quid? Plato idem vester in eo volumine, quod de animae immortalitate composuit, non Acherontem, non Stygem, non Cocytum fluvios, et Pyriphlegethontem nominat, **in quibus animas asseverat volvi, 0831B mergi, exuri**? Et homo prudentiae non pravae, et examinis judiciique perpensi rem inenodabilem suscipit: ut cum animas dicat immortales, perpetuas, et corporali soliditate privatas, puniri eas dicat tamen, et doloribus afficiat sensuum. **Quis autem hominum non videt quod sit immortale, quod simplex, nullum 0832A posse dolorem admittere**? **quod autem sentiat dolorem, immortalitatem habere non posse**? Nec tamen ejus auctoritas plurimum a veritate declinat. **Quamvis enim vir lenis, et benevolae voluntatis inhumanum esse crediderit, capitali animas sententia condemnari: non est tamen absone suspicatus jaci eas in flumina torrentia flammarum globis, et coenosis voraginibus tetra. Jaciuntur enim, et ad nihilum redactae, interitionis perpetuae frustratione vanescunt**. **Sunt enim mediae qualitatis, sicut Christo auctore compertum est, et interire quae possint, Deum si ignoraverint, vitae et ab exilio liberari, si ad ejus se minas, atque indulgentias applicarint. Et ut quod ignotum est pateat, haec est hominis mors vera, haec nihil residuum faciens. Nam illa, quae sub oculis cernitur, 0832B animarum est a corporibus dijugatio, non finis abolitionis extremus. Haec, inquam, est hominis mors vera, cum animae nescientes Deum per longissimi temporis cruciatum consumuntur igni ferro**, in quem illas jacient quidam crudeliter saevi, et ante Christum incogniti, et ab solo sciente detecti. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000165

[ENGLISH] "... Do you dare to laugh at us when we speak of hell,[263] and fires[264] which cannot be quenched, into which we have learned that souls are cast by their foes and enemies? What, does not your Plato also, in the book which he wrote on the immortality of the soul, name the rivers Acheron, Styx,[265] Cocytus, and Pyriphlegethon, and **assert that in them souls are rolled along, engulphed, and burned up**? But though a man of no little wisdom,[266] and of accurate judgment and discernment, he essays a problem which cannot be solved; so that, while he says that the soul is immortal, everlasting, and without bodily substance, he yet says that they are punished, and makes them suffer pain.[267] **But what man does not see that that which is immortal, which is simple,[268] cannot be subject to any pain; that that, on the contrary, cannot be immortal which does suffer pain**? And yet his opinion is not very far from the truth.

For although the gentle and kindly disposed man thought it inhuman cruelty to condemn souls to death, he yet not unreasonably[269] supposed that they are cast into rivers blazing with masses of flame, and loathsome from their foul abysses. For they are cast in, and being annihilated, pass away vainly in[270] everlasting destruction. **For theirs is an intermediate[271] state, as has been learned from Christ's teaching; and they are such that they may on the one hand perish if they have not known God, and on the other be delivered from death if they have given heed to His threats[272] and proffered favours. And to make manifest[273] what is unknown, this is man's real death, this which leaves nothing behind. For that which is seen by the eyes is only a separation of soul from body, not the last end—annihilation:[274] this, I say, is man's real death, when souls which know not God shall[275] be consumed in long-protracted torment with raging fire**, into which certain fiercely cruel beings shall[276] cast them, who were unknown[277] before Christ, and brought to light only by His wisdom. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000165

Arnobius of Sicca (supposedly circa AD 284-330), The Seven Books of Arnobius Against the Heathen, Book II. (2), Chapter 16.

[LATIN] "... **Et quemadmodum se possunt incorporalibus corpora conjungere**: aut a Deo principe res factae, ab infirmioribus causis ad vitiorum dehonestamenta traduci? Vultis homines institutum, superciliumque deponere? **qui Deum vobis adsciscitis patrem, et cum eo contenditis immortalitatem habere vos unam**? ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000169

[ENGLISH] "... **And how can the material unite with the immaterial**? or how can that which God has made, be led by weaker causes to degrade itself through the practice of vice? Will you lay aside your habitual arrogance,[284] **O men, who claim God as your Father, and maintain that you are immortal, just as He is**? ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000169

Arnobius of Sicca (supposedly circa AD 284-330), The Seven Books of Arnobius Against the Heathen, Book II. (2), Section 61.

[LATIN] "... Remittite haec Deo, atque ipsum scire 0907B concedite, quid, quare, aut unde sit; debuerit esse, aut non esse; semper natum sit aliquid, an ortus primigenios habeat: **aboleri conveniat, an reservari**; 0908A **exuri, dissolvi, an repetita integritate renovari**. Vestris non est rationibus liberum implicare vos talibus, et tam remotas inutiliter curare res. **Res vestra in ancipiti sita est, salus dico animarum vestrarum**, et nisi vos applicatis Dei Principis notioni, **a corporalibus vinculis exsolutos expectat mors saeva, non repentinam afferens extinctionem, sed per tractum temporis cruciabilis poenae acerbitate consumens**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000259

[ENGLISH] "... Leave these things to God, and allow Him to know what is, wherefore, or whence; whether it must have been or not; whether something always existed,[587] or whether it was produced at the first; **whether it should be annihilated or preserved, consumed, destroyed, or restored in fresh vigour**. Your reason is not permitted to involve you in such questions, and to be busied to no purpose about things so much out of reach. **Your interests are in jeopardy,—the salvation, I mean,[588] of your souls**; and unless you give yourselves to seek to know the Supreme God, **a cruel death awaits you when freed from the bonds of body, not bringing sudden annihilation, but destroying by the bitterness of its grievous and long-protracted punishment**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000259

Arnobius of Sicca (supposedly circa AD 284-330), The Seven Books of Arnobius Against the Heathen, Book II. (2), Section 62.

[LATIN] "... Servare animas alius, nisi Deus omnipotens non potest; nec praeterea quisquam est, qui longaevas facere, perpetuitatis possit et spiritum subrogare, **nisi qui immortalis et perpetuus solus est**, et nullius temporis circumscriptione finitus. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000261

[ENGLISH] "... None but the Almighty God can preserve souls; nor is there any one besides who can give them length of days, and grant to them also a spirit which shall never die,[593] except **He who alone is immortal and everlasting**, and restricted by no limit of time. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000261

Arnobius of Sicca (supposedly circa AD 284-330), The Seven Books of Arnobius Against the Heathen, Book II. (2), Section 64

[LATIN] "... Neque enim necessaria nostra illi salus est, ut compendii aliquid dispendiive patiatur: si aut Deos nos fecerit, **aut ad nihilum redigi corruptionis dissolutione permiserit**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000265

[ENGLISH] "... For our salvation is not necessary to Him, so that He would gain anything or suffer any loss, if He either made us divine,[615] **[615 - i.e., immortal, deos, so corrected by Gelenius for the ms. deus – "if either God made us."] or allowed us to be annihilated and destroyed by corruption**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000265

Arnobius of Sicca (supposedly circa AD 284-330), The Seven Books of Arnobius Against the Heathen, Book II. (2), Section 78.

[LATIN] "... committamus nos Deo, nec plus apud nos valeat incredulitas nostra, quam illius nominis et potentiae magnitudo; ne dum ipsis nobis argumenta 0936B conquirimus, quibus esse videatur falsum id, quod esse nolimus atque adnitimur verum, **obrepat dies extremus et inimicae mortis reperiamur in faucibus**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000293

[ENGLISH] "... We doubt, we hesitate, and suspect the credibility of what is said; let us commit ourselves to God, and let not our incredulity prevail more with us than the greatness of His name and power, lest, while we are seeking out arguments for ourselves, through which that may seem false which we do not wish and deny to be true, **the last day steal upon us, and we be found in the jaws of our enemy, death**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000166.Arnobius.TheSevenBooksofArnobiusAgainsttheHeathenAdversusGentes.html;chunk.id=00000293

FIFTH CENTURY AD

THE DECLINE OF HELL, Seventeenth-Century Discussion of Eternal Torment by D. P. Walker, The University of Chicago Press, 1964, page 35

[ENGLISH] "... **[page 35]** As long as the Parousia was thought of as imminent, the intermediate state of the few Christians who died before it occurred was not of great moment. They could be supposed to be sleeping or just waiting until the resurrection; this was the prevalent opinion until as late as the 5th century.[2] ...

[2] See Dict. de The. Cath., T. V, Iere Partie, art. Enfer, cols. 49 seq.; G. Bardy, op. cit., in L'Enfer, pp. 175 seq. ..." - https://archive.org/details/declineofhellsev0000walk/page/35/mode/1up

SIXTH CENTURY AD

Pseudo Melito of Sardis (supposedly AD 550-599), Fragments [Spicilegium Syriacum (1855) : Ps.-Melito -- Fragments]

[ENGLISH] "... This is he **[Jesus]** that became incorporate in the Virgin, and was hanged upon a tree, and **was buried in the midst of the earth**, and **did not undergo dissolution**; **he that rose from the dead**, and **raised up men from the earth**, **from the nether grave** **to the height of heaven**. This is **the lamb that was slain**; this is the lamb that was dumb. This is He that was born of Mary a fair sheep. This is he that was taken from the flock, and **was led to the slaughter**, and **was slain** at eventide, and **was buried at night**; who had no bone in him broken upon the tree; **who did not undergo dissolution in the midst of the earth**; **who rose from the dead**, and **raised up the race of Adam** **from the nether grave**. This is **he that was put to death**. And where was **he put to death**? In the midst of Jerusalem. By whom? By Israel: because he healed their maimed, and cleansed their lepers, and gave light to their blind, and **raised their dead**. **For this cause he died**. Thou gavest the command, and he was crucified; thou wast exulting, and **he was buried**; **thou wast reclining upon a soft bed**, and **he was watching in the grave and in the coffin**; ... Thou smotest thy Lord, thou also has been smitten upon the earth; and **thou indeed liest dead**, but **he is risen from the dead**, and **gone up to the heights of heaven** ... **who was buried in the earth**; **who rose from the dead**, and **ascended to the height of heaven** ..." - https://catholiclibrary.org/library/view?docId=Fathers-EN/575.spicilegium_6_melito_fragments.html;chunk.id=000003

SEVENTH - EIGHTH CENTURY AD

Iconoclasts (Icon Breakers; Circa AD 741-775) and Iconofiles (Icon Makers), and why the Iconoclasts did what they did, sleep of the soul, while not perfectly represented is close to what scripture taught, in the Syriac and Byzantine Churches: **"Angels in the Guise of Saints": A Syrian Tradition in Constantinople by Vladimir Baranov, page 5, pages 8-9, with Notation, 9-10, with Notation, 13-14, with Notation, 15, with Notation, 18, with Notation**

[ENGLISH & GREEK] "... **[page 5]** Under the entry of 765/66, **Theophanes writes: "Everywhere he [Emperor Constantine V] rejected as being useless, both in writing and orally, the intercession of the holy Virgin, the Mother of God, and of all the saints, thanks to which all manner of help wells forth for us. He suppressed and obliterated their relics**" (Theophanis Chronographia, ed. C. de Boor, Leipzig, 1883–1885, repr. Hildesheim, 1963, p. 439; trans. C. Mango, and R. Scott, The Chronicle of Theophanes Confessor, Oxford, 1997, p. 607). **For the rejection of saints' intercession, cf. The Life of Stephen the Younger, 29: πάμπολλα δὲ αὐτῶν βλασφημησάντων καὶ κατὰ τῶν ἁγίων καὶ τῆς ἀχράντου Θεοτόκου αὐτῶν χωρησάντων, ὡς βοηθεῖν μετὰ θάνατον μὴ δυναμένης** (La Vie d'Etienne le Jeune par Etienne le Diacre, ed. M.-F. Auzepy (Birmingham Byzantine and Ottoman Monographs, 3), Aldershot, 1997, p. 127.24–26); **the rejection of the intercession of the Theotokos after her death is mentioned in the Adversus Constantinum Cabalinum, in PG 95, col. 337**CD. ..."

"... **[page 8]** Two subsequent passages from the Definition of Hiereia give insight into the theology of sainthood of the Byzantine Iconoclasts:

For those saints who have well-pleased God and are honoured by Him with the dignity of sainthood, are eternally alive to God even if they have departed from here: the one who tries to set them up with dead and abominable art which has never been alive but was invented from the things which were the subjects of pagan vanity, shows himself as blasphemous. [11]

And again those who are to reign with Christ, and to sit on the throne with him and to judge the Universe and to become of the same form with his glory – those, whom, as Scripture says, the world was not worthy, are they [the Iconophiles – V.B.] not ashamed to depict them by means of pagan art? It is not fit **for Christians who have a hope in the Resurrection** to make use of customs of demon-worshipping peoples and to insult saints who are going to shine in such glory by inglorious and dead matter. [12] ..."

[GREEK] "... **[page 8] [Notation]** [11] ὁι γὰρ τῷ θεῷ εὐαρεστήσαντες ἅγιοι, καὶ παρ' αὐτοῦ τιμηθέντες τῷ ἀξιώματι τῆς ἁγιότητος, ζῶσιν ἀεὶ θεῷ κἂν ἐνθένδε μετέστησαν, οὓς ὁ ἐν νεκρᾷ τέχνῃ καὶ στυγητῇ, μηδέποτε ζησάσῃ, ἀλλ' ἐξ ἀντικειμένων Ἑλλήνων ματαίως ἐφευρεθείσῃ, λογιζόμενος ἀναστηλοῦν, βλάσφημος ἀποδείκνυται" (Mansi, vol. 13, col. 276D).

[GREEK] [Notation] [12] "...ἢ πάλιν τοὺς μέλλοντας συμβασιλεύειν τῷ Χριστῷ συγκαθέδρους τε γίνεσθαι, καὶ κρίνειν τὴν οἰκουμένην, καὶ συμμόρφους τῆς δόξης αὐτοῦ ἔσεσθαι. ὧν, ὡς τὰ λόγιά φασιν, οὐκ ἦν ἄξιος ὁ κόσμος · οὐκ ἐντρέπονται τῇ τοῦ Ἕλληνος ἀναγράψασθαι τέχνῃ; οὐ θεμιτὸν γὰρ τοῖς ἐλπίδα **[page 8-9 Notation continues]** ἀναστάσεως κεκτημένοις Χριστιανοῖς δαιμονολατρῶν ἐθνῶν ἔθεσι χρῆσθαι, καὶ τοὺς τοιαύτῃ μέλλοντας δόξῃ φαιδρύνεσθαι ἁγίους ἐν ἀδόξῳ καὶ νεκρᾷ ὕλῃ καθυβρίζειν" (Mansi, vol. 13, col. 277CD). ..."

[ENGLISH] "... **[page 9]** Instead, alluding **to the future general resurrection**, the Iconoclasts seem to accuse the Iconophiles of some sort of magical practise, aimed at "resurrecting" the saints **[page 9-10]** on their icons and treating them as present here and now in a prayerful communication, which is reinforced by contrasting **the ("correct") views of the Iconoclasts patiently waiting for the resurrection** to celebrate it with the glorified saints, and the Iconophiles, "insulting" the saints by prematurely representing them through dead ("unresurrected") matter.[14]

We can propose a possible explanation **in the old Antiochean doctrine on the "sleep of souls."[15] This "sleep" means that the soul of the deceased person, be he good or bad, is kept deprived of all sensation in utter inactivity from the moment of the death of its body until the Judgement, when, after the general resurrection, the souls will be joined to their bodies and everybody will receive the deserved reward or punishment**. If this is the case, the meaning of both fragments becomes clear: according to Iconoclasts, **the souls of the saints are in the state of sleep waiting for the general resurrection when they will reconnect with bodies** and shine in great glory which they gain by their earthly feats. **Until then they cannot be of any help for those who address them in prayers before the relics or icons – their prayers are not heard since hearing as a corporal sense is not available to the sleeping soul. By depicting the saints on the icons and appealing to them in prayers and supplications, the Iconophiles attempt in vain to "activate" the inactive souls of the departed (even, though, definitely righteous) people**. ..."

> "... **[page 10] [notation]** [15] **There were at least two trends behind the idea of the post mortem inactivity of the soul: the sleep of the soul and the dissolution of the soul with its subsequent resurrection together with the body**. **The thnetopsychists** are mentioned by Origen in his Dialogue with Heraclides (Entretien d'Origene avec Heraclide, ed. J. Scherer (SC, 67), Paris, 1960, p. 76.16–78.20); Eusebius of Caesarea, Historia Ecclesiastica, 6.37: "…**others arose in Arabia**, putting forward a doctrine foreign to the truth. **They said that during the present time the human soul dies and perishes with the body, but that at the time of the resurrection they will be renewed together**" (Select Library of Nicene and Post-Nicene Fathers of the Christian Church, series 2, vol. 1, Eusebius. Church History. Life of Constantine. Oration in Praise of Constantine, ed. P. Schaff and H. Wall, Grand Rapids, MI, 1965, p. 279; John of Damascus, Liber de Haeresibus, 90, Die Schriften des Johannes von Damaskos, ed. B. Kotter, vol. 4 (PTS, 22), Berlin – New York, 1981, p. 57; see also N. Constas, "An Apology for the Cult of Saints in Late Antiquity: Eustratius Presbyter of Constantinople, On the State of Souls after Death (CPG 7522)*," JECS, 10.2 (2002), n. 14, p. 273, n. 27, p. 278 on the two groups mentioned in Eustratius the Presbyter." ..."

"... **[page 13]** The background of **this passage of Isaac must have been the doctrine of the sleep of souls which he exposes in his Century** 3.75 from the second part, **eloquently addressing his reader to not despair of death and a long stay in the tomb, which will be as light and wisp as a night's sleep[25]. The traces of this doctrine are present already in Aphraat** (d. ca. 345),[26] **Ephrem the Syrian** (ca. **[page 13-14]**

> **[FRENCH]** "**[Notation]** [25] "**Ne sois pas triste, parce que nous resterons pendant de longues anees dans cette corruption de la mort, sous la poussiere, jusqu'a ce que la fin du monde nous atteigne : cela ne pesera pas sur nous. La mort, de meme ce laps de temps pendant lequel nous dormirons dans un tombeau, passeront pour nous comme le songe d'une seule nuit. En effet, notre sage createur a aussi rendu legere notre mort, de sorte que nous n'en ressentirons aucunement la peine. Elle semble lourde aussi longtemps que nous ne l'avons pas encore accueillie, mais ensuite, nous ne ressentirons pas notre corruption ni la dissolution de notre constitution :**

tout cela ne pesera pas plus lourd que ne pese le songe d'une nuit au moment du reveil, comme si nous nous etions endormis la veille et sommes deja sur le point de nous lever. Aussi leger sera pour nous le long sommeil au tombeau, et aussi peu dureront les annees que nous y passerons." (Isaac le Syrien, Oeuvres spirituelles. 41 Discours recemment decouverts, trans. Dom Andre Louf (Spiritualite Orientale, 81), Begrollesen-Mauges, 2003, pp. 227–228).

[Notation] [26] See the references in R. Beulay, L'enseignement spirituel de Jean de Dalyatha, mystique syrooriental du VIIIe siecle (Theologie historique, 83), Paris, 1990, pp. 492–494." ..."

[ENGLISH] "... **[page 14]** 306–373),[27] **and Theodore of Mopsuestia (ca. 350–428).[28] The doctrine can be found in such doctors of the Eastern Syrian Church as Narsai (d. 502),[29] Babai the Great (ca. 550 – after 628), Dadisho Qatraya (second half of 7th c.), and many others**.[30] The most detailed elaboration of the doctrine, however, **can be found in the Letters of the Nestorian Catholicos Timothy I (consecrated in 780). He says that only rationality and will belong to the soul proper out of its four faculties, most of which (i.e. irascibility or concupiscence) relate to the soul in its union to the body, and thus, after the departure of the soul from its body, it remains in a state which Timothy compares to a human foetus, limited in its movements and sensations. Thus, the departed souls are deprived of all sensation, associated with bodily functions, as well as of all efficient functions, which are, again, associated with the participation of bodies.[31] This theory was canonised in the Council of 786–787, presided over by Timothy I**.[32]

[27] See references in Ibid., pp. 494–495; Dal Santo, Debating the Saints' Cult, pp. 244–254.

[28] Les homelies catechetiques de Theodore de Mopsueste, ed. R. Tonneau, R. Devreesse (Studi e Testi, 145), Vatican City, 1949, p. 177, Beulay, L'enseignement spirituel de Jean de Dalyatha, p. 495.

[29] Beulay, L'enseignement spirituel de Jean de Dalyatha, pp. 498–499; Dal Santo, Debating the Saints' Cult, pp. 254–273.

[30] See Beulay, L'enseignement spirituel de Jean de Dalyatha, pp. 492–510 for the review of this doctrine among the Syrian authors. R. Beulay, however, does not mention Isaac the Syrian in relation to the doctrine.

[31] For the primary references see Beulay, L'enseignement spirituel de Jean de Dalyatha, pp. 491–492; Dal Santo, Debating the Saints' Cult, pp. 299–318.

[32] In more detail on the Synod see O. Braun, "Zwei Synoden des Katholikos Timotheos I," OC, 2 (1902), pp. 283–311. ..."

"... **[page 15]** "... How might the Eastern Scripture-based doctrine35 end up and take roots in Byzantium? ...

"... **[Notation]** [35] Cf. "**sleep in the dust" of Dan 12:2, and Job. 21:26, and sleep as a metaphor for death in Mt 9:24, Mt 27:52, Mk 5:39; Lk 8:52, Jn 11:11–14, Ac 7:60, Acts 13:36, 1 Th 4:13–15, 2 Pe 3:4; however, see F. Gavin, "The Sleep of Soul in the Early Syriac Church**,"

Journal of American Oriental Society 40 (1920), pp. 103–120 on the Aristotelian rethinking of the old Syrian paradigm **since the seventh century**. See also Dal Santo, Debating the Saints' Cult, pp. 304–307 for the Aristotelian parallels to the anthropological doctrine of Timothy I. ..."

"... **[page 18]** "... **Thus, the doctrine of the "sleep of souls," originating in the Christian East, was accepted in some circles of Byzantium** ..."

"... **The doctrine of the sleep of souls might have been in the background of the rejection of saints' icons in the circles close to the Byzantine Emperor Constantine V who ardently rejected saints' intercession and efficacy of their relics**. ..." - https://brill.com/view/journals/scri/12/1/article-p5_3.xml?ebody=pdf-130820

NINTH – THIRTEENTH CENTURY AD

This period of time (AD 801 - 1300), is very deep into the 'midnight' of the 'Dark Ages,' which were, roughly AD 400 – 1400ish, in which two major church groups are identified in the Bible. The first, being the true Church, identified by the "woman" (at first being the faithful Israelites; **Rev.** 12:1-2,5; **Act.** 7:38 KJB; then continuing on in Christianity through Jesus Christ, both of Jews & Gentiles) which "fled into the wilderness" (**Rev.** 12:6 KJB), after several hundred years of major persecution (at first **[1]** by Jews, such as the Sanhedrin, Synagogues, Temple Authorities, the various Herods, and others like early Saul of Tarsis; & then **[2]** by Romans, Emperors of Rome such as Nero, Diocletian, &c.; & then **[3]** by apostate Christianity which had melded & amalgamated with Paganism, as a wolf [Roman Capitoline wolf] in sheep's [Christian] Clothing [becoming Roman Catholicism]; & yet finally **[4]** by the atheism, or secular humanism which prominently arose in the wake of Roman Catholicism's history). So, this faithful "woman" hides in the "wilderness" for 1,260 years (AD 538 – 1798; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB), until 'she' reappears (**Son.** 3:6, 8:5 KJB). This godly church "continued stedfastly in the apostles' doctrine [such as sleep of the soul in death, the resurrection of the righteous & unrepentant, along with the total annihiliation of the wicked to come at the doling out of their judgment; **Rev.** 20 KJB] and fellowship, and in breaking of bread, and in prayers" (**Act.** 2:42 KJB).

The second, being the false church (Roman Catholicism, and inclusive of apostate Christianity), identified by the "woman" sitting upon many "waters" and riding upon a marvelous "beast" (**Rev.** 17:1-5 KJB), which would also have her own "wilderness" experience beginning at AD 1798, in which the "beast" 'she' rides, suffers a "deadly wound" (**Rev.** 13:3,12,14 KJB; a loss of state authority), by the rise of another, secular humanism, or atheism (**Rev.** 11:7 KJB). 'She' would continue to promote her pagan doctrines, such as 'immortal soul / spirit' doctrine, as well as 'eternal torment,' from which there is no ending, upon the finally impenitent, and strange views regarding resurrection (spiritualizing it in some ways).

Information during this period for the first church is extremely spotty (as for instance see "Paulicians," which being identified as Iconoclasts, may give some idea as to whether they were conditionalists, annihilationists, or believed in the 'sleep of the soul'), since much of their materials were lost, due to their constant fleeing from persecution, destruction by inquisitions, or wars, &c.

'Pope' John XXII (1249-1334)

PSYCHOPANNYCHISM IN RENAISSANCE EUROPE, By C. A. PATRIDES; page 229

"... **[page 229]** But in another instance, as Protestants never tired in pointing out, mortalism had been championed by no less an authority than Pope John XXII (1249-1334). ..." -

https://www.jstor.org/stable/4173420?casa_token=omx3V4K5l8UAAAAA%3AjmopjNpWdq70IKs4arqUcnaC66iphVoO0-mrhSwJ7FDMLbQ3PsLDFxzIH7cNOf3bQ6FeIQUHtmkRs7g7yrwP9I8t6WZJkUtLJqkkZ3GKEGUOtw857nsJ&seq=3#metadata_info_tab_contents

FOURTEENTH CENTURY AD

John Wycliffe (AD 1328-31 December 1384):

John Wycliffe, though early essentially "Roman Catholic" in doctrine, began to depart from some of their beliefs, one of which being pertinent to this topic, is that of 'Purgatory.' In this, John Wycliffe, is an interesting case.

This is **not** to say that he understood completely the state of the dead (or was an annihilationist, &c.), as he was deeply in the midst of those dark ages, and was just beginning to come to the light of what the Holy Scriptures state so plainly. The reason he is being included, is that not only was he a powerful advocate for reformation from errors so long held (which is why he is post-humously styled that 'Morning star of the Reformation,' which "Reformation" would officially 'kick off' some hundreds years later by the likes of Jan Huss, Martin Luther, Philip Melanchthon, William Tyndale, John Knox, Ulrich Zwingli, George Wishart, and so many others of note), but also so that those that might desire to include him, at least have an understanding of his theological position, and not to overemphasize it as L. E. Froom does in "Conditionalist faith of our Fathers, Vol. II (2)" when he says, Wycliffe,

L.E. Froom, The Conditionalist Faith of our Fathers, Vol. II, page 59, #3

> **"... [page 59]** Though he still believed in the separate existence of the soul, he taught that the state between death and the resurrection is that of sleep. Moreover, he held that the judgment of rewards would not take place until after the resurrection. ..." - https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-02/page/59/mode/1up

Well, those statements are a bit of an over-reaching when it comes to what Wycliffe believed and wrote in print. What he actually taught / wrote was **three phases for the Church of God**, and which to him was, at the time, basically Roman Catholicism:

[1] Church in Battle (Church Militant)
[2] Church in Sleep (Church in Purgatory, the dead saints not yet in Heaven, still conscious)
[3] Church in Bliss (Church in Heaven)

Some of the references that L. E. Froom refers to in Vol. II of his Conditionalist Faith of our Fathers, are some of the following (modern English follows each statement in Wycliffe's older English):

An Apology For Lollard Doctrines, Attributed To Wicliffe. Now First Printed From a Manuscript In The Library Of Trinity College, Dublin. With An Introduction and Notes, by James Henthorn Todd, D.D. V.P.R.I.A., Fellow Of Trinity College, and Treasurer of St. Patrick's Cathedral, Dublin. LONDON: Printed for the Camden Society, by John Bowyer Nichols and Son, Parliament Street. M.DCCC.XLII. (1842), page 16

> "... **[page 16]** ye kirk sleping in purgatory ..." - https://archive.org/details/anapologyforloll00wycluoft/page/16/mode/1up?q=sleping

[Modern English] "... the church sleeping in purgatory ..."

Wyclif, Select English Works, Volume III, page 53

"... **[page 53]** seintis slepinge in purgatorie ..." - https://archive.org/details/selectenglishwo03wyclgoog/page/n85/mode/1up?q=purgatorie

[Modern English] "... saints sleeping in purgatory ..."

Wyclif, Select English Works, Volume III, page 102

"... **[page 102]** On ye secunde manere is ye Churche yseyd to be disposed, for yulke that beth passed out of this worlde, and yit beth nought come to reste of lyf in blysse, bot restey in purgatorie, and suffery peyne for synne, abyding [1] the mercy of God to delyvere hem out of peyn. And whanne the Churche is thus disposed, it is ycleped the restyng Churche; and her-of speketh Seynt Poul whanne he syth that fuyr schal preve the worke of everyche. ..." - https://archive.org/details/selectenglishwo03wyclgoog/page/n134/mode/1up?q=purgatorie

[Modern English] "... On the second manner is the Church (is / to be) said to be disposed, for (if you) like that be passed out of this world, and (is) it be nought come to rest of life in bliss (Heaven), but rests in purgatory, and suffering pain for sin, abiding [1] the mercy of God to deliver them out of pain. And when the Church is thus disposed, it is called / named the resting Church; and of her, speaks Saint Paul when he says that fire shall prove the work of everyone. ..."

Wyclif, Select English Works, Volume III, page 339

"... **[page 339]** ye myddil is clepid slepyng ..." - https://archive.org/details/selectenglishwo03wyclgoog/page/n375/mode/1up?q=purgatorie

[Modern English] "... the middle **[second part of the church, ie., the dead saints in purgatory]** is called / named sleeping ..."

Three Treatises by John Wycklyffe, D.D. I. Of The Church And Her Members, pages III-IV

"... **[page III]** Ye secound part of yis Chirche ben sentis in purgatorie; (* yes synnen not of ye newe/ **[page III-IV]** but purgen her olde synne; (* many errours fallen in preiying for yeis seyntis; (* siy yei all ben deede in body/ Cristi wordis may be takun of hem/ sue we Crist in our liif/ (* late ye deede berie ye dede. Ye yridde part of ye chirche ben trewe men yet here lyven/ yat shulden aftir be savyed in heavene/ (* lyven here cristen-mennes liif. Ye first part is clepid over-coming. Ye myddil is clepid slepyng. Ye yridde is clepid figtyng. And alle yes maken oo chirche. ..." - http://historiayverdad.org/Three-treatises-by-john-wycklyffe.pdf

[Modern English] "... The second part of this Church being saints in purgatory; (* these sins (are) not of the new **[meaning: committing new sins] [page III-IV]** but purging her old sin; (* many errors fallen in praying for these saints; (* since they all being dead in body / Christ's words may be taken of them/ (per)sue **[follow]** we Christ in our life/ (* let the dead bury the dead. The third part of the church being true men yet here living/ that should after be saved in Heaven/ (* living here Christian life. The first part **[of the Church]** is named / called over-coming. The middle **[second part]** is named / called sleeping. The third **[part]** is named / called fighting **[Church militant on earth, still living]**. And all these make out (the) Church. ..."

These citations and their references are given so that any may read them for themselves, and not have to take the word of another over them. These are not the only references by Wycliffe on the matter, but they give a quick summary of his understanding, and for the times in which he lived.

As shown by the citations, it can be seen that L. E. Froom overstepped just a bit with Wycliffe. Wycliffe, still a Roman Catholic at the time, and deep in the errors of the dark ages, though beginning to come to light, still taught "Purgatorie" (that false theological middle ground between earth and Heaven for God's saints where they must be purged / cleansed of their sins / or sin tendencies that remain), but called it by name of the sleeping / resting church. Now, by this, Wycliffe, did **not** mean as later understood (as Tyndale / Luther, &c.) that those deceased were without feeling / action / existence.

He definitely taught that the body and soul were individual things, and could be separated, and thus the 'soulis' (souls) in 'Purgatory' were very much feeling "peyne" (pain) and "fuyr" (fire), though their bodies had returned to dust.

Now the difference, that Wycliffe hit on, and which differed with the theology of Roman Catholicism, is this, that prayers for the saints in purgatory were unavailing. It was useless to pray for such, as he says, "**many errours fallen in preiying for yeis seyntis" [many errors fallen in praying for these saints].** Why? Wycliffe's reasoning from scripture was this, "**... since they all being dead in body / Christ's words may be taken of them/ (per)sue [follow] we Christ in our life/ (* let the dead bury the dead." [since they all being dead in body / Christ's words may be taken of them/ (per)sue [follow] we Christ in our life/ (* let the dead bury the dead]**. In other words, let those in 'Purgatory' pray for themselves, for the living cannot affect the dead by such prayer.

This idea / teaching of Wycliffe from the Scriptures was the major departure from Roman Catholicism that led to many, who would come later, to rejecting 'immortal soul / spirit' theology, 'communion of saints' (in heaven; ie., being able to pray / talk to those they 'imagined' to be in heaven before their resurrection), eternal torment, and purgatory altogether, and by re-studying the scriptures, and then coming to accepting of the sleep of the soul in death, and even annihilation of the finally impenitent. This is important, as once prayer for those in Purgatory was questioned and seen to be a waste of time, the theology of Purgatory itself became questioned, and as more and more studied the state of the dead, they came to realize that there was no such thing / place as Purgatory in Scripture, and neither could the dead hear, see, understand, and / or do anything, being dead in the grave. Thus, truly, in all appearance, the deceased appear to be asleep, resting in the grave where they were buried, &c., and that once deceased, a man's eternal judgment (to resurrection of Eternal life or Eternal death (2nd death)) was sealed, and could not be affected by what men did here on earth.

Before moving into the next centuries, a brief overview shall be provided in regards those who believed that in death, the person / being / soul sleeps in the grave, returning to dust, until their respective resurrection at the Advents (2nd (**Jhn.** 14:2-3; **1 Thes.** 4:13-18 KJB) & 3rd (**Zec.** 14:1-21; **Rev.** 21:1-8 KJB)) of Jesus to come. The source quotation (slightly edited) comes from **(accessed 4/4/2025; 2:15 PM)** - https://en.wikipedia.org/wiki/Christian_mortalism

- Martin Luther (1483–1546), after exiting the Roman church
- Camillo Renato (1540), [123]
- Mátyás Dévai Bíró (1500–45), [124]
- Michael Servetus (1511–1553), [125]
- Laelio Sozzini (1562), [126]
- Fausto Sozzini (1563), [127]
- the Polish Brethren (1565 onwards), [128]
- Dirk Philips (1504–1568), [129]

- Gregory Paul of Brzezin (1568), [130]
- the Socinians (1570–1800), [131]
- John Frith (1573), [132]
- George Schomann (1574) [133] and
- Simon Budny (1576). [127]

"Gordon Campbell (2008) identifies Milton's views as "thnetopsychism," a belief that the soul dies with the body but is resurrected at the last judgment, [138] however Milton speaks also of the dead as "asleep." [139]"

Those holding this view include:

- 1600s: Sussex Baptists [140]
- d. 1612: Edward Wightman [141]
- 1627: Samuel Gardner [142]
- 1628: Samuel Przypkowski [143]
- 1636: George Wither [144]
- 1637: Joachim Stegmann [145]
- 1624: Richard Overton [146]
- 1654: John Biddle (Unitarian) [147]
- 1655: Matthew Caffyn [148]
- 1658: Samuel Richardson [149]
- 1608–1674: John Milton [150] [151]
- 1588–1670: Thomas Hobbes [131]
- 1605–1682: Thomas Browne [152]
- 1622–1705: Henry Layton [153]
- 1702: William Coward [154]
- 1632–1704: John Locke [155]
- 1643–1727: Isaac Newton [156]
- 1676–1748: Pietro Giannone [157]
- 1751: William Kenrick [158]
- 1755: Edmund Law [159]
- 1759: Samuel Bourn [160]
- 1723–1791: Richard Price [161]
- 1718–1797: Peter Peckard [162]
- 1733–1804: Joseph Priestley [163]
- 1765: Francis Blackburne (1765). [164]

"... Belief in soul sleep and the annihilation of the unsaved became increasingly common during the nineteenth century, [165] [166] [167] entering mainstream Christianity in the twentieth century. [168] [169] From this point it is possible to speak in terms of entire groups holding the belief, and only the most prominent individual nineteenth-century advocates of the doctrine will be mentioned here. ..."

Others include:

- Millerites (from 1833), [d]
- Edward White (1846), [170]
- Christadelphians (from 1848), [171]
- Thomas Thayer (1855), [172]
- François Gaussen (d. 1863), [173]
- Henry Constable (1873), [174]
- Louis Burnier (Waldensian, d. 1878), [175]

- the Baptist Conditionalist Association (1878), [176]
- Cameron Mann (1888), [177]
- Emmanuel Pétavel-Olliff (1891)
- Miles Grant (1895), [178]
- George Gabriel Stokes (1897). [170]

Present-day [believers] of soul sleep include

- Nicky Gumbel, [179]
- Primitive Baptist Universalists, [citation needed]
- some Lutherans,
- **the Seventh-day Adventist Church**,
- Advent Christian Church,
- the Afterlife group, [180]
- Christadelphians,
- the Church of God (Seventh Day),
- Church of God (7th day) – Salem Conference
- the Church of God Abrahamic Faith
- and various other Church of God organizations and related denominations which adhered to the older teachings of Herbert W. Armstrong's Worldwide Church of God,
- and the Bible Student movement.
- Jehovah's Witnesses teach a form of thnetopsychism, in that the soul is the body (**Genesis** 2:7) and that it dies (**Ezekiel** 18:20; **Ecclesiastes** 9:5,10). [181] They believe that 144,000 chosen ones will receive immortality in heaven to rule as kings and priests with Christ in Heaven (**Rev** 7:4; 14:1,3) [182] but all the other saved will be raised from the dead on the last day (**John** 5:28,29) to receive eternal life on a Paradise Earth (**Revelation** 7:9,14,17). [183]

- **Seventh-day Adventists** believe that death is a state of unconscious sleep until the resurrection. They base this belief on biblical texts such as **Ecclesiastes** 9:5 which states "the dead know nothing", and **1 Thessalonians** 4:13–18 which contains a description of the dead being raised from the grave at the second coming. These verses, it is argued, indicate that death is only a period or form of slumber. [184]

"... The mortalist disbelief in the existence of a naturally immortal soul, [1] [220] is affirmed as biblical teaching by a range of standard scholarly Jewish and Christian sources. The Blackwell Encyclopedia of Modern Christian Thought (1995) says, "There is no concept of an immortal soul in the Old Testament, nor does the New Testament ever call the human soul immortal." [221] Harper's Bible Dictionary (1st ed. 1985) says that "For a Hebrew, 'soul' indicated the unity of a human person; Hebrews were living bodies, they did not have bodies". [222] Cressey 1996 says, "But to the Bible man is not a soul in a body but a body / soul unity". [223] Avery-Peck 2000 says, "Scripture does not present even a rudimentarily developed theology of the soul" [224] and "The notion of the soul as an independent force that animates human life but that can exist apart from the human body—either prior to conception and birth or subsequent to life and death—is the product only of later Judaism". [225] The New Dictionary of Theology says that the Septuagint translated the Hebrew word nefesh by the Greek word psyche, but the latter does not have the same sense in Greek thought. [226] The Eerdmans Dictionary of the Bible, 2000 says, "Far from referring simply to one aspect of a person, "soul" refers to the whole person". [227] The International Standard Bible Encyclopedia says, "Possibly **Jn.** 6:33 also includes an allusion to the general life-giving function.

This teaching rules out all ideas of an emanation of the soul." [228] and "The soul and the body belong together, so that without either the one or the other there is no true man". [229] The Eerdmans Bible Dictionary, 1987 says, "Indeed, the salvation of the "immortal soul" has sometimes been a commonplace in preaching, but it is fundamentally unbiblical." [203]

The Encyclopedia of Christianity, 2003 says "The Hebrew Bible does not present the human soul (nepeš) or spirit (rûah) as an immortal substance, and for the most part it envisions the dead as ghosts in Sheol, the dark, sleepy underworld". [230] The Oxford Dictionary of the Christian Church, 2005 says, "there is practically no specific teaching on the subject in the Bible beyond an underlying assumption of some form of afterlife (see immortality)". [231] The Zondervan Encyclopedia of the Bible (rev ed.), 2009 says "It is this essential soul-body oneness that provides the uniqueness of the biblical concept of the resurrection of the body as distinguished from the Greek idea of the immortality of the soul". [232] The mortalist disbelief in the existence of a naturally immortal soul [1] [233] is also affirmed as biblical teaching by various modern theologians, [234] [235] [236] [e] [238] [239] [240] & Hebblethwaite observes the doctrine of immortality of the soul is "not popular amongst Christian theologians or among Christian philosophers today". [241] [242]"

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FIFTEENTH CENTURY AD

William Tyndale (1484-1536), replying to Sir Thomas More in 1530:

AN ANSWER TO SIR THOMAS MORE'S DIALOGUE, THE SUPPER OF THE LORD AFTER THE TRUE MEANING OF JOHN VI. AND 1 COR. XI. AND WM. TRACY'S TESTAMENT EXPOUNDED. BY WILLIAM TYNDALE, MARTYR, 1536. EDITED FOR The Parker Society, BY THE REV. HENRY WALTER, B.D. F.R.S. RECTOR OF HASILBURY BRYAN, DORSET; FORMERLY FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND PROFESSOR OF NATURAL PHILOSOPHY IN THE EAST INDIA COMPANY'S COLLEGE AT HAILEYBURY. CAMBRIDGE: PRINTED AT THE UNIVERSITY PRESS. M.DCCC.L. (1850); pages 118, 180-181

"... **[page 118]** And when he proveth that the saints be in heaven in glory with Christ already, saying, 'If God be their God, they be in heaven, for he is not the God of the dead;' there he stealeth away Christ's argument, wherewith he proveth the resurrection: that Abraham and all saints should rise again, and not that their souls were in heaven; which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the scripture, that God is Abraham's God, and addeth to, that God is not God of the dead but of the living, and so proveth that Abraham must rise again; I deny Christ's argument, and I say1 with M. More, that Abraham is yet alive, not because of the resurrec-tion, but because his soul is in heaven. And in like manner, Paul's argument unto the Corinthians is nought worth: for when he saith, 'If there be no resurrection, we be of all wretches the miserablest; here he have no pleasure, but sorrow, care, and oppression; and therefore, if we rise not again, all our suffering is in vain:' 'Nay, Paul, thou art un-learned; go to Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again.' And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, shew me what cause should be of the resurrection? ..." - https://archive.org/details/tyndalesanswer00tynduoft/page/118/mode/1up

"... **[page 180]** More:- "Item, that all souls lie and sleep till dooms-day."

Tyndale:- And ye, in putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live.

And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit **[page 180-181]** and the flesh do in a christian man. And because the fleshly-minded pope consenteth unto heathen doctrine, therefore he corrupteth the scripture to stablish it. Moses saith in Deut. "The secret things pertain unto the Lord, and the things that be opened pertain unto us, that we do all that is written in the book." Wherefore, sir, if we loved the laws of God, and would occupy ourselves to fulfil them, and would on the other side be meek, and let God alone with his secrets, and suffer him to be wiser than we, we should make none article of the faith of this or that. And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection? ..." - https://archive.org/details/tyndalesanswer00tynduoft/page/180/mode/1up https://archive.org/details/tyndalesanswer00tynduoft/page/181/mode/1up

Martin Luther (1483–1546)

AN HISTORICAL VIEW OF THE CONTROVERSY CONCERNING AN INTERMEDIATE STATE AND The SEPARATE EXISTENCE of the SOUL BETWEEN DEATH and the GENERAL RESURRECTION, Deduced from the Beginning of the PROTESTANT REFORMATION to the PRESENT TIMES. WITH Some Thoughts, in a Prefatory Discourse, ON THE Use and Importance of Theological Controversy. The SECOND EDITION, corrected and greatly enlarged. ... LONDON: Printed for W. GOLDSMITH, No. 24, Pater-noster-Row. MDCCLXXII. (1772), pages 15, 344

"... **[page 15]** Afterwards indeed Luther espoused the doctrine of the sleep of the soul, upon a scripture founda-tion, and then he made use of it as a confutation of purgatory and saint-worship, and continued in that belief to the last moment of his life.

I know this hath been controverted even by some of his own followers. The question upon many accounts, is worth debating; and as the discussion of it would break the thread of our present disquisition, I shall reserve what I have to say upon the subject, for an Appendix; observing that Luther in his commentary upon Ecclesiastes, which was pub-lished in the year 1532, was clear and indisputably on the side of those who maintain the sleep of the soul ..." - https://archive.org/details/bim_eighteenth-century_short-historical-view-o_blackburne-francis-ar_1772/page/n86/mode/1up

"... **[page 344, APPENDIX]** APPENDIX. Containing an Inquiry into the sentiments of MARTIN LUTHER concerning the state of the Soul between Death and the Resurrection. Cardinal Du Perron asserts, that Luther held that the soul died with the body. ..... "LUTHER," says Cardinal Du Perron, "held, that the soul died with the body, and that God would hereafter raise both the one and the other (g)." ..... (g) Perroniana au Motte (LUTHER)." - https://archive.org/details/bim_eighteenth-century_short-historical-view-o_blackburne-francis-ar_1772/page/2/mode/1up

AN EXPOSI-TION OF SA-lomons Booke, cal-led Ecclesiastes or the Preacher. By Martin Luther. Seene and allowed. AT LONDON Printed by Iohn Daye, dwellyng o-uer Aldersgate. An. 1573.

"... **[page 151v]** ANother place, prouing that the dead haue no perseueraunce or feeling. There is (saith he) no deuise, no science, no knowledge, no wisedome there. Salo-mon iudgeth that the dead are a sleepe, and feele nothing at all. For the dead lye there accompting neyther dayes nor yeares, but when they are awaked, they shall seeme to haue slept scarce one mi-nute. ..." - https://books.google.com/books?id=G1wgVBX_higC&pg=PA151-IA1#v=onepage&q&f=false

WORKS OF MARTIN LUTHER TRANSLATED WITH INTORDUCTIONS AND NOTES, VOLUME VI (6), A.J. HOLMAN COMPANY AND THE CASTLE PRESS; PHILADELPHIA: PENNSYLVANIA (1932); pages 287-288

"... **[page 287]** St. Paul writes to those at Thessalonica [I Thess. 4:13], that they should not sorrow over the dead as the others who have no hope, but that they should comfort themselves with God's Word, as those who possess sure hope of eternal life and the resurrection of the dead. For it is not wonder that those who have not hope grieve; nor can they be blamed for this. Since they are beyond the pale of the faith in Christ they either must cherish this temporal life alone and love it and be unwilling to lose it, or store up for themselves, after this life, eternal death and the wrath of God in hell, and go there unwillingly. Be we Christians, who have been re-deemed from all this through the precious blood of God's **[page 287-288]**

Son, should train and accustom ourselves in faith to despise death and regard it as a deep, strong, sweet sleep; to con-sider the coffin as nothing other than a soft couch of ease or rest. As verily, before God, it truly is just this; for he testifies, John 11:21: Lazarus, our friend sleeps; Mat-thew 9:24: The maiden is not dead, she sleeps. Thus, too, St. Paul, in I Corinthians 15, removes from sight all hateful aspects of death as related to our mortal body and brings for-ward nothing but charming and joyful aspects of the prom-ised life. He says there [vv. 42ff] : It is sown in corrup-tion and will rise in incorruption; it is sown in dishonor (that is, a hateful, shameful form) and will rise in glory; it is sown in weakness and will rise in strength; it is sown a nat-ural body and will rise a spiritual body. ..." - https://archive.org/details/in.ernet.dli.2015.180138/page/n296/mode/1up https://archive.org/details/in.ernet.dli.2015.180138/page/n297/mode/1up

Dr. Martin Luther's Sämmtliche Schriften, herausgegeben von Dr. Ioh. George Walch. Erster Band. Auslegung des ersten Buches Mose. Erster Theil. Neue revidirte Stereotypausgabe. St. Louis, Mo. "Lutherischer Concordia=Berlag" (M. C. Barthel, Agent). 1881. Columns 1759-1760

[German] "... **[Column 1759; Right hand]** 50. Also geht die Seele nach dem Tode in ihre Kammer und Friedenm und indem sie schläft, fühlt sie ihren Schlaf nicht, und erhält GOtt dennoch die wachende Seele. Also kann **[Column 1759-Column 1760 Left Hand]** GOtt Elia, Mose, &c. erwecken und sie also re=gieren, daß sie leben. Wie geht aber das zu? Das wissen wir nicht, wir lassen uns genügen an dem Gleichiniß vom leiblichen Schlaf, und daß GOtt sagt, es sei ein schlaf, Ruhe und Friede. Wer natürlich schläft, der weiß da=von nichts, was in seines Nachbars Hause ge=schieht; und lebet doch gleichwohl, ob er wohl wider die Natur des Lebens im Schlaf nichts fühlt. Eben dasfelbe wird auch in ienem Leben geschehen, aber auf eine andere und bessere Weise. ..." - https://books.google.com/books?id=0NBBAQAAMAAJ&pg=PA1759#v=onepage&q&f=false https://books.google.com/books?id=0NBBAQAAMAAJ&pg=PA1760#v=onepage&q&f=false

[English, Google Assisted Translation] "... Thus after death the soul goes to its bedchamber and to its peace, and while it is sleeping it does not realise its sleep, and God preserves indeed the awakening soul. God is able to awake Elijah, Moses, and others, and so control them, so that they will live. But how can that be? That we do not know; we satisfy ourselves with the example of bodily sleep, and with what God says: it is a sleep, as rest, and a peace. He who sleeps naturally knows nothing of that which happens in his neighbor's house; and nevertheless he still is living, even though, contrary to the nature of life, he is unconscious in his sleep. Exactly the same will happen also in that life, but in another and a better way. ..."

SIXTEENTH CENTURY AD

John Frith (1503-1533)

A Disputaci-on of Purgatorye made by Jhon Frith whiche is deuided into thre bokes. ...; pages n158-n159

> "... **[page n158; An answer unto My lorde of Rochestre.]** Notwithstondinge let me graunte it hym / that some are all ready in hell y some in heauē (which thnige he shal neuer be able to proue by the scriptures yet & which playnlye destroyeth the resurrexion & taketh awaye the argumentes wherwyth Chryste and Paule do proue that we shall ryse) yet I saye let me graunte it him to se howe we wyll conclude. What foloweth on that:
>
> > Neyther it is credible (sayeth he) that all whiche are cast into hell shulde streyght waye go to heauen / therfore must we put a purgatorye where they mabe be purged.
>
> I answere: All that lyve are are faythful or unfaythfull. If he be unfaytfull thē is he dāmyned. Joh.3. If he beleue then is he not cō-demyned / but is gone from deeth to lyfe. Joh.3.5. The ryghtwyse man whē he dyeth **[page n158-n159]** shall rest in peace. Sapi.3. And euery fayth=ful mā is ryghtwyse before god (as the hole pystle / to the Romans proueth : Ergo then euery faythfull man shall rest in peace & not be tormented in the paynes of purgatorye. And as touchynge this poynte where they rest, I dare be bolde to saye that they are in the hande of god & that god wolde that we shulde be ignoraūte where they be / & not to take uppon us to determine the matter. ..." - https://archive.org/details/bim_early-english-books-1475-1640_a-disputation-of-purgato/page/n158/mode/1uphttps://archive.org/details/bim_early-english-books-1475-1640_a-disputation-of-purgato/page/n159/mode/1up

Anabaptist (AD 1527; 16th Century)

The Mennonite Encyclopedia: A Comprehensive Reference Work on the Anabaptist-Mennonite Movement, Volume 4, page 543, snippet view

> "... **[page 543]** The imagery of the soul's sleep expresses the nature of the interim state of the soul; the idea that the soul sleeps is substantiated by those who have been roused from the dead, inasmuch as the awakened ones can give no information about death, as would be the case if they had remained fully conscious." - https://books.google.com/books?id=yWHlOB4o48sC

The Conditionalist Faith of Our Fathers, The Conflict of the Ages Over the Nature and Destiny of Man by LE ROY EDWIN FROOM, Professor of Historical Theology, Andrews University Author of Prophetic Faith of Our Fathers, VOLUME II; From Repression and Obscurity to Res-toration, Gathering Momentum and Status, Accelerated Acceptance and Expansion Spiritualism Climaxes the Conflict, BIBLICAL RESEARCH LIBARY, REVIEW AND HERALD, WASHINGTON, D.C., 1955, page 82

> "... **[page 82] [Some Anabaptists]** taught the sleep of the soul in death and eternal life only in Christ received at the resurrection. This inevitably developed into tension with the established churches, which in turn resulted in prohibition of the Anabaptist assemblies. ..." - https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-02_20230112/page/82/mode/1up

"... **[website] [Some Anabaptists held]** Soul Sleep (conditional immortality of the soul). ..." - https://jahsaves.blogspot.com/2016/08/doctrines.html

THE ANABAPTISTS AND THEIR STEPCHILDREN; by F. N. Lee (Francis Nigel)

"... **[website]** Nearly all of them **[Anabaptists]** taught both soul-sleep and the final annihilation of the wicked ..." - http://www.semperreformanda.com/men-of-god/francis-nigel-lee/francis-nigel-lee-index/the-anabaptists-and-their-stepchildren-f-n-lee/

Mennonite Encyclopedia / Vo. 1; 1955; page 543; snippet view

"... **[page 543]** Calvin (q.v.), in his Psychopannychia (1544), counts the Anabaptists as one of the groups believing in the sleep of the soul ... Also Friedrich Spannheim asserts that the Mennonites held the belief in the sleep of the soul ... Karl Müller, the church historian of Tübingen, thought the doctrine was definitely held by the Anabaptists in the Romance countries ..." - https://books.google.com/books?id=yWHlOB4o48sC

THE Mennonite Encyclopedia; A Comprehensive Reference Work on the Anabaptist-Mennonite Movement; VOLUME I (1); A-C; Mennonite Brethren Publishing House, Hillsboro, Kansas; Mennonite Publication Office, Newton, Kansas; Mennonite Publishing House, Scottdale, Pennsylvania; 1955; page 497

"... **[page 497]** Calvin deals with the Anabaptists in three books. The first, *Psychopannychia*, which contains the name Anabaptist for the first time, attacks the doc-trine of the "sleep of the soul." The position of the German Anabaptists on the question is not known, but in France the doctrine was so widespread among the Anabaptists in the 1530's that Calvin found it necessary to write a tract against the sleep of the soul, which was published in 1542 in Strasbourg ..." - https://archive.org/details/mennoniteencyclo0001vari/page/497/mode/1up

Edward Wightman (burned in 1612), considered part of the 'Anabaptists' (or at least charged as such)

The Dying Speeches and Behaviour of the several State Prisoners That Have Been Executed the Last 300 Years. with Their Several CHARACTERS From The Best Historians, As Cambden, Spotswood, Clarendon, Sprat, Burnet, &c. And A TABLE shewing how the respective SENTENCES were Executed, and which of them were Mitigated, or Pardon'd. Being a proper SUPPLEMENT to the State-Tryals. LONDON: Printed for J. Brotherton, and W. Meadows, at the Black-Bull in Cornhill; F. Clay, at the Bible without Temple-Bar; C. Rivington, at the Bible and Crown in St. Paul's Church-Yard; and J. Graves, near White's Chocolate-House in St. James's-street. MDCCXX (1720), page 12

"... **[page 12]** 11. That the soul doth sleep in the sleep of the first death, as well as the body, and is mortal as touching the sleep of the first death, as the body is: And that the soul of our Saviour Jesus Christ did sleep in that sleep of death as well as his body. 12. That the souls of the elect saints departed, are not members possessed of the triumphant Church in Heaven." - https://books.google.as/books?id=bsctAAAAIAAJ&pg=PA12#v=onepage&q&f=false

Thomas Hobbes (AD 5 April 1588 – 4 December 1679)

LEVIATHAN, by Thomas Hobbes, introduction by A.D. Lindsay, LONDON: J. M. Dent & Sons LTD, New York, E. P. Dutton & Co. Inc., pages 170, 244-246, 247

"... **[page 170]** Hitherto I have set forth the nature of Man, (whose Pride and other Passions have compelled him to submit himselfe to Government;) together with the great power of his Governor, whom I compared to Leviathan, taking that comparison out of the two last verses of the one and fortieth of Job; where God having set forth the great power of Leviathan, called him King of the Proud. There is nothing, saith he, on earth, to be compared with him. He is made so as not to be afraid. Hee seeth every high thing below him; and is King of all the children of Pride. But because he is mortall, and subject to decay, as all other Earthly creatures are; and because there is that in heaven, (though not on earth) that he should stand in fear of, and whose Lawes he ought to obey; I shall in the next following Chapters speak of his Diseases, and the causes of his Mortality; and of what Lawes of Nature he is bound to obey. ..." - https://archive.org/details/in.ernet.dli.2015.227534/page/n203/mode/1up

"... **[page 244]** As the Kingdome of God, and Eternal Life, so also Gods Enemies, and their Torments after Judgment, appear by the Scripture, to have their place on Earth. The name of the place, where all men remain till the Resurrection, that were either buryed, or swallowed up of the Earth, is usually called in Scripture, by words that signifie under ground; which the Latines read generally Infernus, and Inferi, and the Greeks ᾅδης; that is to say, a place where men cannot see and containeth as well the Grave, as any other deeper place. But for the place of the damned after the Resurrection, it is not determined, neither in the Old, nor New Testament, by any note of situation; but onely by the company: as that it shall bee, where such wicked men were, as God in former times in extraordinary, and miraculous manner, had destroyed from off the face of the Earth: As for example, that they are in Inferno, in Tartarus, or in the bottomelesse pit; because Corahh, Dathan, and Abirom, were swallowed up alive into the earth. Not that the Writers of the Scripture would have us beleeve, there could be in the globe of the Earth, which is not only finite, but also (compared to the height of the Stars) of no considerable magnitude, a pit without a bottome; that is, a hole of infinite depth, such as the Greeks in their Daemonologie (that is to say, in their doctrine concerning Daemons,) and after them the Romans called Tartarus; of which Virgill sayes.

> Bis patet in praeceps, tantum tenditque sub umbras,
> Quantus ad aethereum coeli suspectus Olympumfor that is a thing the proportion of Earth to Heaven cannot bear; **[page 244-245]** ..."

"... **[page 245]** but that wee should beleeve them there, indefinitely, where those men are, on whom God inflicted that Exemplary punishment. Again, because those mighty men of the Earth, that lived in the time of Noah, before the flood, (which the Greeks called Heroes, and the Scripture Giants, and both say, were begotten, by copulation of the children of God, with the children of men,) were for their wicked life destroyed by the generall deluge; the place of the Damned, is therefore also sometimes marked out, by the company of those deceased Giants; as Proverbs 21.16. The man that wandereth out of the way of understanding, shall remain in the congregation of the Giants, and Job 26.5 Behold the Giants groan under water, and they that dwell with them. Here the place of the Damned, is under the water. And Isaiah 14. 9. Hell is troubled how to meet thee, (that is, the King of Babylon) and will displace the Giants for thee: and here again the place of the Damned, (if the sense be literall,) is to be under water. ..."

"... Thirdly, because the Cities of Sodom, and Gomorrah, by the extraordinary wrath of God, were consumed for their wickednesse with Fire and Brimstone, and together with them the countrey about made a stinking bituminous Lake: the place of the Damned is sometimes expressed by Fire, and a Fiery Lake: as in the Apocalypse ch. 21. 8. But the timorous, incredulous, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake that burneth with Fire, and Brimstone; which is the second Death.

So that it is manifest, that Hell Fire, which is here expressed by Metaphor, from the reall Fire of Sodome, signifieth not any certain kind, or place of Torment; but it to be taken indefinitely, for Destruction, as it is in the 20. Chapter, at the 14. verse; where it is said, that Death and Hell were cast into the Lake of Fire; that is to say, were abolished, and destroyed; as if after the day of Judgment, there shall be no more Dying, nor no more going to Hades (from which word perhaps our word Hell is derived,) which is the same with no more Dying. Fourthly, from the Plague of Darknesse inflicted on the Egyptians, of which it is written (Exod. 10. 23.) They saw not one another, neither rose any man from his place for three days; but all the children of Israel had light in their dwellings; the place of the wicked after Judgment, is called Utter Darknesse, or (as it is in the originall) Darknesse without. And so it is expressed (Mat 22. 13.) where the King commandeth his Servants, to bind hand and foot the man that had not on his Wedding garment, and to cast him out, εις το σκοτος το εξωτερον, Externall darknesse, or Darknesse without: which though translated Utter darknesse, does not signifie how great, but where that darknesse is to be; namely, without the habitation of Gods Elect. ..."

"... Lastly, whereas there was a place neer Jerusalem, called the Valley of the Children of Hinnon; in a part whereof, called Tophet, the Jews had committed most grievous Idolatry, sacrificing their children to the Idol Moloch; and wherein also God had afflicted [page 245-246] his enemies with most grievous punishments; and wherein Josias had burnt the Priests of Moloch upon their own Altars, as appeareth at large in the 2 of Kings chap 23. the place served afterwards, to receive the filth, and garbage which was carried thither, out of the City; and there used to be fires made, from time to time, to purifie the aire, and take away the stench of Carrion. From this abominable place, the Jews used ever after to call the place of the Damned, by the name of Gehenna, or Valley of Hinnon. And this Gehenna, is that word, which is usually now translated Hell, and from the fires from time to time there burning, we have the notion of Everlasting, and Unquenchable Fire. Seeing now there is none, that so interprets the Scripture, as that after the day of Judgment, the wicked are all Eternally to be punished in the Valley of Hinnon; or that they shall so rise again, as to be ever after under ground, or under water; or that after the Resurrection, they shall no more see one another; nor stir from one place to another; ..." -
https://archive.org/details/in.ernet.dli.2015.227534/page/n276/mode/1uphttps://archive.org/details/in.ernet.dli.2015.227534/page/n277/mode/1up
https://archive.org/details/in.ernet.dli.2015.227534/page/n278/mode/1up

"... **[page 247]** yet I find that none affirm there shall bee an Eternall Life therein of any individuall person; but to the contrary, an Everlasting Death, which is the Second Death: For after Death, and the Grave shall have delivered up the dead which were in them, and every man be judged according to his works; Death and the Grave shall also be cast into the Lake of Fire. This is the Second Death. Whereby it is evident, that there is to bee a Second Death of every one what shall bee condemned at the day of Judgment, after which hee shall die no more. ..." -
https://archive.org/details/in.ernet.dli.2015.227534/page/n279/mode/1up

SEVENTEENTH CENTURY AD

General Baptists

MOSHEIM'S INSTITUTES OF ECCLESIASTICAL HISTORY, ANCIENT AND MODERN. A NEW AND LITERAL TRANSLATION FROM THE ORIGINAL LATIN, WITH COPIOUS ADDITIONAL NOTES, ORIGINAL AND SELECTED.

BY JAMES MURDOCK, D.D. REVISED, AND SUPPLEMENTARY NOTES ADDED, BY JAMES SEATON REID, D.D., PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GLASGOW. Fifth Edition. LONDON: WILLIAM TEGG. 1867, page 697, Left Column

> "... **[page 697; Left Column]** (VI.) They believe that the soul, between death and the resurrec-tion at the last day, has neither pleasure nor pain, but is in a state of insensibility. ..." - https://books.google.com/books?id=EIEPAAAAIAAJ&pg=pa697#v=onepage&q&f=false

Particular Baptists

A Discourse on the Torments of Hell : The Foundations and Pillars therof discover'd, serch'd, shaken, and remov'd. With Infallible Proofs that there is not to be a punishment after this Life, for any to endure that shall never end; 1658 -
https://books.google.com/books?id=bwZvDQAAQBAJ&pg=PA313#v=onepage&q&f=false

A Baptist Bibliography, by William Thomas Whiteley, 2 volumes in 1 volume, 1948, Georg Olms Verlag; Hildesheim - Zürich - New York; page 70, Right Column

> "... **[page 70, Right Column, years 1658-1659] [SAMUEL RICHARDSON]** 52-658
>
> Of the torments of hell. The foundation and pillars thereof discovered, searched, shaken and removed. With many infallible proofs, that there is not to be a punishment after this life for any to endure that shall never end. To the glory of God, and comfort of those in fear of the torments of hell, and for the furtherance of a holy life. 8vo, pp. 56. COW. Avowed and reprinted 1660 M, 1707 MO, 1720 O, 1754 M. ..." - https://books.google.com/books?id=W2NlnJippEkC&lpg=PP1&pg=PA70#v=onepage&q&f=false

John Milton (1608-1674)

THE PROSE WORKS OF JOHN MILTON. VOLUME IV. (4), CONTAINING THE FIRST BOOK OF A TREATISE ON CHRISTIAN DOCTRINE, COMPILED FROM THE HOLY SCRIPTURES ALONE. TRANSLATED FROM THE ORIGINAL BY CHARLES R. SUMNER, D.D. LORD BISHOP OF WINCHESTER. A New Edition, Revised and Corrected. LONDON: GEORGE BELL AND SONS, YORK STREET, COVENT GARDEN. 1875; pages 271-274

> "... **[page 271]** Inasmuch then as the whole man is uniformly said to con-sist of body, spirit, and soul, (whatever may be the dis-tinct provinces severally assigned to these divisions,) I shall first shew that the whole man dies, and, secondly, that each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man what sinned, without excepting any part. For what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin,[7] should pay the penalty of sin by undergoing death, though not implicated in the transgres-sion? It is evident that the saints and believers of old, the pa-triarchs, prophets and apostles, without exception, held this doctrine. Jacob. Gen. xxxvii. 35. "I will go down into the grave unto my son mourning." xlii. 36. "Joseph is not." So also Job, ch. iii. 12-18. "as an hidden untimely birth I had not been; as infants which never saw light." Compare x. 21. xiv. 10. "man giveth up the ghost, and where is he?" v. 13. "so man lieth down, and riseth now, till the heavens be no more." xvii. 13. "if I wait, the grave is mine house." v. 15, 16.

"where is now my hope? .... they shall go down to the bars of the pit." See also many other passages. The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Psal. vi. 5. "in death there is no remembrance of thee; in the grave who shall give thee thanks?" See also lxxxviii. **[page 271-272, notes skipped]** 11-13. cxv. 17. "the dead praise not Jehovah." xxxix. 13. "before I go hence, and be no more." cxlvi. 2. "while I live will I praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise god unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself; (Acts ii. 29. 34). "let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day .... for David is no as-cended into the heavens." Again, it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isai. xxxviii. 18, 19. "for the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth: the living, the living, he shall praise thee, as I do this day." God himself bears testimony to the same truth. Isai. lvii. 1, 2. "the righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: he shall enter into peace; they shall rest in their beds." Jer. xxxi. 15. compared with Matt. ii. 18. "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Daniel, ch. xii. 2. "many of them that sleep in the dust of the earth shall awake." It is on the same principle that Christ himself proves God to be a God of the living, (Luke xx. 37. &c.) arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence, he says, John xi. 25. "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection: John xiv. 2, 3. "I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto my-self; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So **[page 272-273]** likewise Luke. xx. 35. Acts. vii. 60. "when he had said this, he fell asleep." xxiii. 6. "the hope and resurrection of the dead;" that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. Thus also xxiv. 21. xxvi. 6-8. 1 Cor. xv. 17-19. "if Christ be not raised (which resurrection took place for the very purpose that man-kind might likewise rise again) then they also which are fallen asleep in Christ, are perished;" whence it appears that there were only two alternatives, one of which must ensue; either they must rise again, or perish: for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection, or have our hope in this life only. v. 29, 30. "if the dead rise not at all, why stand we in jeopardy every hour?" v. 32. "let us eat and drink, for to-morrow we die;" that is, die altogether, for otherwise the argument would have no force. In the verses which follow, from v. 42. to v. 50. the reasoning pro-ceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day. 2 Tim. iv. 8. "henceforth there is laid up for me a crown of righteous-ness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At what time then was it to be received? At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory. Philipp. ii. 16. "that I may rejoice in the day of Christ." iii. 11. "if by any means I might attain unto the resurrection of the dead." v. 20, 21. "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."

Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke. xx. 35, 36. “they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, &c. .... for they are equal unto the **[page 273-274]** angels .... being the children of the resurrection,”- that is, when they finally become such; whence it follows, that pre-vious to the resurrection they are not admitted to that heavenly world. Thus far proof has been given of the death of the whole man. ...” -
https://books.google.com/books?id=WwZbAAAAMAAJ&pg=PA271#v=onepage&q&f=false
https://books.google.com/books?id=WwZbAAAAMAAJ&pg=PA272#v=onepage&q&f=false
https://books.google.com/books?id=WwZbAAAAMAAJ&pg=PA273#v=onepage&q&f=false
https://books.google.com/books?id=WwZbAAAAMAAJ&pg=PA274#v=onepage&q&f=false

Historical references

Living On The Edge Challenges To Faith (Reference Work Series Volume 1), by Jonathan Burke, pages 307, 309-310

“... **[page 307]**

1354 ‘The belief that the soul goes to sleep at the death of the body to await eventual resurrection was held by both Martin Luther and William Tyndale,’ Watts, ‘The Dissenters 1: From the Reformation to the French Revolution’, Volume 1, p. 119 (1985).

1355 ‘The Italian Anabaptist movement has been traced to the leadership of Camillo Renato, a Sicilian scholar who escaped from imminent danger in Italy to settle in southern Switzerland and who, in the 1540s, held the position “that the soul of man is by natural mortal, and dies with the body, to be raised at the last day in another form, though the souls of the wicked will perish.’”, Simmonds, ‘Milton Studies’, Volume 8, p. 193 (1975)

1356 ‘One might add that the sleep of the dead was affirmed by the Hungarian reformer, Matyas-Biro Devay (ca. 1500 - ca. 1545).’, Vauchez, ‘The History of Conditionalism’, Andrews University Seminary Studies (4.2. 198-199), 1966.

1357 ‘Servetus also believed the soul to be but mortal, with immortality bestowed only by the grace of Christ at the resurrection. in other words, he also held to Conditional Immortality.’, ibid., p.115.

1358 ‘In Poland and Lithuania the mortalist cause was advanced by Laelius Socinus, who left among his papers a work concerning the resurrection, De Resurrectione Corporurm, which, “following Camillo Renato ... attempted to replace the V Lateran teaching of the natural immortality of the soul”.’, Ball, ‘The Soul Sleepers: Christian Mortalism from Wycliffe to Priestly’, p.36 (2008)

1359 ‘Faustus himself came to hold the Paduan view of man's natural mortality and the death of the soul with the body,’ ibid., p.37 ...” -
https://books.google.com/books?id=SBBuBgAAQBAJ&pg=PA307&dq="Faustus+himself+came+to+hold+the+Paduan"&hl=en&newbks=1&newbks_redir=0&sa=X&ved=2ahUKEwiv9si87cKMAxWPCTQIHRFFN4oQ6AF6BAgJEAM#v=onepage&q="Faustus%20himself%20came%20to%20hold%20the%20Paduan"&f=false

"... **[page 309]**

1368 'Harold Fisch calls it 'a major current of seventeenth century protestant ideology'.', Thomson, 'Bodies of thought: science, religion, and the soul in early Enlightenment', p. 42 (2008) ...

1370 'Mortalism, in some form or other, had been around quite a while before the seventeenth century, but for our purposes we can begin to investigate mortalism as it appeared at the time of the Reformation.', Brandon, 'The coherence of Hobbe's Leviathan: civil and religious authority combined', Continuum Studies in British Philosophy, p.65 (2007)

1371 'we also know that such mortalist thought was fairly widespread prior to the seventeenth century.', ibid., p.66

1372 'The status of the dead was among the most divisive issues of the early Reformation; it was also arguably the theological terrain over which in the reign of Henry VIII official reform travelled furthest and fastest.', Marshall, 'Beliefs and the Dead in Reformation England', p.47 (2002)

1373 'In fact, during the Reformation both psycho-somnolence-the belief that the soul sleeps until the resurrection-and thnetopsychism-the belief that the body and soul die and then both rise again-were quite common', Conti, 'Religio Medici's Profession of Faith', in Barbour & Preston (eds.), 'Sir Thomas Browne: the world proposed', p.157 (2008).

1374 'All this suggests that mortalism, and the fear of it, was widespread in England in the century after the Reformation. But the English Revolution, in particular, was a crucible out of which radical new ideas boiled. Mortalist ideas multiplied rapidly in the 1640s', Almond, 'Heaven and Hell in Enlightenment England', p.43 (1994).

1375 'The most common form of seventeenth-century Christian mortalism claimed that the whole individual died and was insensible until the resurrection and judgement, when the whole individual would be resuscitated and enter on eternal life. There was no continuation of an immaterial part of the individual, no feeling, thought, or suffering before the final general resurrection.', Thomson, 'Bodies of thought: science, religion, and the soul in early Enlightenment', p.42 (2008).

1376 'On the contrary, mortalist views - particularly of the sort which affirmed that the soul slept or died - were widespread in the Reformation period. George Williams has shown how prevalent mortalism was among the Reformation radicals.', Almond, **[page 309-310]** 'Heaven and Hell in Enlightenment England', p.38 (1994)

1377 'The Baptists in Italy and France had at times adopted Soul Sleeping; such an association also existed in England, for we hear that in Kent and Sussex Baptists were linked to a sect known as the Soul Sleepers.', Burrell, 'The role of religion in modern European history', p.74 (1964).

1378 'he [Edward Wightman] affirmed that the soul sleeps in the sleep of the first death as well as the body;', Vedder, 'A Short History of the Baptist', p.197 (1907).

1379 'The Norwich minister Samuel Gardiner envisaged the dead 'sleep[ing] supinely in their lockers, careless and senseless of secular affaires'', Marshall, 'Beliefs and the dead in Reformation England', p.213 (2002).

"... **[page 310]**

1381 'Another convinced adherent of moderate Puritan opinion, the poet George Wither, gave mortalism even more substantial support', Ball, 'The Soul Sleepers: Christian Mortalism from Wycliffe to Priestly', p.73 (2008).

1382 'The mortalist position, on the other hand, was defended in the Brevis disquisitio published by the Socinian Joachim Stegmann in 1637.', Mechoulan (ed.), 'La formazione storica della alterita: studi di storia della tolleranza nell'eta moderna offerti a Antonio Rotondo', Studi e testi per la storia della tolleranza in Europa nei secoli XVI-XVIII, number 5, p.1221 (2001).

1383 'In 1644 he [Richard Overton] published a notorious tract, Mans Mortalitie, wherein he sought to prove, 'both theologically and philosophically, that whole man (as a rational creature) is a compound wholly mortal, contrary to that common distinction of soul and body: and that the present going of the soul into heaven or hell is a mere fiction: and that at the resurrection is the beginning of our immortality, and then actual condemnation, and salvation, and not before.', Watts, 'The Dissenters: From the Reformation to the French Revolution', p.119 (1985).

1384 'The seventeenth-century Socinians John Biddle and Samuel Richardson both disbelieved in eternal torment and were convinced that the wicked would be annihilated.', Young, 'F.D. Maurice and Unitarianism,', p.249 (1992). ..."

Bryan W. Ball

Bryan W. Ball, The immortality of the soul - Could Christianity survive without it?, pages 11,12

"... **[page 11]** Already, by the mid-1520s, psychopannychism was being advocated in Austria, Switzerland, France, and the Netherlands as well as in Germany. In 1527, the Swiss Anabaptist leader Michael Sattler was burned at the stake, convicted on numerous counts of heresy, including denying the efficacy of the intercession of the virgin Mary and the departed saints (since, like all the faithful, they were asleep, awaiting the resurrection and the last judg-ment). In the Netherlands, Anthony Pocquet, a former priest and doctor in canon law, proclaimed that the redemptive work of Christ would culminate in the resurrection of the righteous. Believers who had died in anticipation of the resurrection were asleep in the grave. ..."

"... **[page 12]** A Baptist Confession of Faith, published in 1660 with two prominent mortalists as signatories, claimed to represent 20,000 followers in Kent, Sussex, and London alone, and a pamphlet published in 1701 ... An old document, only dis-covered in 2007, provides evidence that mortalism was still strong among General Baptists in Kent and Sussex in 1745.[21] It seems beyond doubt that mortalist belief had prevailed among Baptists in southeast England for at least 200 years. ..." - https://web.archive.org/web/20150323214354/https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1071&context=theo_papers

Soul-sleeping Baptists

The Mystery of Anabaptism Unmask'd, being a full vindication of Infant Baptism in the Church of England, In answer to the fallacious Arguments, and pernicious errors or Mr. Morgan, Mr. Stennet, and other Principal Leaders of the Anabaptists, by Marius D'Assigny, page 226

"... **[page 226]** Fourthly, Soul-sleeping Baptists, who maintain that the Souls of Men enter not into a State of Immortality at their Egress of the Body, but sleep with their outward Tabernacles till the Day of the Resurrection, when they shall revive again. ..." - https://books.google.as/books?id=9lZiAAAAcAAJ&pg=pa226#v=onepage&q&f=false

John Milton (AD 9 December 1608 – 8 November 1674)

The State Of The Dead by John Milton, Author of "Paradise Lost", pages 3, 4, 11, 12-13

"... **[page 3]** that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. ..."

"... **[page 4]** On the seventh day God ceased from his work, and ended the whole business of creation; Gen. II. 23.It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole western church in the time of Jerome, as he himself testifies, Tom. II. Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile task, would yet remain to be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitous wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature; Gen. I. 22, 28. Thus it was from one of the ribs of man that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. II. 22, and Adam himself begat a son in his own likeness after his image, Gen. V. 3. ..."

"... **[page 11]** The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man. ..."

"... **[page 11]** Inasmuch then as the whole man is uniformly said to consist of body, spirit and soul, (whatever may be the distinct provinces severally assigned to these divisions,) I will show that, in death, first the whole man, and secondly, each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just than that he who has sinned in his whole person, should die in his whole person? ..."

"... **[page 12]** It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception held this doctrine. Jacob, Gen. XXXVII. 35, "I will go down into the grave unto my son, mourning." Gen. XLII. 36, "Joseph is not." So also Job, III. 12-18, "As an hidden untimely birth I had not been; as infants which never saw light." Compare Job, X. 21, Job, XIV. 10-13, "Man giveth up the ghost and where is he?" .... "man lieth down and riseth not till the heavens be no more." Job, XVII. 13, 15, 16, "If I wait, the grave is mine house." "Where is now my hope?" .... "They shall go down to the bars of the pit." See also many other passages. The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death.

Psal. VI. 5, “For in death there is no remembrance of thee; in the grave who shall give thee thanks?” Psal. LXXXVIII. 10-12, “Wilt thou show wonders to the dead?” Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? Psal. XV. 17, “The dead praise not Jehovah.” Psal. XXXIX. 13, “Before I go hence and be no more.” Psal. CXLVI. 2, ‘While I live I will praise Jehovah.’ Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David’s belief respecting himself. Acts II. 29, 34, “Let me freely speak unto you of the patriarch David, that he is both **[page 12-13]** dead and buried, and his sepulchre is with us unto this day .... for David is not ascended into the heavens.” ...”

“... **[page 13]** Again it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isai. XXXVIII. 18, 19, “For the grave cannot praise thee: death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day.” God himself bears testimony to the same truth. Isai. LVII. 12, “The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds.” Jer. XXX. 15, “Compared with Matt. II. 18, “Rachel weeping for her children, refused to be comforted for her children, because they were not.” Thus also Daniel XII. 2, “Many of them that sleep in the dust of the earth shall awake.” ...”

“... **[page 13]** It is on the same principle that Christ himself proves God to be a God of the living, Luke XX. 37, arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John XI. 25, “I am the resurrection and the life.” Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John XIV. 2, 3, “I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke XX. 35; Acts CVII, 7, 60, “when he had said this he fell asleep.” Acts XXIII. 6, “the hope and resurrection of the dead,” that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. ...” - https://repo.adventistdigitallibrary.org/PDFs/adl-22/adl-22250900.pdf?_ga=2.30136316.259325897.1606537277-1381139506.1606537277

H. H. Dobney (Baptist, Conditionalist Annihilationist) & John Milton

The Scripture Doctrine of Future Punishment An Argument, by H H Dobney & John Milton, pages 128-129

“... **[page 128]** How was Adam to understand that death meant life, – endless life – endless life in torment?

On the contrary, the very words would seem to shut us up to the idea that utter destruction, cessation of existence, return to that nothingness out of which the divine power had called him, was the death threatened to our first father in case of transgression. An interpretation which is not only the most natural in itself, considering all the circumstances, but to which we are additionally impelled by the **[page 128-129]**

exposition of the sentence which the author thereof himself gave, when after the transgression he appeared to judge the guilt-stricken pair. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.' How utterly unlike the strain in which divines expound the original sentence! Not a word here about an intermediate state of misery for the disembodies spirit, and a resurrection to everlasting wretchedness. The return to dust is what the judge awards. Why then cannot theologians acquiesce when the mouth of the Lord hath spoken?

Is it not evident that Adam had as yet, at all events, no notion of two natures constituting him one person--no notion that the 'thou' whom God addressed could not return to dust, but must survive the dissolution of the body? Or, are we to suppose that Adam stood there begirt in metaphysical panopoly of proof, and saying within himself, – "It is only this naturally perishable body which is doomed after all; the Lord hath passed no sentence on my immortal spirit, which will survive the decay of this animal frame, and which being unsentenced shall therefore be unscathed." For be it observed, the Judge sentences only to death, and a return to dust. And God himself, it is earnestly submitted, is his own best interpreter.

Seeing then that God said not a word about everlasting misery after death, and that there is nothing whatever to induce the supposition that Adam had reasoned out for himself the doctrine of his immortality, and so of the natural survivance of the spirit after the body's dissolution, it ought to follow that he would understand the threatened death to mean cessation of existence. ..." - https://archive.org/details/scripturedoctri00miltgoog/page/n134/mode/1uphttps://archive.org/details/scripturedoctri00miltgoog/page/n135/mode/1up

Richard Overton (AD fl. 1640–1664)

Richard Overton, Man Wholly Mortal or ... (Title Page)

"Man Wholly Mortal, or, A Treatise Wherein 'Tis proved, both Theologically and Philosophically, That as whole Man sinned, so whole Man died; contrary to that common distinction of Soul and Body: And that the present going of the Soul to Heaven or Hell is a meer Fiction: And that at the resurrection is the beginning of our Immortality; and then actual Condemnation and Salvation, and not before.

With Doubts and Objections answered and resolved, both by Scripture and Reason, discovering the multitude of Blasphemies and Absurdities that arise from the fancy of the Soul. Also, divers other Mysteries; as of Heaven, Hell, the extent of the Resurrection, the New-Creation, &c. opened, and presented to the Trial of better Judgment. By R. O. **[Richard Overton]** The Second Edition, by the Author corrected & enlarged. That which befalleth the Sons of Men, befalleth Beasts; even one thing befalleth them all: as the one dieth, so dieth the other; yea, they have all one breath: so that Man hath no pre-eminence above a Beast: for all is vanity. Eccl. 3.19. Printed at London, Anno 1675. ..." - https://books.google.as/books?id=4H9nAAAAcAAJ&pg=PP11#v=onepage&q&f=false

Thomas Sidebotham (AD 1646)

GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), page 67

"... **[page 67]** Mr. __

I received your Note, and for answer thereto, hoping you are not of the spirit of those which sent to Christ to intangle him in his words; neither am I afraid to declare what my Faith is, for I believe the word of God contained in the Old and New Testament to be a truth; yet in them I cannot find that man or any part of man is Immortal, but that he is wholly Mortal, even whole man is wholly Mortal, and ceaseth to have any lively Being betwixt Death and the Resurrection: Now if this be an Errour thus to beleeve, I require you as you are a Christian, and spiritual, to restore such a one in the spirit of meeknesse, and to convince by sound Doctrine the gainsayer, proving by scripture what you do affirm, and if you affirm a Mortal soul, that you will according to rationality give Answers to those Queries you have, and then I will Reply that so we may bring it unto the ballance, and weight the scriptures on both sides, and so hoping in a loving and Christian way to bring the grounds of these to light, I rest. Thomas Sidebotham. ... Aug. 3. 1646. ..." - https://archive.org/details/gangra00edwa/page/n586/mode/1up

William Bowling of Crambrock in Kent (July 1646)

GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), pages 36-37

"... **[page 36]** That the souls of Divels **[Devils]** and all other men are mortall as well as their bodies, and that there was none immortall but God.

... That if the soul which was the breath of God were not mortal, then the breath of God, which is part of God, should be eternally tormented in Hell.... That (those words) to day, or this day shalt thou be with me in Paradise, is so to be understood (I) at the day of Resurrection which I **[Jesus]** come personally .....

[page 37] that place in Eccles. 12.7. is not to be understood as if the soul after death was really separated from the body, for ... the souls of men rest in the grave with their bodies till the resurrection, and then Christ raises up both together ..... It is injustice in God to punish the souls of the wicked in Hell while their bodies lay at rest in their graves, for seeing both were sinners together, both must be sufferer together, if God should punish the soul of Cain in Hell five or six thousand yeers before he punish the body of Cain, he then would shew himself partiall in his distribution of justice. ..." - https://archive.org/details/gangra00edwa/page/n555/mode/1uphttps://archive.org/details/gangra00edwa/page/n556/mode/1up

[This author's note:] There is something of interest in this person's (William Bowling) theology in regards the suffering of God in relation to those who teach that God tortures persons forever in Hellfire. Notice, that William denies that God suffers eternally.

For those that teach that the spirit / soul of mankind, as they incorrectly teach - is a separate entity apart from the body itself, which came from God, and some would even teach is 'part' of God, and thus, William concludes that if eternal torment in hellfire were true, and immortal soul / spirit theology were true, then God would be actually torturing Himself for eternity. Interesting conclusion. Scripture states that God is "long suffering," but never "eternally suffering."

Even if the persons soul / spirit (as they teach) were not acknowledged as 'part' of God, but self-sustaining, as 'made' that way by God, yet God is Omniscient and by such Omnipresent, would then feel and know all of the eternal suffering pain Himself that He is inflicting upon these immortal sinners (no such thing in scripture exists).

It is also interesting to see in print, that this person even understood that devils themselves are not immortal, but mortal and can be therefore destroyed or reduced to nothing as before.

While this person, apparently (and incorrectly) believed Jesus to reign upon the earth for 1,000 years, they understood that the resurrection was key to understanding the state of the dead, in that even the Thief on the cross would not see or enter such kingdom until Jesus' 2nd Advent / Return, when the First Great resurrection was to take place.

Joachim Stegmann (AD Potsdam 1595 - Cluj-Napoca 1633) writing against Calvinistic dogma, and Papal Purgatory and Saint worship (which is what happens when immortal soul / spirit theology is taught, a natural consequence), invokes the scriptures, stating that the dead are dead (asleep, and in that sense 'alive unto God' (as some wrest to their destruction, or give excuse), as Abraham, Isaac & Jacob, whom God will raise in the resurrection to come), and are while in that condition, unable to do anything, both the wicked and also the saints whose 'spirits' (their breaths) are in the hand of God until their respective resurrection, at which point God breathes into them and they live again:

Brevis disquisitio, an & quomodo vulgo dicti euangelici pontificios, ac nominatim Val. Magni de Acatholicorum credendi regula judicium solide atque evidenter refutare queant. by Joachim Stegmann; ELEUTHEOROPOLI, Apud Godfridum Philalethium. Anno M DC XXXIII. (1633), pages 39-44

[Latin] "... **[page 39]** CAP. VIII.

An mortui proprie vivant? Adhuc in genere vidimus eos qui Lutherum Calvin umque sequuntur in religione duces, non posse solide refutare Pontificos. Iam si ad particularia descendendum esset, ingens se nobis offerret excurrendi campus. Verum **[page 39-40]** ne constitutos brevitati termino trasiliamus, paucissima paucis tantum delibabimus. Ostendemus autem primum; eos fundamenta vel suppeditare, vel conservare gravissimorum errorum qui vigent apud Pontificos. Deinde talia eos docere, quae immerito non adversus Pontificos tantum; sed & adversus ipsissimam religionis Christianae animam, veram nempe pietatem defenduntur. Et ad prius quide genus pertinet, quod mortuos vivere statuunt. Absurdum videbitur. Et certe res absurdissima est.

Attamen illi credunt. Existimant enim animas hominum, eo ipso momento, quo per mortem a corporibus separantur, deferri vel ad coelum, ibique gaudium sentire coeleste, & omnibus perfrui bonis, quae Deus fuis pollicitus est; vel ad infernu, ibique torqueri & cruciari igni illo inextinguibili. Idque, uti dictum, animabus solis a corporibus separatis tribuunt, etiam ante ipsorum hominum resurrectione: Id est, dum adhuc sunt mortui. **[page 40-41]** Illa autem cotingere non possunt nisi viventi. Quod enim non vivit, id neque sentit, adeoque nec voluptate fruitur, nec dolorem patitur. Credunt ergo reipsa mortuos vivere. Eo nimirum modo, quo Petrum, Paulum, aliosque demortuos in coelis vivere asserunt. Hoc autem fundamentum est no tantum Purgatorii, sed & nefandae istius idoloatriae, quae in sanctorum demortuorum invocatione apud Pontificios cernitur. Tolle illue; & istis nullus erit locus. Quorsum purgatorius ignis, si animae a corporibus separatae nihil sentiant? Quorsum preces ad Mariam, Petrum, Paulum, aliosque demortuos, si nec preces audire, nec pro te intercedere queant? Contra si illud admitta, haud facile sanctorum invocatione evertes.

Etsi ero res per se talis sit, quae cuivis absurda videri mereatur; videbimus tamen annon in Scripturis ejus habeatur contrarium. Offert autem exemplo sese Christi argumentatio illa, qua probat futuram martuorum resurrectionem, ex eo, quod **[page 41-42]** Deus sit Deus Abrahami, Isaaci, & Iacobi: non sit autem Deus mortuorum, sed viventium: unde concludit eos Deo vivere, id est, a Deo in vitam revocatum iri, ut is se Deum eorum seu benefactorem illis exhibere possit. Haec argumentatio fallax omnino esset, si etiam antequam resurgerent, gaudiu coeleste perciperent. Tum enim Deus ipsorum Deus seu benefactor esset, nempe secundum animas, etiamsi nunquam resurgerent corpora. Similiter fallax Pauli Apostoli argumentatio esset, qua probat resurrectionem mortuorum ex eo: quia alioqui, qui in Christum credunt frustra periclitarentur omnibus horis, frustra tot calamitates propter Christum sustinerent: quod suo ipsius exemplo docet. Deinde, quia alioqui satius sit illius Epicuri de grege porci cantilenam concinere: Edamus & bibamus, cras enim morimur. Summa, Christiani hominum omnium essent miserrimi. Certe hoc falsum esset, si pii statim a morte secundum animas coelesti fruerentur faecilitate, impiique crucia- **[page 42-43]** tum sentirent. Non frustra enim illi calamitates tolerarent; nec impune isti voluptates carnis sectarentur. Essentque pii impiis longe faeliciores, etiamsi corpora ipsorum nunquam resuscitarentur. Quum vero longe absurdissimu sit dicere, Christum Apostolumque male argumentatos fuisse: an parum liquet falsum id est dogma quo stante Christo Apostoloque tanta absurditas adscribenda esset? Deinde, cur Petrus salutem animarum in ultimum tempus; cur Paulus coronam justitiae in illum diem judicii rejiceret? Cui bono judicium institueretur?

Qui de piis V. F. dici posset, eos non accepisse promissionem: Deo pro nobis aliquid melius providente, ne sine nobis consummarentur? si cujusque anima statim a mprte etiam sine corpore coelestem sentiret foelicitatem? Sed & rei ipsius natura id falsum esse docet. Nonne vivere, mori, sentire, audire, agere sunt hominis totius, seu compositi ex anima & corpore? Nonne corpus animae instrumentum est, sine quo illa functiones suas exequi **[page 43-44]** minime potest? Ut opifex artem operandi novit quidem; sed nisi instrumenta ad manus sint, effectum producere nequit. Claudatur oculus, non videbit anima; utut vis videndi nequaqua ei ademta sit. Simul atque enim instrumentum reddideris; protinus homo videbit. Itaque animae a corporibus separate nec mortue sunt, nec vivunt, adeoque neque gaudium, neque dolorem sentiunt. Ea enim totius sunt compositi. Scriptura autem dicit, mortuos non esse: Spiritum redire ad eum qui dedit: & de piorum spiritibus, eos in manu Dei esse. At in resurrectione cu corporibus jungentur. Et tum nactae instrumenta operationes suas exerent. ...” - https://archive.org/details/ned-kbn-all-00003320-004/page/n44/mode/1up

[Google Translation assisted; ENGLISH] “... CHAPTER VIII.

Do the dead live properly? We have seen in general that those who follow Luther and Calvin as leaders in religion cannot solidly refute the Pontiffs. Now if we were to go down to particulars, a vast field would present itself to us for running about. But **[page 39-40]** lest we should be too hasty in our purpose, we will only touch upon a very few. But we will show first that they either supply or maintain the foundations of the most serious errors that prevail among the Pontiffs. Then that they teach such things which are undeservedly defended not only against the Pontiffs; but also against the very soul of the Christian religion, namely true piety. And it belongs to the first kind, whence they establish that the dead live. It will seem absurd. And certainly it is a most absurd thing.

Yet they believe it. For they think that the souls of men, at the very moment in which they are separated from their bodies by death, are either carried to heaven, and there experience heavenly joy, and enjoy all the goods which God has promised them; or to hell, and there to be tormented and tormented by that unquenchable fire. And this, as has been said, they attribute only to souls separated from their bodies, even before the resurrection of men themselves: That is, while they are still dead. **[page 40-41]** But they cannot touch them except to the living.

For what is not alive, it neither feels, and therefore neither enjoys pleasure nor suffers pain. Therefore they believe that the dead are truly alive. In the same way, of course, in which they assert that Peter, Paul, and other dead people live in heaven. But this is the foundation not only of Purgatory, but also of that abominable idolatry, which is seen in the invocation of the dead saints among the Papists. Take it away; and there will be no place for these. Why the purgatory fire, if souls separated from their bodies feel nothing? Why prayers to Mary, Peter, Paul, and other dead people, if they can neither hear prayers nor intercede for you? On the contrary, if this is admitted, you will not easily overthrow it by the invocation of the saints.

Although the matter itself may seem absurd to anyone, we shall see whether the contrary is not found in his Scriptures. Now that argument of Christ offers itself as an example, by which he proves the future resurrection of the dead, from the fact that **[page 41-42]** God is the God of Abraham, Isaac, and Jacob: but he is not the God of the dead, but of the living: whence he concludes that they live to God, that is, that they will be recalled to life by God, that he may show himself to them as their God or benefactor. This argument would be entirely fallacious, if even before they rose again they perceived it with heavenly joy. For then God would be their God or benefactor, namely according to their souls, even if their bodies never rose again. Similarly fallacious would be the argument of the Apostle Paul, by which he proves the resurrection of the dead from this: because otherwise those who believe in Christ would be in danger at all hours in vain, would endure so many calamities in vain for Christ's sake: which he teaches by his own example. Then, because otherwise it would be better to sing that Epicurus' song about the herd of swine: Let us eat and drink, for tomorrow we die. In short, Christians would be the most miserable of all men. Certainly this would be false, if the pious immediately after death enjoyed heavenly ease according to their souls, and the wicked felt torment. **[page 42-43]**

For they would not endure calamities in vain; nor would they pursue the pleasures of the flesh with impunity. And the pious would be far happier than the wicked, even if their bodies were never resurrected. But since it is far more absurd to say that Christ and the Apostles argued badly: is it not clear that the dogma on which such absurdity should be attributed to Christ and the Apostles is false? Next, why would Peter reject the salvation of souls for the last time; why would Paul reject the crown of justice for that day of judgment? For whose good would judgment be instituted?

Who could say of the pious V. F. that they did not receive the promise: God providing something better for us, that they should not be consummated without us? if the soul of each immediately after death, even without a body, felt heavenly happiness? But the nature of the thing itself teaches that this is false. Do not live, die, feel, hear, act belong to the whole man, or to a man composed of soul and body? Is not the body an instrument of the soul, without which it cannot perform its functions? **[page 43-44]** As a workman knows the art of working, indeed; but unless the instruments are at hand, it cannot produce an effect. If the eye is closed, the soul will not see; nor will the power of seeing be taken away from it. For as soon as you give back the instrument; immediately the man will see. Therefore souls separated from their bodies are neither dead nor alive, and so they feel neither joy nor pain. For they are composed of the whole.

But the Scripture says that they are not dead: the spirit returns to him who gave it: and of the spirits of the pious, that they are in the hand of God. But in the resurrection they will be united with their bodies. And then the instruments found will perform their operations ...”

John Reeve (AD 1608–1658) & Lodowick Muggleton (AD 1609–1698) (aka “Muggletonians”)

[This author’s notation:] These two individuals are rather interesting in history, but one must be careful with the remainder of their material and teachings as it reeked of fanatical spiritualism.

They are what began the "Muggletonian" group, in the midst of the "Great Awakening" or "Advent Movement." They, very incorrectly, claimed to be the "Third Testament" of Jesus Christ, being the "Two Witnesses" of Revelation. So, whatever else they taught is not in view, only that a great general number of persons during this timeframe 1800's, taught the soul-sleep doctrine, in one form or another. I also found it interesting that they actually understood Jesus Christ to be on another actual world (as per Title of the material). Many held to the idea (even as they do today, real Heaven (3rd, aka "Paradise," or Eden above) being burned up in the fires of spiritualism) that Heaven was an aeatheral place 'up-there' somewhere, as if Jesus vanished into the aether of the cosmos when ascending, and spread himself out everywhere (pantheism), which is gross error. It is amazing what the devil will do, to combine truth with error, so that truth in its midst is tarnished and mocked along with the error.

A Divine Looking-Glass; or The Third and Last Testament of Our Lord Jesus Christ, whose Personal Residence Is Seated On His Throne Of Eternal Glory In Another World ... by John Reeve & Lodowick Muggleton, page 110

> "... **[page 110]** 36. If according to the divine truth of scriptures, thou art made to confess that the pure soul of Adam was overcome of sin, and therewith all defiled through his whole man, though men or angels should gainsay it, thou mayest be fully assured that both the soul and body of Adam are in the dust of the earth dead asleep, void of all life, light, motion, heat, or any thing appearing unto life, until that second man, Adam, the Lord from heaven, by the mighty power of his word, doth or shall raise him again, and all mankind that are asleep with him in the dust, at the last day. ..." - https://books.google.as/books?id=ny9VAAAAcAAJ&pg=PA110#v=onepage&q&f=false

Captain B.

GANGRAENA: or A Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and Pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years: As Also, A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses. By Thomas Edwards Minister of the Gospel. LONDON, Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royall-Exchange. M.DC.XLVI. (1646), pages 100-101

> "... **[page 100]** A worthy Member of the House of Commons told me the last day of August, that one Captaine B. told him we had beene fed by our Ministers that men's souls when they die went to heaven; but now we see a New Light in that they do not go to heaven; to whom this Parliament man replyed, That the souls of the faithfull so; for Christ told the thief, Luke 24 To day shalt thou be with me in Paradise: unto whom this Captain replyed, That to **[page 100-101]** day was referred to Christs saying so, and not to the time when he should be in Paradise, so that the meaning was, Christ said unto the thief those words to day, but not that to day he should be in paradise with him, and so the words were to be read,
>
> Verily I say unto thee to day, and there the point; and then after to be read, thou shalt be with me in Paradise; which though it should not be to the end of the world, would be no impeachment of the truth of Christ's speech ..." - https://archive.org/details/gangra00edwa/page/n619/mode/1up https://archive.org/details/gangra00edwa/page/n620/mode/1up

EIGHTEENTH CENTURY AD

Methodists

METHODIST DOCTRINE - THE ESSENTIALS, by Ted. A. Campbell, ABINGDON PRESS NASHVILLE, 1999, page 82

> "... **[page 82]** in Methodist doctrinal standards, which reject the idea of pur-gatory but beyond that maintain silence on what lies between death and the last judgment. ..." - https://archive.org/details/methodistdoctrin00camp/page/82/mode/1up

Some Reflections on Adventist Identity by a "Sympathetic Outsider" on the Fiftieth Anniversary of the Publication of Questions on Doctrine, by Donald W. Dayton; page 2

> "... **[page 2]** sign that the doctrine of "conditionalism" was having an influence among the Wesleyans—and evidence of influences shared by Adventism and my own church. The report in THE BIBLE EXAMINER (?) of George Storrs indicated that Luther Lee was the prosecutor in a church trial of an "Elder John Tate." Tate was accused of heresy in having adopted "conditionalism" and "annihilationism." In his defense, Tate introduced a letter from Orange Scott, indicating that Scott had abandoned the classical doctrine of hell, but would not make this fact public until he decided whether "conditionalism" or "universal restorationism" was the more biblical position. Lee disputed the interpretation of the letter, and Tate was driven out of the church. Scott died shortly thereafter (1847), apparently before deciding, and this incident was lost to history except for this report. ..." - https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1010&context=qod

To The Preachers And Delegates Assembled In Conference, Leeds, MAY 1815, And To The Trustees Of Chapels, And The Members Of The New Methodist Connexion In General by the Methodist New Connexion - page 6

> "... **[page 6]** This, we consider, as a very inadequate declaration of Methodist tenets. It is only a part of them, and leaves room for much discordancy of sentiment and language in our pulpits. ... [7]. We are at liberty to say, that the soul sleeps from death till the resurrection, or not, as we feel inclined. ..." - https://books.google.as/books?id=5zNcAAAAQAAJ&pg=PP6#v=onepage&q&f=false

Joseph Priestly (AD 24 March 1733 – 6 February 1804)

Disquisitions Relating To Matter And Spirit: To Which Is Added The History Of The Philosophical Doctrine Concerning The Origin Of The Soul, And The Nature Of Matter; With It Influence On Christianity, Especially With Respect To The Doctrine Of The Preexistence Of Christ, By Joseph Priestly, LL.D. F.R.S., Vol. I., The Second Edition, Improved And Enlarged, Birmingham, Printed By Pearson And Rollason, For J, Johnson, No. 72, St. Paul's Church-Yard, LONDON, MDCCLXXXII (1782)., pages 271, 272-263, 275, 278

> "... **[page 271]** SECTION XXI. A brief History of Opinion, concerning the State of the Dead.
>
> AFTER reciting the foregoing series of opinions concerning the soul in general, it may not be amiss to consider by itself what has been thought concerning its condition between the death of the body and the resurrection. ..... It was unquestionably the opinion of the apostles and early Christians, that whatever be the nature of the soul, its percipient and thinking powers cease at death; and thy had not hope of the restoration of those powers, but in the general resurrection of the dead. ..."
>
> "... **[page 272]** That the genuine christian doctrine, of the sleep of the whole man till the resurrection, did **[page 272-273]** however, continue in the christian church, and especially among those who had little intercourse with philosophers, there is sufficient evidence.

Dupin says, that under the reign of Philip, an assembly of bishops was held on account of some Arabians, who maintained that the souls of men died, and were raised again with their bodies ... Tatian was of the same opinion with those Arabians + ..."

"... **[page 275]** For Pope John XXII. made himself very obnoxious by reviving, as it is said by Dupin, the opinion of the ancient Fathers, that the souls of good men do not enjoy the beatific vision till the day of judgment. He was very strenuous in asserting and preaching this doctrine, contrary to the judgment of the divines at Paris, who the king of France assembled for that purpose..."

"... **[page 278]** Though this doctrine of the immortality of the soul, as a substance distinct from the body, is manifestly favourable to popery, but few of the Protestants appear to have had strength of mind to call it in question. Luther, however, did it, though the opposition almost died with him. In defence of his propositions (in 1520) which had been condemned by a bull of Leo X. he ranks the opinion of the natural immortality of the soul ... among the monstrous opinions to be found in the Roman dunghill of decretals; and he afterwards made use of the doctrine of the sleep of the soul, as a confutation of purgatory and saint worship, and he continued in that belief to the last moment of his life +. William Tyndale also, the famous translator of the Bible in English, in defending Luther's doctrines against Sir Thomas More's objections, considers the sleep of the soul as the doctrine of the Protestants of his time, and founded on the scriptures. ++. ..." -
https://books.google.as/books?id=LPENAAAAYAAJ&pg=PA271#v=onepage&q&f=false
https://books.google.as/books?id=LPENAAAAYAAJ&pg=PA272#v=onepage&q&f=false
https://books.google.as/books?id=LPENAAAAYAAJ&pg=PA273#v=onepage&q&f=false
https://books.google.as/books?id=LPENAAAAYAAJ&pg=PA275#v=onepage&q&f=false
https://books.google.as/books?id=LPENAAAAYAAJ&pg=PA278#v=onepage&q&f=false

Edmund Law (AD 6 June 1703 – 14 August 1787)

Considerations on the Theory of Religion: In Three Parts. ... with an Appendix, Concerning the use of the word SOUL in Holy Scripture; and the State of the Dead there described. ... by Edmund Law, D.D., Master of St. Peter's College in Cambridge, and Archdeacon of Staffordshire. The Fifth Edition, corrected and compleated. Cambridge, Printed by J. Bentham, Printer to the University; For W. Thurlbourn & J. Woodyer, and T. & J. Merrill, in Cambridge; L. Davis & C. Reymers, in Holborn, J. Beecroft, in Pater-noster Row, and B. Dod & Co. in Ave Mary Lane, London. M.DCC.LXV (1765), pages 386-422 (portions)

"... **[page 386]** I proceed, in the next place, to consider what account the Scriptures give of that state to which death reduces us. And this we find represented by sleep; by a negation of all life, thought, or action; by rest or home; silence, oblivion, darkness, destruction or corruption. ..."

- **From this page 386,** he lays the cases of Good men in "I. SLEEP",
- page 386-387, the cases of bad men,
- page 387, the cases of all men,
- page 388. "... II. Death is represented by a negation of all LIFE, THOUGHT, OR ACTION; even to good men. ..."
- page 389, "... III. Death is represented as a REST, a HOME. ...",
- page 389 "... IV. As a state of SILENCE ..."
- page 390, "... V. Of OBLIVION. ...",
- page 390 "... VI. Of DARKNESS. ...",
- page 390 "... VII. Of CORRUPTION and DESTRUCTION. **... [The author then continues listing texts on the Resurrection and Judgment to come unto]** page 405.

- page 405 "... OBJECTIO
- NS ...", **[and refutes them by Scripture in brief all the way to]** page 424, which then afterwards begins the POSTSCRIPT. -

https://books.google.as/books?id=dDxOAAAAYAAJ&pg=PA386#v=onepage&q&f=false
https://books.google.as/books?id=dDxOAAAAYAAJ&pg=PA387#v=onepage&q&f=false

NINETEENTH CENTURY AD

Congregational (A. A. Phelps)

THE LIFE EVERLASTING: What is It? Whence is It? Whose is It? BY J. H. PETTINGELL, A.M. ... PHILADELPHIA: 506 MINOR STREET. J. D. BROWN 1882; pages 639-650

"... **[page 639]** REV. A. A. PHELPS, A.M., ROCHESTER, NEW YORK. ...
... **[page 640]** I. It has A BAD HISTORY.
Satanic origin. ...
... **[page 641]** 2. Heathen philosophy ...
... **[page 642]** 5. Papal decree ...
... **[page 643]** II. It is at variance with THE SCRIPTURAL ACCOUNT OF MAN'S CREATION. ...
... **[page 644]** III. It clashes with THE BIBLE STATEMENT OF MAN'S FALL. ...
... **[page 645]** IV. It is opposed to THE SCRIPTURAL DOCTRINE OF DEATH. ...
... **[page 645]** V. It is equally opposed to PHYSIOLOGICAL FACTS. ...
... **[page 646]** VI. IMMORTALITY IS NOWHERE ASCRIBED TO MAN, in his present state of existence. ...
... **[page 646]** VII. IMMORTALITY IS A BLESSING TO BE SOUGHT, and not a birthright legacy. ...
... **[page 647]** VIII. The doctrine of inherent immortality is opposed to THE SCRIPTURAL DOOM OF THE WICKED. ...
... **[page 648]** IX. It supercedes the necessity of a RESURRECTION. ...
... **[page 648]** X. It reduces the judgment scene to a SOLEMN FARCE. ...
... **[page 649]** XI. It subverts the Bible doctrine of CHRIST'S SECOND COMING. ...
... **[page 649]** XII. It is a prolific SOURCE OF ERROR. ...
... **[page 650]** A. A. PHELPS." -
https://books.google.com/books?id=IVZUWMSva0wC&pg=PA639#v=onepage&q&f=false

Dispensationalist

Charles Henry Welch (Dispensationalist) (AD 1880–1967)

"... **[website]** Our study of the Word drove us to the conclusion that the soul of man is not inherently immortal, that immortality is a gift in grace conferred at the resurrection; that the dead are asleep, that they awake at the resurrection, and that there is no conscious intermediate state." (Welch, 107-108) ..." - https://levendwater.org/books/autobiography/page0091.htm

Baptist & Presbyterian

Henry Grew [Baptist, 1850's] & William Glen Moncrieff [Scottish Presbyterian]

The Intermediate State by Henry Grew (Baptist), Philadelphia, U.S., Edited, with Notes, by William Glen Moncrieff, Minister of the Gospel, Musselburgh. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, THEN [Caps Original] shall ye also appear with him in glory." - Col. III. 3. 4. Reprinted from the American Third Edition, London: Ward & Co., 27, Paternoster Row; James Kerr, 32, Nicolson Street, Edinburgh; Glasgow: James Smith, 32, Nelson Street. 1851 (Price Sixpence) Appendix, section IX., pages 9, 32

"... **[page 9]** 4. The Bible teaches that MAN, THE SOUL, as well as the body dies. ..."

"... **[page 32]** IX. Should the reader see cause, from the Bible, to admit that the dead "sleep," or are unconscious till the resurrection, he will discover very clearly that "Purgatory" and the intercession of saints in heaven **[Communion of the Saints, so-called]**, &c., maintained by the Romanists, are fabrications and delusions. If the dead are conscious after death, it is difficult to see how a very satisfactory demonstration that these are errors and absurdities can be furnished. ..." - https://books.google.as/books?id=GcsDmOaoomMC&pg=PA9#v=onepage&q&f=falsehttps://books.google.as/books?id=GcsDmOaoomMC&pg=PA32#v=onepage&q&f=false

Henry Grew [Baptist]

The Christian Palladium, Volume 7 (Devoted to the improvement and happiness of mankind. Religion without Bigotry -- Zeal without Fanaticism -- Liberty without Licentiousness. Joseph Badger -- Editor, under the direction of the Christian General Book Association), April 1, 1839, No. 23, section MISCELLANY by Henry Grew (Baptist).

"... **[page 338; Left Column]** For the Millennial Harbinger.

Dear Brother Campbell. -- Far be it from me to commend to you, or to any person, any doctrine because it is "consonant to some men's theories of what is fitting for God and men." I hope, by the divine favor, I can sincerely say with you, "I go for what is evidently the meaning of scripture, or whatever is true; not for what is most plausible or palatable. "It is not my design, in this article, to attempt a full discussion or vindication of the doctrine of future punishment, as consisting in the torments of the lake of fire, terminating in the entire destruction of body and soul; a doctrine which I firmly believe to be clearly revealed in the oracles of God. I beg leave simply to reply to the arguments you have offered to our consideration in opposition to this doctrine. You observe, "With me punishment is pain," &c. "Now if punishment mean pain or torment, it can-**[left to right column]** not also mean unconsciousness," &c. The question to be considered is, whether all punishment consists in pain and nothing else?

This I deny, for punishment may consist in deprivation or loss of good. If it is said that this deprivation or loss is attended with the pain of consciousness thereof, I reply, it may or may not be. – The fact of the loss is independent of such consciousness. A father promises his child, on condition of good behavior, that he shall go in the evening to a place of rational amusement where he will be highly delighted. He threatens him at the same time that he shall not go, but be sent to bed, if he behaves ill. The child exposes himself to the threatening, which is executed. He suffers the pain of consciousness of the loss of the happiness he might have enjoyed until he falls into a state of unconsciousness in sleep. Now I affirm that this mental pain is not all his punishment. It is not all that was threatened. There is an actual deprivation or loss of happiness which he would have enjoyed had he been obedient. This was a special part of the threatening. This punishment of loss is independent of the mental pain it occasioned. This is manifest by contrasting his state of unconsciousness in sleep with the felicity he might have enjoyed with his companions.

"No feeling, no pain, is a sure maxim," but this does not prove that no pain, no punishment, is so. To withhold good on account of ill-doing is properly of the nature of punishment. Man's chief end is to serve and enjoy his adorable Maker forever. The loss of all the glory of immortality in the beatific presence of God, in consequence of sin, is a loss of inconceivable magnitude. It is the greatest possible punishment of loss which can be threatened by the righteous Judge; a punishment of tremendous import. What saith the scriptures of truth? "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2. Thes. I. 9. Now I submit two questions to your candid determination. First. Is not the loss of the glory of the divine presence and power the main idea of this passage? Second. Is not this loss declared to be punishment? If the meaning of the word "destruction" in this passage is doubtful, is it not clearly determined by out blessed Lord, Matt. X. 28, to be, not a destruction of happiness only, but a destruction of body and soul? 2. Thes. I. 9, clearly teaches that the punishment of the wicked will be "destruction from the presence of **[page 338-339 starting again left column]** the Lord." Now if the punishment is destruction, and destruction everlasting, does it not clearly follow that this is "everlasting punishment?"

But suppose the term punishment always to mean pain and nothing else, does it necessarily follow that the term "everlasting" applied to punishment in Matt. XXV. 46, means strictly endless, because the term is used in that sense in the same verse in application to the life of the righteous? Are the mountains, which are to be "burned up," 2. Peter III. 10, as everlasting as the ways of the immutable Jehovah, because this term is applied to both in the same verse, Hab. III. 6? I believe that the term is used in an unlimited sense in Matt. XXV. 46, understanding it in the sense which 2. The. I. 9, and Matt. X. 23 teaches, viz: "everlasting destruction." When we say that future punishment is only everlasting destruction and say that it is also continued antecedent to torment, your charge of our system being "suicidal" shall be admitted. At present it is believed that the charge is more justly applicable to the system that admits the scripture doctrine of the everlasting destruction of body and soul in hell, and also the everlasting existence of body and soul in hell.

I see no force in the objection of Mr. Edwards, that our view, "makes eternal (future he should have said) punishment to be a compound of previous torment and eternal annihilation." This neither implies any thing about "the doom of infants" nor that "the least culpable sinners," will be destroyed without any previous torment, nor that annihilation is "the least punishment imaginable." The destruction of the body and soul in hell, as a punishment, is to be contrasted, not with the torment which precedes it, but with the eternal enjoyment of the presence and glory of God from which it forever excludes the last sinner. So the scriptures teach, 2. Thes. I. 9. Mr. Edwards, therefore, is incorrect in saying that "to be annihilated, after a long series of torments, would be no punishment at all."[+] **[[+]notation at bottom says, A few lines are here omitted.]**

If the alternative is eternal misery or entire destruction of body and soul, the sinner chooses the latter, not because it is a punishment, or a thing in itself not to be dreaded, but because it is the least of two evils. You will please to observe that "the great Dr." disagrees with you opinion that annihilation is no punishment, by admitting that it is "the least." **[To be continued.]** ..."

[Left hand column; page 353] For the Christian Palladium. Future Punishment. By Elder Henry Grew. **[Concluded from our last.]** You justly remark, that, "To destroy the meaning of words is to destroy the Bible." The question is, who does this? is it the man who says that when Jesus Christ speaks of body and soul being destroyed in hell, Matthew X. 28, he means just as he says, that body and soul will be destroyed, or is it the man who says that he means that the happiness of the body and soul shall be destroyed?

Who is it, brother, that adds to the words of the faithful witness in this case? Does he destroy the meaning of words who affixes to the words "die," "death," "second death," as the wages of sin, and penalty of the holy law of God, the meaning which is the direct opposite of life: or does he do this who affixes to these terms the meaning of life in a particular condition? Penalties to laws are not expressed in figurative language. The consequences of them may be illustrated by such language, but they are first expressed by plain literal terms. – "The wages of sin is death." "The soul that sinneth it shall die." Here is the penalty of the law, plainly and literally given. This fearful doom is indeed illustrated by figurative language. The wicked are compared to "tares," and to "chaff," which are burned entirely up, if the fire, to which they are consigned, is not quenched. To say that the wages of sin is spiritual death, which is to be "dead in trespasses and sins," is to confound the penalty with the crime. It is to say, that the wages of sin is sin. ..."

My brother's second argument is, "that Jesus assigns to wicked men the eternal fire prepared for the devil and his angels. Now angels cannot die; for Jesus affirms they cannot." But of what angels does **[left to right column]** Jesus affirm this? Did he promise his true disciples that they should be equal to the devil and his angels, or did he refer to the elect and holy angels? And why cannot these die? Not because they are necessarily immortal, which God only is, 1. Tim. VI. 16, but because of their election by the Almighty to eternal life and holiness, 1. Tim. V. 21. Surely, this is no proof that the angels who kept not their first estate err in their expectations, both of torment and destruction, (see Mark I. 24,) or that Jesus Christ will fail to destroy the devil according to the revealed purpose of God, Heb. II. 14.

The "third argument," that "if eternal punishment be eternal death, in the sense of eternal unconsciousness, then those who are doomed to this state are punished no more than the harmless dove," &c., is as harmless to my views as the harmless dove itself. You say, "they (the dove and the lamb) go into the eternal fire, with the devil and his angels, if that everlasting punishment and eternal fire be an eternal sleep," &c. The absurdity of believing or representing that eternal fire is eternal sleep, belongs not to me, nor, to my knowledge to anyone else. You confound the "unquenchable," and, consequently, consuming or devouring fire, with its ultimate effect, eternal death. Tribulation and anguish, at present inconceivable, will precede the final destruction of body and soul in hell. To compare the destruction of intelligent man, made in the image of God, and his banishment from the glorious presence of his Creator, which he was capacitated eternally to enjoy, had he been obedient, with the destruction of irrational creatures, who never possessed any such capacity, is entirely inadmissable.

Mr. Edwards has fallen into the same error in his fourth objection, of confounding the antecedent torment with final unconsciousness which entire destruction produces. Whether the threatening of the Almighty to debar sinners forever from the enjoyment **[page 353-354, starting again left column]** of his glorious presence, by destroying them utterly, "is to threaten them with putting an end to their miseries," or their joys, common sense may judge.

That the loss of a glorious Immortality, by a destruction of being, implies a termination of conscious misery, is true but this is no part of the threatening. The threatening of a certain term of imprisonment for crime, implies a release (at the expiration of the term) from some evils to which the man was previously exposed. Shall we, therefore, say that the Judge threatens him with a release from prison? Mr. Edward's argument founded on "different degrees of punishment" is obviously inapplicable to such as admit of different degrees of punishment before destruction.

You observe, “life is not simply being; nor eternal life, eternal being, but eternal well being; neither is eternal death the loss of being, or of consciousness, but the loss of eternal well being.” How is this proved by the fact, that there is “something to be blessed,” or tormented, independent of happiness and torment, I do not perceive. – That the terms “life,” and “eternal life,” used in the scriptures, as a promise, gift, or reward, and applied to the righteous, import “well being,” is very true; but this is not the meaning of the terms, abstractly considered. Life, in respect to man, is an animated state of being. It may be happy or miserable. The rich man is alive in hell. If the simple term “life” imports happiness, why do you speak of a wretched life? The term “eternal” is not a term of quality, but of duration. As the scriptures reveal no endless existence, but for those whose names are in the book of life, and represent eternal life as a gift, reward, and blessing, the qualifying adjective is unnecessary. The assertion, “neither is eternal death the loss of being, or of consciousness,” is sustained by no proof. To say that it is not so, because “there will be something to be ----- tormented forever and ever,” in the unlimited sense of that phrase, is taking for granted the very point to be proved. – Now I will prove that the terms “death,” and “second death,” do mean “unconsciousness,” and eternal death, eternal unconsciousness; first, from the obvious meaning of the terms, and secondly, from the positive testimony of Jesus Christ.

Death is the opposite of life, its direct contrast. Thus Webster defines it, a state “in which there is a total and permanent cessation of all the vital functions,” &c. This theological definition indeed accords with your opinion, as well as that of baptism does with that of infant sprinklers. – **[left to right column]** Whatever pain the body may endure, it is not dead until all sensibility and life are extinct. So whatever misery the soul may endure, it is not dead until its properties of knowledge, consciousness, &c., are extinct. The figurative use of the word death does not disprove this position. “Dead in trespasses and sins,” is a figurative use of the term, denoting, not that the soul is not alive, but that it is not alive to holiness and God. That the “second death” in the lake of fire, Rev. XX. 14, is to be understood literally, as terminating, after a state of torment, all conscious being, is evident from our Lord's words, Matt. X. 28. It is “to destroy the meaning of words,” to say, that to destroy the happiness of the soul is to destroy the soul itself. “To destroy both soul and body in hell,” and to destroy the happiness of the soul and body are two distinct propositions. To fill the soul and body with misery, and to destroy soul and body, are two distinct propositions. If “the second death” is figurative, how is it the second death? Will not the soul of the finally impenitent sinner have been always spiritually dead? How is it the second death of the body if it is not a literal cessation of all its vitality? If it is death because it is a state of pain, why is it not the twentieth or fortieth death?

One remark more remains to be considered. “The Apostles (you say) could have easily prevented all difficulty upon this subject by simply assuring us in definite language, “that all the wicked dead shall be raised and tormented a few thousand years and then annihilated as an eternal punishment, &c.[+] **[At bottom, [+] Here Mr. C., after all he has written to the contrary, represents annihilation as a PUNISHMENT.]** Now my dear brother, I beseech you, for the truth’s sake, seriously and candidly to consider what language could more definitely express the doctrine of the “destructionist” than those of the true prophet, Matt. X. 28? If you say that to destroy soul and body means to destroy the felicity of soul and body, would you not have said that to annihilate soul and body means to annihilate the felicity of soul and body?

If the words in Matt. X. 28, had not been recorded, would you not have said to the “destructionist,” “the Apostles could have easily prevented all difficulty upon this subject by simply assuring us in definite language” that God’s purpose, in respect to the finally impenitent is, “to destroy both soul and body in hell.” If we believe not **[page 354-355, starting again left column]** the testimony of Jesus Christ, “neither would we be persuaded though one rose from the dead." Yours in Christian love. Henry Grew. ...” - https://books.google.as/books?id=Gjc-AQAAMAAJ&pg=pa338#v=onepage&q&f=false

Henry Grew [Baptist] Tracts - https://adventistdigitallibrary.org/adl-366911/tracts-henry-grew-owned-joseph-frisbie-his-personal-markings?solr_nav%5Bid%5D=8deb1134718554d5d789&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=1

George Storrs (Methodist) (AD December 13, 1796 – December 28, 1879) & Archbishop Whatley

An Inquiry: Are the Wicked Immortal? In Six Sermons. Also, have the Dead knowledge? by George Storrs, to Which is Prefixed An Extract On 'The Second Death' by Archbishop Whately, Twenty-First Edition; Philadelphia: Published By the Author, 1850, PDF page 58 (Left)

> "... **[page 58; left]** From the foregoing facts, several thoughts arise: –
>
> First. There is no evidence in the Old Testament of any conscious existence between death and the resurrection. God made no revelation to the posterity of Jacob of any such doctrine. Second. The doctrine of the intermediate conscious state of the dead is a pagan fable, derived from the Greeks and Romans. Third. The Old Testament teaches that the dead are silent, inactive, and without knowledge. "In Sheol there is no knowledge." Ecc. 9:10. ...The incorrigible sinner, like the filth about Jerusalem, and the dead bodies of malefactors, if not utterly consumed would keep alive the plague [meaning sin] in the universe; hence, they shall be "cast into Gehenna – hell-fire." Fear him who is able to destroy both soul and body in Gehenna" –hell. Mat. 10:28. ..."
>
> "... Lastly. The glorious thought is presented, that though the "gates of hades"–the grave–for a time close their iron folds, and seem to say, we shall hold fast the sleeping church yet our blessed Lord declares that power shall be broken– that "the gates of the grave shall not prevail against it." A cheering thought truly. Some have slumbered long under the power of the grave, but Jesus will shortly descend from heaven with the voice of the archangel and the trump of Go–then burst ye gates of "hades" –the grave–you can hold your victims no longer–you iron folds and bars become like the flaxen cords on Sampson's arms that were as though burnt with fire. Triumphing, then, shall a redeemed Church stand up, made like her glorious head, to die no more. Blessed day–may it soon arrive. "Come Lord Jesus." ..." - https://adventistdigitallibrary.org/islandora/object/adl%3A22250843?solr_nav%5Bid%5D=5ae7d28f43871a2d1be1&solr_nav%5Bpage%5D=10&solr_nav%5Boffset%5D=3

Jeff B. Pool, citing historical Baptist theological positions on conditional immortality and annihilationism: Against Returning to Egypt: Exposing and Resisting Credalism in the Southern Baptist Convention by Jeff B. Pool, pages 133-134 [Notation sections]

> "... **[page 133] [Notation]** [35] For example, on the basis of carefully developed biblical studies, the evangelical, John Stott offers a nicely measured statement. "I do not dogmatise about the position to which I have come. I hold it tentatively. But I do plead for frank dialogue among Evangelicals on the basis of Scripture.
>
> I also believe that the ultimate annihilation of the wicked should at least be accepted as a legitimate, biblically founded alternative to their eternal conscious torment" (John Stott, "John Stott's Response to Chapter 6," in Evangelical Essentials: A Liberal-Evangelical Dialogue, by David L. Edwards and John Stott [Downers Grove IL: Intervarsity Press, 1988] 320; similarly, see Edward Fudge, "The Final End of the Wicked," Journal of the Evangelical Theological Society 27 [September 1984]: 325-34). More accurately, many Christians understand their own view-points as "conditional immortality" and not under the often perjorative designation of "annihilationism: (e.g. John Wenham, The Goodness of God [Downers Grove IL: Intervarsity Press, 1974] 34-41).

Contemporary Baptist theologians also develop similar viewpoints (Clark Pinnock, "Fire, Then Nothing," Christianity Today 31 [20 March 1987]: 40-41; idem. "The Destruction of the Finally Impenitent," Criswell Theological Review 4 [Spring 1990]: 243-59; idem, "The Conditional View," in Four Views on Hell, ed. William Crockett [Grand Rapids: Zondervan Publishing House, 1992] 135-78; Dale Moody, Apostasy: A Study in the Epistle to the Hebrews and in Baptist History [Greenville SC: Smyth & Helwys, 1991] 67-73; idem, Hop of Glory [Grand Rapids: Eerdmans, 1964] 94-112). ..."

"... Various concepts of conditional immortality or annihilationism have appeared earlier in Baptist history as well. Several examples illustrate this claim. General as well as particular Baptists developed versions of annihilationism or conditional immortality. Among particular Baptists, see the work of Samuel Richardson, Of the Torment of Hell, with the Foundations and Pillars Thereof Discovered, Shaken, and Removed (London: 1658) 135-36. Even **[Page 133-134 Notation]** one early General Baptist statement of beliefs may have been accommodated this viewpoint ("The Standard Confession of 1660," in Baptist Confession of Faith, ed. W. J. McGlothlin [Philadelphia: American Baptist Publication Society, 1911] 118-19 [article 22]). Also, see the work of William Whiston (1667-1752) and Richard Wright (1764-1836), both of whom also were General Baptists who shared this perspective (Whiston, The Eternity of Hell-Torments [1740]; Wright, An Essay on Future Punishment [1846]). In 1878, some English Baptists formed the Conditionalist Association. George A. Brown, an English Baptist pastor, hosted this conference and later edited the journal of this association, entitled Bible Standard. Other Baptists ministers from this period held this viewpoint as well: Henry Hamlet Dobney, an English Baptist (Dobney, The Scripture Doctrine of Future Punishment [1846]); and Henry Grew, an English immigrant to the United States and pastor of First Baptist Church in Hartford, Connecticut (Grew, The Intermediate State [1835]; idem, Future Punishment, Not Eternal Life of Misery [1844]). ..."

"... **[page 134 Notation]** I especially thank Rick Willis, recent graduate from SWBTS [South Western Baptist Theological Seminary], for much of this information from his dissertation (Willis, "'Torments of Hell': Conditional Immortality and the Doctrine of Final Punishment among Seventeenth-Century English Baptists" [Ph.D. diss., SWBTS, 1995]). ..." - https://books.google.as/books?id=5GCaEdwCk_4C&printsec=frontcover#v=onepage&q&f=false

Minister John H. Pearce (Methodist) (AD mid-1800's)

The Biblical Repertory and Princeton Review, Volume 16, page 603, edited by Charles Hodge, Lyman Hotchkins Atwater, James A Peabody

"... **[page 603]** An Attempt to Answer the Question, has man a conscious state of existence after death, and previous to the resurrection? By John H. Pearce. Fayetteville. 1844. pp. 8

"... An ... attempt to maintain the doctrine of Psychopannuchia, or sleep of the soul after death, by a member, and it would seem a minister, of the Methodist Church in North Carolina. ..." - https://books.google.as/books?id=lWZAAQAAMAAJ&pg=PA603#v=onepage&q&f=false

The Literature of the Doctrine of a Future Life, Or, A Catalogue of Works Relating to the Nature, Origin, and Destiny of the Soul. The Titles Classified, and Arranged Chronologically, with Notes, and Indexes of Authors and Subjects. By Ezra Abott, Librarian of Harvard University. Compiled (Originally) as an Appendix to the "History of the Doctrine of a Future Life," by William R. Alger. Published in 1864. New York: W. J. Widdleton, Publisher. 1871. Stereo typed in 1862, except a small addition (p. 876) 1863.- page 792

"... **[page 792]** 2631. Pearce, John H. An Attempt to Answer the Question, has man a conscious state **[left to right column]** of existence after death, and previous to the resurrection? Fayetteville [N.C.], 1844, pp. 8 Maintains the sleep of the soul. ..." - https://books.google.as/books?id=Dk9QAAAAcAAJ&pg=PA792#v=onepage&q&f=false

Reginald Courtenay, D.D., Lord Bishop Of Kingston (Jamaica) (AD 1813–1906)

The Future States, Their Evidences and Nature Considered On Principles Physical, Moral, And Scriptural by the Right Rev. Reginald Courtenay, D.D., Lord Bishop Of Kingston (Jamaica); London: T. Hatchard, 187 Piccadilly. 1857, pages 240-241

"... **[page 240]** And again, in many places, the Scriptures speak of the grave as a region of darkness and unconsciousness, and of the dead as buried in sleep. And these passages, which are very numerous, are among those which have led to the **[page 240-241]** conclusion entertained by many persons, and advocated in this Book, that the dead are utterly unconscious, being spell-bound by the powers of Sin and Death, till the coming of the Great Day. ..." - https://archive.org/details/futurestates00cour/page/240/mode/1up https://archive.org/details/futurestates00cour/page/241/mode/1up

J. Panton Ham (the Elder), Minister of Cooper's Hall Congregational Church, Bristol (AD 1818-1902)

The Generations Gathered and Gathering; or the Scripture Doctrine Concerning Man in Death. by J. Panton Ham (the Elder), Minister of Cooper's Hall Congregational Church, Bristol. London: Longman, Brown, Green, & Co. 1850 - pages 5-10

"... **[page 5]** There is reason to believe that many who enter upon this controversy, have not a mutual understanding with respect to the point in debate; and that there would be more unanimity of opinion if care were taken to describe accurately the precise nature of the controversy. On this subject we are in special danger of mixing up human traditions with the verities of revelation; and it is, therefore, of the first importance that we distinguish warily the unequivocal utterances of inspired truth from the speculative deductions of purely human science. Here the caveat of Paul may be urged with special propriety,–"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."* Here Philosophy has, for many ages, usurped the chair of the Great Teacher; and her voice has prevailed above the voice of Him that speaketh from heaven. Here the authority of Plato transcends the authority of Christ,–and the dogmas of the Academy, the doctrines of the Bible. We must reverse the Protestant boast in describing the real authority with the Church on this portion of its faith and doctrine, and say, "not Scripture, but tradition." + I am aware that these are grave charges, ... **[page 5-6]** and I would not be understood to insinuate that the defenders of the doctrines which I have ventured to impugn, knowingly and designedly displace the highest and only authority. I believe that they revere the supremacy of Christ in his Church quite as much as myself, and would be as ready as I am to abandon whatever shall be proved to be contrary to his doctrine.

But while I am anxious not to question the sincerity of those who differ from me, I am equally anxious not to be found abetting, but a culpable withholdment of personal conviction, a system of instruction which my conscience dictates to be radically erroneous. The separate existence of the human soul, –its immateriality, immortality, and conscious personality, are, I believe, the laboured cogitations of human reason, unblest with, and, alas! despite of the teachings of revelation.

They are, in my humble opinion, neither more nor less than the perpetuations of Platonic theories in the Christian Church, which found their way hither in the polemic age of ancient Christianity, and which have been borne down the turbid stream of controversial and scholastic theology to out own day.+ In proof of this I have only to appeal to the candour of every student of **[page 6-7]** Church history, especially of that important part of Church history which embraces the history and development of the doctrines. That the doctrines concerning the human soul as popularly held, are not the doctrines of the Scriptures will be best seen by a careful examination of those passages upon which depends this branch of religious teaching, and to which we propose to advert. Allow me, however, to impress my preliminary caution on the great importance of distinguishing between the teaching of human philosophy, and that of Divine revelation. The question, let it be particularly noted, is not, "What is the human soul,–is it capable of separate existence,–and what is its separate state after death?"+ This is a purely philosophical, not a religious inquiry, nor has it anything whatever to do with religion, unless the decisions of philosophy shall be accepted as the affirmations of revealed religion, and be acknowledged as part and parcel of it. To this question Philosophy has given a categorical reply;–the Bible nowhere supposes, nor sug- **[page 7-8]** gests such a question as this, and hence it has given no answer. Let this be especially observed. Every dogmatic assertion touching the human soul as a separate existence,–every predication of its nature, capabilities, and mode of being, is necessarily of no higher value than a human opinion. I say necessarily, because the Bible neither directly nor indirectly, neither by affirmation nor implication, contains the remotest allusion to any of these ideas. I repeat then, the question is not, "What is the separate state of the soul after death?" but, "What is the state of man after death?" The former question, if it be a proper question at all, properly belongs to the circle of human science, and must be regarded as partaking of the dubious and unsatisfactory character which pertains to psychological investigation. The soul or spirit of man in the popular sense of a disembodied personality, is an idea nowhere recognised, and is evidently unknown to inspired theology.+ The Bible nowhere regards the soul of man any more than his body as attaching to itself the human personality. When it speaks of man's destiny, and predicates anything concerning it, it has respect to the composite being,–the unique creature, man. Neither the body nor the soul is separately contemplated; but the one intellectual, sensational and corporeal being called man. I have endeavored in another place + to show that whatever may be the qualities and characteristics of **[page 8-9]** the constituents of man's composite nature, his personality is not involved in either of these constituents separately considered, but in their union; and that in the disunion of the constituents of his being is involved the dissolution of the personality, or the man. Man is an organized being, and like all other organic natures, must owe his existence, we should presume, to his organization. We are not acquainted with any species of organized being, whose individuality survives disorganization; why, therefore, should we suppose, in the absence of any authoritative information, that the case is otherwise with man,–that man retains his individuality after his disorganization? Have we not reason to repudiate an opinion which is contrary to analogy, and without the least shadow of support from Scripture? The Patriarch puts the question in the true theological form, and furnishes a categorical reply at direct variance with the popular creed. "Man giveth up the ghost, and where is he?" Not where is his soul, or spirit, but where is he,–man? To which it is replied, "As the waters fail from the dead, and the flood decayeth and drieth up: so MAN lieth down and riseth not; till the heavens be no more they shal not awake, nor be raised out of their sleep." Can imagery and literal assertion more emphatically declare the complete decease of the being man? and give a more unequivocal reply to the interesting question,–"Where is he,–man, between death and resurrection?

The cessation of man's conscious being is yet further implied in the succeeding question, "If a man die, shall he live **[page 9-10]** again?" To which the Patriarch replies, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands."+ ..." -
https://books.google.as/books?id=0b9lAAAAcAAJ&pg=PA5#v=onepage&q&f=false

Nathaniel Field, M.D., Pastor of the Church of God (AD 1805–1887)

A Debate on the State of the Dead, Between Reverend Thomas P. Connelly, A.B., An Evangelist of The Christian Church [opposed to state of the dead being unconsciousness] and Nathaniel Field, M.D., Pastor of the Church of God Meeting at the Christian Tabernacle in the City of Jeffersonville, Indiana [for the state of the dead being unconscious]. Held at Old Union Meeting House, In the Vicinity of Indianapolis, In the Summer of 1852. Reported by J, G, Gordon, Esquire, Attorney At Law, And Revised By The Parties. Louisville: Printed by Morton and Griswold. 1854., pages 89-90

> "... **[page 89]** When God created man, he breathed into his nostrils the breath of spirit of life, and then, not before, man became a living soul, or person. Here was an organized man, to which God applied the motive power, and the result was, the machinery of this organic matter was put into operation, and produced the phenomena of intellectuality and the moral passions. But for sin, it was **[page 89-90]** decreed that he should return to dust. When, therefore, he is disorganized, the breath of life returns to God who gave it, and the constituents of the man are in precisely the condition they were in before he was created. Until it please the Almighty Creator to re-construct the dust, and again infuse into it the principle of life, he remains in his primeval condition, as it respects sensibility, consciousness, and intelligence. Having once lived, and formed his character for good or evil, God, for wise and just purposes, will re-organize and restore him to life, that he may be judged and rewarded according to his deeds. ..." - https://web.archive.org/web/20181224083032/https://creationismonline.com/Studies/1314.PDF

M. Grant, of Boston, Mass; in a debate, on the state of the dead, pro-mortal, pro-sleep, Thief on the Cross-examination

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; Between Elder W. W. Clayton, of Auburn, N.Y., and Elder M. Grant, of Boston, Mass. On the Evenings of December 5,6,7,8, and 9, A.D. 1859, at Union Hall in Seneca Falls. Phonographically Reported by Fred. L. Manning, Waterloo, N.Y., and Revised by the Parties. Seneca Falls, N.Y.: Published by Thomas G. Newman. 1860; pages 19-22

> "... **[page 19]** We now come to the Thief on the cross. It is very fortunate that our opponent has our tracts to read. It gives him this advantage; he knows our arguments before we advance them. We hope that he will make the best use of them he can, but not ridicule what he cannot meet. He has made some strange statements in relation to this Thief. There is not one word about spirit in this account, not a word. We do not see that this Scripture has any bearing on the question. It is asked, "What idea had the disciples of the death of Christ?" "Did they suppose that he was going to be slain?" Says Paul, "We believe that Jesus died and rose **[page 19-20]** again."
>
> We must believe that He did actually die. Our opponent argues that the Thief did not understand that the Lord was to die; but that he supposed that Christ was about to descend from the cross and set up his Kingdom in Jerusalem. I would like the proof. This is another assertion, and we hope the audience will distinguish between assertions and proof. Let us see if we can reconcile this conclusion with facts.
>
> The passage does not say, "When Thou comest down from the cross, remember me," but "when thou comest into Thy Kingdom." If the disciples thought Christ was to set up his kingdom during his first advent; the Savior corrected them before his crucifixion, in the following parable, and many other places.

"A certain nobleman went into a far country, to receive for himself a kingdom, and to return." The Savior spoke this parable to show that he was to be gone a long time, and then return and set up his kingdom. We are told in Luke 21:31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We claim, sir, he taught the Apostles distinctly that his kingdom was in the distant future; and that, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is in harmony with all the teachings of our Savior, and we challenge the first passage of Scripture to show the contrary.

We will now examine the passage– "Remember me when thou comest into thy kingdom." Christ says; "Verily I say unto thee, to-day shalt thou be with me in paradise." The question is asked, "Where is paradise?" The answer was given "the invisible world," "hades," "the place of departed spirits." The word hades in the New Testament corresponds with the word sheol in the Old Testament. Let the Bible describe hades; not Josephus, not the heathen philosophers. We profess to be Bible men. In Eccl. 9:10, we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in (sheol) the grave, whither thou goest." If the Thief went to paradise in hades, he went where there is no knowledge, nor wisdom, nor device; and though my opponent should bring a thousand heathen philosophers to the contrary, we shall stand by the Bible definition. We know the heathen taught the idea, that there was an infernal region, and that Pluto was the God of it. But where is paradise? Let the Bible answer. We know the old paradise was where Adam lived; where the tree of life grew, and he was driven from that paradise, lest he should eat of the fruit "and live for ever." Turn to Revelations 2:7. Says the Savior, "to him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God." Is the tree of life down in Hades?–where "there is no work, nor device, nor knowledge, nor wisdom!" In Adam's days it was upon the earth; but we are told that **[page 20-21]** hades is a subterranean place, in the interior of the earth. We have now found the tree of life is in paradise. Where is that? We turn to Rev. 21st and 22nd Chap., and we find the new earth or the kingdom described. Says the Savior, "blessed are the meek, for they shall inherit the earth." Did the Savior or the Thief go there when they died? My friend, Mr. Clayton, does not contend that they went to Heaven, but others do. The Savior says to Mary after His resurrection, "Touch me not, for I am not ascended to my Father." He was on earth forty days after that; so that if the Thief went to Heaven that day, he did not find the Savior there. He did not go till forty-three days after the crucifixion. We are told that we tinker the Bible. That we punctuate it wrong. How is this? Others have tinkered it before us, for the Bible as originally written, is entirely without punctuation. The comma was not introduced till the 16th century. Griesbach, one of the best translators, says, "the comma in this passage is placed by some, on one side of 'to-day,' by others on the other." Taking this passage by itself, without endeavoring to harmonize it with the rest of the Bible, and it seems to prove that they went to paradise that day. But we have found that paradise is to be in the new earth. If we put the comma on the other side of "to-day," it will harmonize with the whole Bible. Let us show the importance of a comma by citing other passages. See Heb. 10:12. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Other Bibles punctuate this as follows: "But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." This would prove he could never come back again.

Take another example. Matt. 19:28. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

If we put the comma after regeneration, instead of me, as we find it in many Bibles, the passage then teaches that Christ was regenerated or converted, which is a monstrous idea. We see all do not tinker alike on punctuation. I do not like that word tinker, it is rather slurring. We have not come here to use sarcasm. We come back to the Thief. The argument turns upon the doubtful position of the comma. If we put it on one side of to-day, it contradicts the Bible; if on the other, it harmonizes with it perfectly. We find in many examples in the Bible where to-day is used in the same sense that it would be in the case of the Thief, if the comma be placed after to-day. Let us look at a few. Deut. 30:16. "In that I command thee this-day to love the Lord thy God." Deut. 30:18-19. "I denounce unto you this day, that ye shall surely perish." "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing." Deut. 8:19. "And it shall be, if thou do at all forget the Lord they God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." The phrase "this day," is as superfluous in these examples as in the passage under **[page 21-22]** examination. Says Mr. Webster, "I speak to day for the preservation of the Union." Every body knew it was to-day, but it is a common way of speaking. Mr. Choate said on another occasion, "to-day, fellow citizens, we also speak for the Union." When we were at Sandy Hill a few days since, a minister rose and said, "I expect to-night, to get into the kingdom." Put the comma after "expect," and it means he is going to the kingdom before morning. ...' -
https://babel.hathitrust.org/cgi/pt?id=hvd.hwjrbe&view=1up&seq=25https://babel.hathitrust.org/cgi/pt?id=hvd.hwjrbe&view=1up&seq=26
https://babel.hathitrust.org/cgi/pt?id=hvd.hwjrbe&view=1up&seq=27
https://babel.hathitrust.org/cgi/pt?id=hvd.hwjrbe&view=1up&seq=28

Charles L. Ives (AD 1831-1879)

The Bible Doctrine of the Soul. An Answer To The Question: Is The Popular Conception Of The Soul That Of Holy Scripture? By Chas. L. Ives [Charles L. Ives], M.D. Professor of the Theory and Practice of Medicine, in Yale College. New Haven, Conn.: (Published for the Author.) Judd & White. F.L. Goddard, Printer, 131 Union Street. 1873., pages 33-35

"... **[page 88]** IX. From the preceding investigations we obtain the following results:

We learn that in the Bible, our only standard of truth in these matters, the word SOUL is used to denote a material organized being; and though generally used of such when endowed with vitality, it is also used of the same when life has departed. The Bible uses the word soul, then, in its primary meaning, to denote THE MATERIAL ORGANIZATION: in other words, it denotes matter organized so as to be susceptible of life. The Bible applies the term equally to men and to animals, and the existence of such beings depends upon the integrity of this organization. Hence the term is also used in the abstract to denote the vitality or life-principle itself of such living beings. To repeat: the word soul, in the Bible, means primarily the animal organization; as its secondary meaning, we find it denotes not infrequently the life of all earthly creatures. The fact is explicitly stated that such beings are formed of material elements, and no account whatever is found in the Biblical writings of anything beyond this entering into their composition.

The language of the inspired apostle in 1 Cor. XV: 45,47, is most decisive on this point. He states the first man, Adam, was made a living soul, Gr. psuche: then he describes this first man as being (in the Greek) psuch-ikon, we may translate psuch-ical, or to coin a corresponding English word, soul-ical. And this so designated "soul-ical" being, he declares is "ek ges," of earth, earthy!
If this be materialism, so let it be. It is the materialism of the Bible, and rests upon an authority which man can **[page 88-89]** not assail.

"Let the potsherds strive with the potsherds of the earth; wo to him that striveth with his Maker! Shall the clay say to Him that fashioned it, what makest thou?" Isaiah XLV:19. Man, a living soul of such a nature, does not then possess immortality by his creation. It can be his, only as a special gift from his Maker. As a consequence of Adam's sin (1 Cor. XV:22*), being begotten in his image, (Gen. V:3,) he dies, and ceasing to exist, "in that very day his thoughts perish." (Ps. CXLVI:4.) But the Creator keeps for him his life in His remembrance, and at His "appointed time" restores that life at the resurrection, raising him up again with his old emotions, habits of thought, and history, in fact the same individual as before. Then the question, whether he shall have eternal life or not, is forever decided according to the deeds already done in the body. Those whose names are found written in the book of life, who have in this world accepted the gift of God, eternal life, then "put on immortality," and live forever with their Redeemer. Those who have rejected the same free gift, who have chosen in this world of probation to live as brutes, shall perish as such; they will suffer the capital punishment of God's tribunal, the second or eternal death, attended with such degrees of pain, as, apart from the recognition of their own folly, a wise and holy God may see fit to inflict.

Is this the belief laid down for us in the Bible? Each one must judge for himself. The writer, with a conviction deepening with continued investigation, claims that it is. Is it the belief of Christendom generally? No, indeed. **[page 89-90]** Why not? Because that Satan, the prince of this present world, has for centuries blinded the eyes of the church to the truth. How sad to recognize from the letters of our departed Saviour to the Seven Churches, (Rev. II: III:) that ere the last of the Apostles was called to his rest, Satan had already begun to corrupt the truth he could not destroy. Nor did his malign influence then cease. Let anyone read of the Christian dissensions on points of doctrine in the subsequent centuries; of the sad conformity to the world, the cringing to its philosophers and potentates; of the fierce discussion of the great Christian councils, and of decrees obtained by finesse and force rather than by moral means; of the ever advancing corruption of the Romish Church, and the almost eclipse of truth during the dark ages; all show the fearful power of the Evil one.

To be sure, Luther brought back to the Church the cardinal truth, "the just shall live by faith," rather than by work, but was that great reformation an entire casting out of error from that portion of the Church it reached? Even the great reformer himself, so strong the force of early belief, could never emancipate himself from the error of transubstantiation **[He actually did, see Luther's Table Talk]**. Was there not still left in the Church that underlying error, derived from the philosophy of this world, of a natural immortality for all? and to this dogma is not our interpretation of the Bible itself made to bend? This is the question before us, a question to be decided not by tradition, not by submitting to any human authority, however unexceptionable, but by a prayerful, independent study of the volume of God's revealed will. ..." - https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4ct&view=1up&seq=37
https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4ct&view=1up&seq=38
https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4ct&view=1up&seq=39

William R Huntington (AD 1838 - 1909)

Conditional Immortality, Plain Sermons On A Topic Of Present Interest by William R. Huntington, D.D., Rector of All Saints Church, Worcester; New York, E. P. Dutton & Company, 1878, pages 106, 114-116

"... **[page 106]** But what sort of death? For all that appears to the contrary, total death – the death of the whole man. Nothing is said about any distinction between body and soul.
It was not declared "In the day that thou eatest thereof thy body shall become mortal;" but the warning ran, "In the day that thou eatest thereof thou shalt surly die." ..." -
https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4aw&view=1up&seq=118

"... **[page 114]** What common fire, such as we know it, does for visible things, such as we know them, that eternal fire must do for souls. But what is the common operation of fire upon the things submitted to its action? It certainly is not preservative, but the opposite. The function of fire is to destroy. "Gather ye together first the tares and bind them in bundles to burn the," "He shall burn up the chaff with unquenchable fire." "If any man build upon this foundation ... wood, hay, stubble ... the fire shall try every man's work of what sort it is." Is it natural or even possible to think of the tares, the chaff, the wood and hay and stubble of these illustrations, as continuing in existence after they **[page 114-115]** have been submitted to such a process as the words describe Of course not. No more, then, is it natural to think of the lost soul as forever resisting the flame that never can be quenched. To all eternity our God must be what He is now, "a consuming fire;" but it is by a fallacious reasoning process that we transfer the eternity from the consumer to the consumed. "Fear Him," Christ says, "which is able to destroy both soul and body in hell." If it be urged that it is contrary to God's method in Nature utterly to destroy any substance, and that the action of fire on matter is simply to change the form of it, not to put out of existence the elements of which it is composed, the answer is ready. Fire does not indeed destroy elementary substance, but it does destroy what we call individuality. A ship at sea, for instance, is struck by lightning and burned. Masts, spars, rigging, deck, and hull are successively overmastered by the flame and disappear. Shall any one tell us that because the carbon, oxygen, hydrogen, and **[page 115-116]** other elements which composed the material of the ship are still in existence, therefore the ship has not been destroyed? To say so is merely to trifle with words. Plainly the ship, as a ship, is gone forever. Its personality, if I may so speak, is lost. ..." - https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4aw&view=1up&seq=126https://babel.hathitrust.org/cgi/pt?id=hvd.hwl4aw&view=1up&seq=127

Heinrich Emil Brunner (AD 1889–1966)

Man in Revolt: A Christian Anthropology, trans. Olive Wyon (Lutterworth Press, Cambridge, 1939), by Emil Brunner (1957, reprint 2002); pages 375 footnote 1, 475-476

"... **[page 375]** 1. The view of the body as the prison of the soul is also completely remote from the thought of Paul. ..."

"... **[page 475]** Our death will be the dying of the whole man and not merely of the body. The whole man must pass through an experience of annihilation which affects the whole man, since the whole man is a sinner. ..." - https://books.google.as/books?id=9STOpL4w3moC&printsec=frontcover#v=onepage&q&f=false

E. W. Bullinger (Anglican, Ultradispensationalist) (AD 15 December 1837 – 6 June 1913)

Deuteronomy 31:16

"... **[website]** shalt sleep with thy fathers = shalt lie down to sleep. A beautiful Euphemism (App-6) for death. This is the first occurrence. It is used alike of good people and evil: of Ahab as well as David; of all the kings, even Jehoiakim, who had no burial.

See 2 Samuel 7:12. 1 Kings 1:21; 1 Kings 2:10; 1 Kings 11:21, 1 Kings 11:43; 1 Kings 14:20, 1 Kings 14:31; 1 Kings 15:8, 1 Kings 15:24; 1 Kings 16:6, 1 Kings 16:28; 1 Kings 22:40, 1 Kings 22:50; 2 Kings 8:24; 2 Kings 10:35; 2 Kings 13:9, 2 Kings 13:13; 2 Kings 14:16, 2 Kings 14:22, 2 Kings 14:29; 2 Kings 15:7, 2 Kings 15:22, 2 Kings 15:38; 2 Kings 16:20; 2 Kings 20:21; 2 Kings 21:18; 2 Kings 24:6. 2 Chronicles 9:31; 2 Chronicles 12:16; 2 Chronicles 14:1; 2 Chronicles 16:13; 2 Chronicles 21:1; 2 Chronicles 26:2, 2 Chronicles 26:23; 2 Chronicles 27:9; 2 Chronicles 28:27; 2 Chronicles 32:33; 2 Chronicles 33:20. ..." - https://www.studylight.org/commentary/deuteronomy/31-16.html

Also see a HUGE study on Luke 16, Lazarus & the Rich man & State of the Dead - https://bibleunderstanding.com/the-rich-man-and-lazarus/

J. H. McCulloh (AD 1793-1869)

Analytical Investigations concerning the Credibility of the Scriptures, and of the Religious System inculcated in them' Together with a Historical Exhibition of Human Conduct During the Several Dispensations under which Mankind have been placed by their Creator. by J. H. McCulloh, M.D. Author of Researches Philosophical and Antiquarian on America; The Evidences of Christianity, ETC. In Two Volumes. Vol. II; BALTIMORE: JAS. S. WATERS, 244 BALTIMORE ST. MDCCCLII. (1852); pages 479-480

> "... **[page 479]** The first argument I shall offer to induce the belief that the soul has not a separate nor conscious existence after death, is founded on our Saviour's words as recorded in John v. 28, 29, where he remarks, "Marvel not at this, **[page 479-480]** for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, (i.e. from their graves,) they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," (more properly condemnation in its present sense.)
>
> The inference to be put on these words of our Saviour is explicitly that the responsible personality of every individual man, whether he was good or evil in his life, remains in the grave until summoned by our Lord to come forth to judgment. And nothing can be more forced that the supposition, that our Saviour's words apply only to the inert material body which of itself is incapable of doing good or evil. But as we shall presently shew there is a great misapprehension as to the fact of the resurrection of the body itself, the absolute force of our Saviour's words will be more fully appreciated when we shall have made an exposition of what Paul has said expressly upon the subject.
>
> The state of the dead is universally spoken of by Paul as being a sleep in the grave, from which they shall ultimately be aroused or awakened by a shout or by a blast upon a trumpet at the last day. This representation is distinctly made, 1 Thess. iv. 13--17.
>
> "But I would not have you to be ignorant brethren concerning them which are asleep," (i.e. those Christians who had deceased,) "that ye sorrow not even as others which have no hope.' (i.e. of a resurrection.) ..... The argument of Paul as exhibited in the second of the verses above quoted, is absolutely conclusive that the soul is unconscious until the resurrection. ..." - https://archive.org/details/analyticalinves01mccugoog/page/479/mode/1uphttps://archive.org/details/analyticalinves01mccugoog/page/480/mode/1up

The Literature of the Doctrine of a Future Life, Or, A Catalogue of Works Relating to the Nature, Origin, and Destiny of the Soul. The Titles Classified, and Arranged Chronologically, with Notes, and Indexes of Authors and Subjects. By Ezra Abott, Librarian of Harvard University. Compiled (Originally) as an Appendix to the "History of the Doctrine of a Future Life," by William R. Alger. Published in 1864. New York: W. J. Widdleton, Publisher. 1871. Stereo typed in 1862, except a small addition (p. 876) 1863.- page 780

> "... **[page 780]** 2317. McCulloh, J. H. Analytical Investigations concerning the Credibility of the Scriptures, and of the Religious System inculcated in them ... 2 vol. Baltimore, 1852, 8 (o). Vol. II. pp. 465-489, treats of "the human soul, and the various questions implicated in its existence, immortality, &c." The author maintains the sleep of the soul, and the destruction of the wicked. ..." - https://books.google.as/books?id=Dk9QAAAAcAAJ&pg=PA780#v=onepage&q&f=false

TWENTIETH CENTURY AD

John G. Stackhouse Jr. (AD (born) 1960 - present)

Hell and Divine Goodness: A Philosophical-Theological Inquiry by James S. Spiegel, page 7 [introduction]

> "... **[page 7]** John **[G]** Stackhouse **[Jr] [“the Samuel J. Mikolaski Professor of Religious Studies and Dean of Faculty Development at Crandall University”.- https://reforminghell.com/tag/john-stackhouse/]** prefers the appellation "terminal punishment' for his view that "hell is the situation in which those who do not avail themselves of the atonement made by Jesus in his suffering and death must make their own atonement by suffering and then death, separated from the sustaining life of God and thus disappearing from the cosmos." [6] ... **[notation]** [6]. Stackhouse, "Terminal Punishment," 61-62" ..." - https://books.google.as/books?id=CPCaDwAAQBAJ&lpg=PP1&pg=PA7#v=onepage&q&f=false

For this material from original source, see “Four Views On Hell” by Preston Sprinkle in association with Zondervan Publishing -
https://books.google.as/books?id=CEoVCgAAQBAJ&printsec=frontcover#v=onepage&q&f=false

James S. Spiegel - https://jimspiegel.com/

Hell and Divine Goodness: A Philosophical-Theological Inquiry by James S. Spiegel, pages 19-20

> "... **[page 19]** Biblical Language of Destruction
>
> Repeatedly throughout Scripture, the fate of the wicked is depicted and described as that of utter destruction. [19] The most vivid Old Testament narrative of divine wrath is that of the annihilation of Sodom and Gomorrah (Gen. 19). It is noteworthy that the apostle Peter declares that God "made then an example of what is going to happen to the ungodly) (2 Pet 2:6). When Abraham looked upon the plain where those two cities once stood, he "saw dense smoke rising from the land, like smoke from a furnace" (Gen 19:28), a visible testament to the complete destruction of whose wicked people. In parallel fashion, we are told in Revelation 14 regarding those who are subjected to God's final fury that "the smoke of their torment will rise forever and ever" – again, an image of final destruction. The Psalms frequently refer to the fact that the wicked will be utterly destroyed. One psalmist compares the perishing of the wicked to wax melting before the fire (Ps. 68:2). In Psalm 1, we read that the wicked "are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.
>
> For the Lord watches over the way of the righteous, but the way of the wicked leads to destruction" (vv. 4-6). Psalm 37 tells us that those who are evil will wither like grass and "like green plants they will soon die away" (v.2), that soon the "wicked will be no more; though you look for them, they will not be found" (v. 10). And a few verses later: "the wicked will perish . . . they will be consumed, they will go up in smoke: (v. 20).
>
> The same theme of utter destruction is echoed throughout Proverbs, as "the wicked are overthrown and are no more" (Prov 12:7), and "the evildoer has no future hope . . . the lamp of the wicked will be snuffed out" (Prov 24:20). The prophet Isaiah says, "Do not fear the reproach of mere mortals or be terrified by their insults. For the moth will eat them up like a garment; the worm will devour them like wool" (Isa 51:7-8). These and many other passages depict the complete destruction of the wicked. In the New Testament, too, we find emphatic language of destruction in reference to the damned. Paul asserts that the wicked "will be punished with everlasting destruction and shut out from the presence of the Lord **[page 19-20]**

> **[notation]** [19]. For a summary review and categorization of all the biblical references to the fate of the lost, see Wenham, "Case for Conditional Immortality," 79-82. Wenham finds 264 such references, and in all but one of these (Rev 14:11) "there is not a word about unending torment and very many of them in their natural sense clearly refer to destruction" (p. 82). ..."

"... **[page 20]** and from the majesty of his power" (2 Thess 1:9). And the destruction of the soul in hell is referenced specifically by Jesus, when he says, "do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both body and soul in hell" (Matt 10:28). In regards to this passage, John Stott observes, "it would seem strange . . . if people who are said to suffer destruction are not in fact destroyed." [20] Finally, the biblical concept of the destruction of the wicked extends even to the point of extinguishing the memory of them. The psalmist declares of the wicked, "Surely you [God] place them on slippery ground; you cast them down to ruin. How suddenly are they destroyed, completely swept away by terrors! They are like a dream when one awakes; when you arise, Lord, you will despise them as fantasies" (Ps 73:20). Another psalmist puts it even more strongly: "You [God] have rebuked the nations and destroyed the wicked; you have blotted out their name for ever and ever. Endless ruin has overtaken the enemy, you have uprooted their cities; even the memory of them has perished" (Ps 9:5-6). Clearly, the destruction of the wicked is a strong scriptural theme. [21] ...

> **[notation 20 & 21]** [20] Stott, "Judgment and Hell," 51. 21. For a fuller discussion of this biblical theme and its implications for the doctrine of hell, see Pinnock, "Destruction," 63-65. ..." -
> https://books.google.as/books?id=CPCaDwAAQBAJ&lpg=PP1&pg=PA19#v=onepage&q&f=false
> https://books.google.as/books?id=CPCaDwAAQBAJ&lpg=PP1&pg=PA20#v=onepage&q&f=false

John Wenham (AD 1913 – 13 February 1996)

The Case for Conditional Immortality by John Wenham, as taken from Chapter 27 of Facing Hell: The Story of a Nobody, An Autobiography 1913 - 1996 (Carlisle: Paternoster Press, 1998), pp. 229-257; selected pages 6-8,17

"... **[page 6]** When we come to the New Testament the words used in their natural connotation are words of destruction rather than words suggesting continuance in torment or misery.
When preparing this paper I found in my files thirty pages of foolscap (dating, I think, from the forties) on which I had attempted to jot down from the Revised Version all passages referring to life after death. This is probably not a complete list but I have worked through it again and the following interesting statistics result.

I found 264 references to the fate of the lost. Ten (that is 4 per cent) call it Gehenna, which conjures up the imagery of the Valley of Hinnom outside Jerusalem, notorious for the hideous rites of Moloch worship, in which children were thrown alive into the red-hot arms of the god – an abomination in the eyes of the Lord (Lv. 18:21; 20:2-5; 2 Ki. 23:10; 2 Ch. 28:3; 33:6; Je. 7:31; 32:35). It is often said to have been the site of the city's rubbish tip in the days of Christ, where bodies of criminals and animals were thrown, but evidence for this is late and unreliable. It is in any case an evil place in which are pictured corpses being consumed by fire and maggots as in Isaiah 66 (Mt. 5:22,29,30; 10:28; 18:9; 23:33; Mk. 9:43,45,47; Lk. 12:5). Two of these call it the Gehenna of fire. There are twenty-six other references (that is 10 per cent) to burning up, three of which concern the lake of fire of the Apocalypse. Fire naturally suggests destruction and is much used for the destruction of what is worthless or evil.

It is only by a pedantic use of the modern concept of the conservation of mass and energy that it is possible to say that fire destroys nothing. It has a secondary use as a cause of pain, as in the case of the rich man of the Lazarus story. Fifty-none (22 per cent) speak of destruction, perdition, utter loss or ruin. Our Lord himself in the Sermon on the Mount uses destruction, which he contrasts with life, as the destination of those who choose the broad road (Mt. 7:13). Paul uses it of 'the objects of his wrath – prepared for destruction' (Rom. 9:22); of 'those who oppose you' who 'will be destroyed' (Phil. 1:28); of the enemies of the cross of Christ whose 'destiny is destruction' **[page 6-7]** (Phil. 3:19). 'The man of lawlessness is . . . doomed to destruction' (2 Thes. 2:3); harmful desires 'plunge men into ruin and destruction' (1 Tim. 6:9). Hebrews 10:39 says 'we are not of those who shrink back to destruction, but of those who believe and are saved.' 2 Peter speaks of 'destructive heresies . . . bringing swift destruction . . . their destruction has not been sleeping' (2:1-3). 'The present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men' (3:7). The old order will disappear and 'the elements will be destroyed by fire' (3:10-12). The beast will 'go to his destruction' (Rev. 17:8,11). The very common word apollumi is frequently used of eternal ruin, destruction and loss, as in John 3:16: 'should not perish', but it is also used of the lost sheep, the lost coin and the lost son, who, though metaphorically dead and whose life was in total ruin, was restored (Lk. 15).

Twenty cases (8 per cent) speak of separation from God, which carries no connotation of endlessness unless one presupposes immortality: 'depart from me' (Mt. 7:23); 'cast him into the outer darkness' (Mt. 22:13); he 'shall not enter' the kingdom (Mk. 10:15); 'one will be taken and the other left (Lk. 17:34); 'he is cast forth as a branch' (Jn. 15:6); 'outside are the dogs', etc. (Rev. 22:15). This concept of banishment from God is a terrifying one. It does not mean escaping from God, since God is everywhere in his creation, every particle of which owes its continuing existence to his sustaining. It means, surely, being utterly cut off from the source and sustainer of life. It is another way of describing destruction. Twenty-five cases (10 per cent) refer to death in its finality, sometimes called 'the second death'. Without resurrection even 'those who have fallen asleep in Christ have perished' (1 Cor. 15:18). This has been brought out with great force by a number of modern theologians like Oscar Cullmann, Helmut Thielicke and Murray Harris. They show that the teaching of the New Testament is to be sharply contrasted with the Greek notion of the immortality of the soul, which sees death as the release of the soul from the prison of the body.

What the Christian looks forward to is not a bodiless entrance 'into the highest heavens' at death but a glorious transformation at the Parousia when he is raised from death. Life is contrasted with death, which is a cessation of life, rather than with a continuance of life in misery.

One hundred and eight cases (41 per cent) refer to what I have called unforgiven sin: adverse judgment, in which the penalty is not specified (e.g. 'they will receive greater condemnation' (Mk. 12:40)); life forfeited, with the wrath of God resting on the unbeliever (Jn. 3:36); being unsaved, without specifying what the saved are delivered from (Mt. 24:13). Other passages show salvation contrasted with lostness (Mt. 16:25), perishing (1 Cor. 1:18), destruction (Jas. 4:12), condemnation (Mk. 16:16), judgment (Jn. 3:17), death (2 Cor. 7:10), never with everlasting misery or pain. **[page 7-8]** Fifteen cases (6 per cent) refer to anguish – this includes tribulation and distress (Rom. 2:9), deliverance to tormentors (Mt. 18:34), outer darkness (Mt. 22:13), wailing and grinding of teeth (Mt. 25:30), the undying worm (Mk. 9:48), beaten with many stripes (Lk. 12:47), the birth-pains of death (Acts 2:24), sorer punishment (Heb. 10:29). There is one verse (Rev. 14:11) – this represents less than a half of one per cent – which refers to human beings who have no rest, day or night, the smoke of whose torment goes up for ever and ever, which we shall come back to in a moment. It is a terrible catalogue, giving most solemn warning, yet in all but one of the 264 references there is not a word about unending torment and very many of them in their natural sense clearly refer to destruction. ..."

"... **[page 17]** I have thought about this subject for more than fifty years and for more than fifty years I have believed the Bible to teach the ultimate destruction of the lost ..." - https://www.truthaccordingtoscripture.com/documents/death/Wenham%20John%20-%20The%20Case%20for%20Conditional%20Immortality.pdf

Peter Toon, citing Basil Atkinson (AD 1895–1971)

Heaven and Hell: A Biblical and Theological Overview (New York: Thomas Nelson 1986), by Peter Toon, page 177

"... **[page 177]** Atkinson used all his linguistic gifts to argue that the Bible clearly teaches (1) unconscious existence from death to the general resurrection, (2) the eternal joy of the redeemed in their glorious resurrection bodies from the resurrection and for ever, and (3) the annihilation of the ungodly after they have been raised to appear before the throne of judgement and suitably punished there. And, he insisted, the Bible does not teach the immortality of the soul. Atkinson's arguments for the annihilation of the person after the last judgement are based **[page 1-2]** wholly on biblical exegesis: he refuses to use any arguments based upon the character of God and upon ideas of what is just or unjust punishment. ..." - https://books.google.as/books?id=JzcsAQAAMAAJ&dq https://books.google.as/books?id=JzcsAQAAMAAJ&focus=searchwithinvolume&q="Atkinson%C2%A0+used%C2%A0+all%C2%A0+his%C2%A0+linguistic%C2%A0+gifts"

Basil Atkinson (AD 1895–1971)

Life And Immortality by Basil Atkinson [website]

"... **[website]** When the spirit is gone, the man is a dead soul (see P. 4). ...

... Job 14: 10-15: The final occurrence of shenah is in the very important passage Job, 14:10-15 with special reference to verse 12. We cannot cavil at these verses as being uninspired as they are the words of Job, not of any of the three friends (42:7).

Here we read that when man dies he wastes away, or according to the margin is weakened or cut off. When his spirit leaves him, "where is he?" that is, he is no longer in being. This is man's state in death. It would be final were it not for the resurrection both of the just and of the unjust, which makes it temporary and turns death into a sleep. We continue to read in verse 11 following that man lies in the grave without rising (as he does morning by morning in the case of natural sleep). The dead do not awake and are not raised from sleep till the end of the world. Job then asks in his troubles to die and lie in the grave. He asks if a man will live again after death and he answers yes. He waits in the grave all the time that God appoints till his change comes. This is the change described in 1 Corinthians 15:51. Then, he says, God will call and His sleeping servant will hear His voice, answer and come forth in resurrection (John 5:28). ..... No hint is given in this passage in Job or anywhere else in Scripture that the dead are alive in an invisible world. It is a matter of great thankfulness that most evangelicals who believe that they are have been able to resist successfully the errors that rise from such a belief, yet there is no doubt that it makes easier the road to prayers for the dead, to spiritualism, to Mariolatry and saint worship and to purgatory. ..... Death is described as sleep in the New Testament more frequently than in the Old. ..." - https://lifebeyonddeath.wordpress.com/2013/11/25/life-and-immortality-by-basil-atkinson/

Emmanuel Petavel-Olliff, et al. (AD 1836–1910)

The Problem Of Immortality by Emmanuel Petavel-Olliff, With A Prefatory Letter By Charles Secretan, Professor Of Philosophy In The University Of Lausanne, Correspondent Of The Institute Of France; Translated From The French By Frederick Ash Freer; LONDON: Elliot Stock, 62, Paternoster Row, E.C., 1892; page 14

> "... **[page 14]** It will at once be seen that in this theory the word "death" is employed in two contradictory senses. When it relates to the body, it designates the cessation of life; but when predicated of the soul, it bears the contradictory signification of the perpetuation of life. ..." - https://books.google.as/books?id=x31CAAAAIAAJ&pg=PA14#v=onepage&q&f=false

Albert C. Johnson (AD February 12, 1895)

Conditional Immortality Its Relation to Christian Doctrine and to Final Retribution by Rev. Albert C. Johnson, pages 2-3

> "... **[page 2]** The relation of Conditional Immortality to the biblical teaching of man's mortality. The Bible is not silent on this side of the case. It speaks by word and act. A transaction at the gateway of human history startlingly indicates this truth. From the garden of God's own planting, the man of God's own making is driven out because of sin, and the reason of the sad expulsion is in the record. The man who was doomed to death must not eat of the "tree of life" and become immortal. Here God took good care that man, without redemption, should not receive power to "live forever." It is a prophecy for all time. Sin and immortality are things that God hath not "joined together."
>
> Positive expressions of man's mortality frequently occur. A Psalmist, singing of man's "beste state," fails to speak of his immortality, but rather declares that he is **[page 2-3]** "altogether vanity" (Psalm 39:5). Again, "Man is like to vanity" (Psalm 144:4). The Psalmist, Isaiah, Peter and James all unite in saying that man is like to the grass of the field, and all his glory like the flower thereof. James adds that man is like to "vapor that appeareth for a little time and then vanisheth away." More than this, the word "man" or "men" occurs in the Old Testament over five hundred times as the rendering of a word whose meaning, and that of its corresponding Greek, is "a mortal." (See Young's Concordance, Dr. Adam Clarke on Job 4:17, and Liddell & Scott.)
>
> It is very strange that this fact has been wholly veiled in the common versions of the Scriptures, when, if it had appeared, many a passage would be more luminous. "Put them in fear, O Lord: let the nations know themselves to be but men [only mortals]" (Psalm 9:20). ..." - https://truthaccordingtoscripture.com/documents/death/Rev.%20Albert%20C.%20Johnson%20-%20Conditional%20Immortality.pdf

A Wesleyan Report by Donald W. Dayton

Some Reflections on Adventist Identity by a "Sympathetic Outsider" on the Fiftieth Anniversary of the Publication of Questions on Doctrine

> "... sign that the doctrine of "conditionalism" was having an influence among the Wesleyans—and evidence of influences shared by Adventism and my own church. The report in THE BIBLE EXAMINER (?) of George Storrs indicated that Luther Lee was the prosecutor in a church trial of an "Elder John Tate."

Tate was accused of heresy in having adopted "conditionalism" and "annihilationism." In his defense, Tate introduced a letter from Orange Scott, indicating that Scott had abandoned the classical doctrine of hell, but would not make this fact public until he decided whether "conditionalism" or "universal restorationism" was the more biblical position. Lee disputed the interpretation of the letter, and Tate was driven out of the church. Scott died shortly thereafter (1847), apparently before deciding, and this incident was lost to history except for this report. ..." - https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1010&context=qod

TWENTY FIRST CENTURY AD

Lazar Puhalo (1968-Present); Orthodoxy

"... **[website]** **Lazar Puhalo in particular for his theory of the insensibility of the soul "in some state of sleep"** ..." - https://ocl.org/orthodox-theologies-afterlife-review-departure-soul/

Edward William Fudge

Hell & Mr. Fudge (Re-enactment) & Lecture - https://archive.org/details/hell-and-mr-fudge

The Fire That Consumes, A Biblical and Historical Study of the Doctrine of Finale Punishment, THIRD EDITION, Fully Updated, Revised, and Expanded by Edward William Fudge, Foreward by Richard Bauckham -
https://books.google.com/books?id=6m1JAwAAQBAJ&printsec=frontcover#v=onepage&q&f=false

Various Denominations & Individuals

"... **[Website]** annihilationists come from and are part of any number of different denominations. For starters, a number of well-known adherents to conditionalism have been Anglican (e.g. John Stott, John Wenham, Michael Green). Edward Fudge, arguably the most influential conditionalist of our generation, is part of the Churches of Christ, as was Homer Hailey before him.[56] E. Earle Ellis was a professor of theology at Southwestern Baptist Theological Seminary (Southern Baptist Convention) until he fell asleep. Similarly, Dale Moody taught at Southern Baptist Seminary (also SBC). I bet you never thought conservative Southern Baptists would hold this view! Claude Mariottini, Old Testament professor at Northern Baptist Seminary (American Baptist Convention), is also an annihilationist.[7] Dr. Gordon Isaac of Gordon-Conwell Seminary is an Adventist Christian (not the same as Seventh-Day Adventists).

And of course, there are plenty of conservative, non-denominational Christians out in the world (especially here in the United States where I live), so if that's your bag, what do you have to worry about? ..." https://rethinkinghell.com/2014/02/15/dont-be-afraid-to-rethink-hell-why-other-beliefs-neednt-get-in-your-way/

Others:

"... **[website]** I was a few weeks into the research when I read an article by a renown Southern Baptist New Testament scholar named E. Earle Ellis titled "The New Testament Teaching on Hell." In it, he argued fairly and thoroughly that the New Testament advocates for an annihilation view of hell. This caught me off guard; I didn't know he was going to argue for this. I read the article very casually, thinking it was going to be yet another defense of the traditional view.

After all, Ellis is Southern Baptist. He's evangelical. And he didn't front his view at the beginning. He simply looked at all the relevant passages, exegeted them (with the exegetical methods I was taught in seminary), and then concluded that hell would not last forever; that is, its inhabitants would not experience everlasting conscious torment. And Ellis argued this from the text. ..." - https://theologyintheraw.com/is-annihilation-an-evangelical-option/

Glenn A. Peoples (Evangelical)

McMaster Journal of Theological and Ministry, ISSN 1481-0794, Editor David J. Fuller, McMaster Divinity College, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4K1, email: mjtm@mcmaster.com Volume 18, 2016-2017, by Christopher M Date, Fuller Theological Seminary, Pasadena, CA - page 70

"... **[page 70]** Glenn Peoples likewise write, 'the New Testament is replete with the language of Jesus dying for sin, for sinners, and for us. Whatever else this might mean, it at least means that in Christ's passion and ultimately his death we see what comes of sin." [7]. Peoples concludes, "in identifying with sinners and standing in their place, Jesus bore what they would have borne. Abandonment by God, yes. Suffering, yes. But crucially, death." [8]. ... **[notations 7 & 8]** [7]. Peoples, "Introduction to Evangelical Conditionalist," 21. [8]. Ibid. ..." - https://books.google.as/books?id=4jYEEAAAQBAJ&printsec=frontcover#v=onepage&q&f=false

Also see - https://www.mcmaster.ca/mjtm/documents/Volume18/18.MJTM.69-92-Date.pdf

Introduction to Evangelical Conditionalist, by Glenn A. Peoples

"... **[website]** Bible translator R. F. Weymouth was in despair at these sorts of doomed manoeuvres:

My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying "destroy," or "destruction," are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this [italics original].[2] **[[2]. Quoted from a letter to Edward White, in Henry Constable, The Nature and Duration of Future Punishment (London: Edward Hobbs, 1886, 6th ed.), 36.]**

When Scripture says repeatedly that the lost will die and not have life, we would have to play the role of a lawyer trying to get a guilty client off, assuring the judge that "die" means "be spiritually ruined," and that losing life just means losing a particular quality of life. Destruction means… "ruin" also (that word is like a get-out-of- the-Bible-free card).

And as for pictures of chaff or weeds being completely consumed, well… ahem… it's about hell, so they just don't mean what they appear to mean. Comparisons to the annihilation of Sodom? We'll just overlook those. ..." - https://rethinkinghell.com/2015/02/13/what-i-would-have-to-deny/

Introduction to Evangelical Conditionalist, by Glenn A. Peoples, page 24

"... **[page 24]** Together, these four considerations constitute not only a serious case but a clearly evangelical case for conditional immortality. ...

... The doctrine of conditional immortality, quite contrary to the dire claims of many of its detractors and to the expectations of many as they approach it for the first time, is a point of view that deserves to be taken seriously by anyone with a commitment to the concept of doing theology in a way that is not only systematic, but biblical. ..." - https://www.lutterworth.com/wp-content/uploads/extracts/rethinking-hell-ch2.pdf

Jeremy K. Moritz (info@JeremyAndChristine.com)

HELL: Eternal Torment or Complete Annihilation? By Jeremy K. Moritz (last two pages) Written in 2003 (revised in 2024) by Jeremy K. Moritz. - https://www.jeremyandchristine.com/articles/eternal.php

> "... **[Website]** From my study of the Bible, it seems to say much more about the death of the wicked than about their torture. Numerous verses use the terminology of life and immortality only when depicting Heaven while reserving words such as death, perishing, and destruction to describe Hell. Furthermore, there is not even one verse in the entire Bible that teaches the supposed "immortality of the soul" doctrine so prevalent in most Christian theology. Instead, it is made very clear that only God has eternal life, and He bestows immortality only to those whom He chooses—not to everyone. In reading the Bible for its plain meaning, there is no reason to feel obligated to believe that human beings will be kept alive in a never-ending, torturous Hell. Furthermore, the Bible gives a very clear picture about the nature and character of God the Father and of His Son Jesus Christ. God is love. All His ways are good. He is more loving than any human being could ever hope to be. Everything in the Bible corroborates this. If on the other hand the doctrine of unending, conscious pain for the wicked is added to the message of God, He can no longer be considered loving in any practical sense. This view stands in absolute conflict with the loving character of the Almighty God as revealed in the Bible, and the two cannot co-exist. There is also very little if any corroboration for the belief that human beings might deserve such a punishment. For years of Christian history, great theologians have worked out only meager rationalizations that don't stand up to scrutiny. Similarly, the question of the purpose for such punishment is completely avoided in these arguments. ..."
>
> "... There is no valid reason for a loving God to subject people to torture without end when no more good could possibly come of it. Finally, it is my opinion that the belief in eternal punishment is a serious detriment to the entire message of salvation. It turns the "Good News" into bad news. Even when people turn to Jesus, it is not as much to embrace His loving gift as to avoid what they believe is the only other **[page - page]** alternative. This significantly alters the way many view the Almighty God and causes countless others to cast doubt on the reliability of the Gospel. The eternal torment model of Hell creates countless problems when set against the clear teaching of God's character. Neither does it stand up to scrutiny in systematic theology. Lastly, and most importantly, the overall credo of scripture plainly teaches against it while frequently reiterating the vocabulary of death for the unrighteous.
>
> Keeping all of these things in mind, it seems overwhelmingly evident to me that the only consistent way to interpret God's Word on this subject is to believe in the ultimate annihilation of unbelievers in the Lake of fire ..." - https://web.archive.org/web/20160528054019/http://www.dividingword.net/Death/HELL-Eternal%20Torment%20or%20Complete%20Annihilation.pdf

Ralph G. Bowles

Does Revelation 14:11 Teach Eternal Torment? by Ralph Bowles, page 29, also see The Evangelical Quarterly, page 29

> "... **[page 29]** The Conditionalist interpretation of Revelation 14:11 fits the immediate context much better than the eternal torment reading. There is no tension between the terms of proclamation of final judgement in Revelation 14:9-11 and the description of final judgement in Revelation 14:14-20. The traditionalist reading has a tension between the eternal torment supposedly predicted in Revelation 14:11 and the picture of final annihilating destruction that follows in Revelation 14:14-20. ..." - https://books.google.as/books?id=kNlAAQAAIAAJ

Walter Martin on Martin Luther

The Kingdom of the Cults: The Definitive Work on the Subject by Walter Martin

> "... **[page 573]** Many noted Christians of the past believed in conditional immortality, among them Martin Luther, William Tyndale, and John Wycliffe, all of whom were competent Greek scholars. ..." - https://books.google.com/books?id=Yra4KhlMBYQC&pg=pa573#v=onepage&q&f=false

Various Contributors

- **How Conditional Immortality Succeeds (Part 1) by Peter Grice**
- **Hell, No! (Part 1) by Michael Bieleski**
- **Where did all the souls go? (Part 3) By Dr Glenn Andrew Peoples**
- **Five questions to ask while reading The Rich man and Lazarus Story (Part 2) By Jefferson Vann -** https://www.afterlife.co.nz/wp-content/uploads/2016/06/FDTL.69.June-2016-website.pdf#page=4

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The citations & sources given in this work, are **not** exhaustive, to say the least, but truly representative of the thousands over the centuries that have held to the truth (though some have strayed along the way, and others were deceived, and others were clawing their way out of the error they had been trapped in). Take these things, share them with others, so that they too may know the truth, and bring back to remembrance the power of the Life, Sorrow, Suffering, Death, Burial, Resurrection, Glorification & Ascension & Joy of Jesus Christ, and what it means for the Everlasting Gospel (**Gen.** 3:15,21; **Rev.** 14:6-13; **Exo.** 20:11 KJB), and the victory over sin in each life of every single person who calls upon the name of the LORD (JEHOVAH) Jesus Christ. Sin is to die (**Rom.** 6:23; **Jam.** 1:15 KJB). It cannot be immortalized. A final source to consider, from one who knew the dangers to accept the lie of the devil (Gen. 3:4 KJB), and what it would cost:

The Great Controversy (1911 ed.) by Ellen. G. White; Chapter 33—The First Great Deception; pages 531.1-534.2 [in part, please READ THIS BOOK IN WHOLE!]

> "... **[page 531.1]** With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in heaven, that God's law was oppressive and opposed to the good of His creatures. And furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom in opposition to the Most High.
>
> **[page 531.2]** Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve: "Hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

[page 532.1] "The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Verses 2-5. He declared that they would become like God, possessing greater wisdom than before and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator and imagined that He was restricting their liberty and that they might obtain great wisdom and exaltation by transgressing His law.

[page 532.2] But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." Verse 19. The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

[page 532.3] In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree and would have lived forever. But when he sinned he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

[page 533.1] Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive "eternal life." Romans 2:7.

[page 533.2] The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden—"Ye shall not surely die"—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.

[page 533.3] Had man after his fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

[page 534.1] But after the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

[page 534.2] Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape. ...” - https://m.egwwritings.org/en/book/132.2404

The Great Controversy (1911 ed.) by Ellen. G. White; Chapter 34—Can Our Dead Speak to Us?; pages 551.1-553.1 [in part]

“... **[page 551.1]** The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that “the dead know not anything.” Multitudes have come to believe that it is spirits of the dead who are the “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

[page 551.2] The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

[page 552.1] He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven, and without suspicion of danger, they give ear “to seducing spirits, and doctrines of devils.”

[page 552.2] When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared.

They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

[page 553.1] Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God. ...” - https://m.egwwritings.org/en/book/132.2495

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For more resources, and tools, on this topic and many others, see:

- https://archive.org/details/@its_adventageous?query=death

- https://archive.org/details/@its_adventageous?query=hell

- https://www.patreon.com/ItsAdventageous/shop

- https://buymeacoffee.com/itsadventageous/extras

- https://payhip.com/ItsAdventageous

- https://www.amazon.com/stores/Aaron-Earnest/author/B0DGG2QTL5?ref=ap_rdr&isDramIntegrated=true&shoppingPortalEnabled=true

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CHAPTER 39

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Extinguishing the Gaslighting on Hell - Grave, Pit, Sheol, Hades, Gehenna & Tartaroo

Ever since some within the Christian Church accepted into their beliefs the doctrine of the 'immorality of the soul / spirit,' a secondary error then comes right along with it, being an 'eternal torment / suffering' of the lost. The second idea is simply resultant from the first heresy. Both originate with the devil's claim in **Genesis** 3:4 KJB:

Genesis 3:4 KJB - And the serpent said unto the woman, **Ye shall not surely die**:

Think about this a moment. If, as the devil (through the 'medium' of the serpent) said, 'Ye shall not surely die' by disregarding God's words (**Gen.** 2:17 KJB), and so sin (**Rom.** 7:7,14; **Jam.** 2:13-18; **1 Jhn.** 3:4 KJB), and the 'being' remains 'immortal' in some fashion, then this allows for a never-ending suffering in sin to take place. The devil desired that mankind not only disregard God's words of loving warning, but that mankind should live eternally in that rebellion by taking from the tree of life and so live forever in miserable suffering / torment of sin (**Gen.** 3:22 KJB)!

1 John 4:18 KJB - There is **no fear in love**; but **perfect love casteth out fear**: because **fear hath torment**. He that feareth is not made perfect in love.

Genesis 3:10 KJB - And he said, I heard thy voice in the garden, and **I was afraid**, because I *was* naked; and I hid myself.

The LORD God (JEHOVAH Elohiym) of the Bible is "longsuffering," and not 'eternally suffering' the unrighteous to continue in their miserable condition, for that would be unjust cruelty.

Exodus 34:6 KJB - And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, **longsuffering**, and abundant in goodness and truth,

Jesus Christ, the very Son of the Father, was sent to redeem mankind from total death (**Jhn.** 3:16; **Tit.** 2:14 KJB), & so pay the penalty / wages for sin, which is "torment" **unto** "death;" not 'eternal torment' without death. If 'eternal torment' is the real penalty, Jesus **never** paid that penalty, & each must still do so:

1 Peter 3:18 KJB - For Christ also hath **once suffered for sins**, the just for the unjust, that he might bring us to God, **being put to death** in the flesh, but quickened by the Spirit:

Romans 6:23 KJB - For **the wages of sin *is* death**; but **the gift of God *is* eternal life through Jesus Christ our Lord**.

Hebrews 2:9 KJB - But we see Jesus, who was made a little lower than the angels for **the suffering of death**, crowned with glory and honour; that **he** by the grace of God **should taste death for every man**.

Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and became **obedient unto death**, even **the death of the cross**.

However, Jesus did die, just as was promised & foretold from the beginning, after Adam and Eve had sinned against God:

> Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and **thou shalt bruise his heel**.
>
> Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world**.
>
> Revelation 1:18 KJB - *I am* he that liveth, and **was dead**; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
>
> Revelation 2:8 KJB - And unto the angel of the church in Smyrna write; These things saith the first and the last, **which was dead**, and is alive;

The entire reason that there are 'two deaths' (a **first**; **Jhn.** 11:14; & a **second**; **Jhn.** 11:26; **2 Cor.** 1:10; **Jud.** 1:12; **Rev.** 2:11, 20:6,14, 21:8 KJB) in the first place, is because in the beginning, through the promise of the Father in sending His Son in the stead of mankind, Jesus split death (**Gen.** 2:17 KJB) into two. Jesus (God's loving mercy), as the mediator, stood between the face of the wrath of the Father's loving justice against the violation of love (sin), and fallen mankind, who would, without Him, suffer the penalty for their transgression in absolute terrible finality. Jesus would take the penalty (suffering unto death) upon Himself, so that all who would believe on Him should be saved from that terrible and eternal loss of all life. In transgression, mankind lost spiritual (mind / heart / spirit) life (**Gen.** 3:10; **Eph.** 2:1; **Col.** 2:13 KJB), and thus each individual who has sinned needs to be "born again" (**Jhn.** 3:3,5,7 KJB), but mankind had also lost physical life (and even already in the beginning had begun to physically die; **Gen.** 2:17, 3:17-19, 5:3,5 KJB), and needed new physical life as well. Without spiritual & physical life, mankind was 'twice dead,' and so Jesus, as the great Physician, would remedy both.

The suffering / torment that Jesus went through was merely the road travelled that would eventually take Him unto the final destination; Calvary (**Luk.** 23:33 KJB) & death, even the death of the Cross (**Php.** 2:8 KJB). Suffering / torment is **never** eternal in scripture. It is **always limited** by the resultant effects of sin. Death is always the final destination at the end of the road of suffering / torment:

> James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin**, **when it is finished**, **bringeth forth death**.

Thanks be to God Almighty, that sin has an end. Sin, satan and selfishness shall **not** ever continue eternally without end.

> Ezeziel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never *shalt* thou *be* any more**.
>
> Nahum 1:9 KJB - What do ye imagine against the LORD? **he will make an utter end**: **affliction shall not rise up the second time**.
>
> Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and **there shall be no more death**, **neither sorrow**, **nor crying**, **neither shall there be any more pain**: for **the former things are passed away**.

Praise the LORD God Omnipotent!

Since some have accepted the pagan / satanic ideology (**1 Tim.** 4:1 KJB) into their belief system, they then read their own private definitions into the words used in scripture. Therefore, when they read the Bible and see the words "hell," "punishment," "torment," "fire," "unquenchable," and the like, they have a differing mental image of what those words mean than what the Bible states for them. They have been essentially gaslighted into believing a sadistic doctrine of the devil, and worse still, go on to believe that it is God which gave them their erroneous definitions. Some even go one step further, and then castigate others to be doomed to such eternal suffering in endless fiery flames, who would dare say that God's character (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB) is incompatible with such horrendous teaching. However, God's name is vindicated by the decisions, actions, & judgments carried out upon sinners in the Bible. Yet, before considering some of those, some definitions and word use (from the Bible) ought to be provided.

QUESTION: WHAT DOES THE WORD "HELL" MEAN, OR WHAT IS THE DEFINITION OF "HELL?"

The Bible's use of the word "hell" (54 times, KJB), translated from Hebrew & koine Greek, in general mean "pit," "grave," or 'place of outer darkness, or away from a source of light':

[1] Hebrew "sheol" (H7585), "שׁאל / שׁאול" - (65 times)

[A.] (31 times, "hell") - **Deu.** 32:22; **2 Sam.** 22:6; **Job** 11:8, 26:6; **Psa.** 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; **Pro.** 5:5, 7:27, 9:18, 15:11,24, 23:14, 27:20; **Isa.** 5:14, 14:9, 28:15 (2),18, 57:9; **Eze.** 31:16-17 (2), 32:21,27; **Jon.** 2:2 (2); **Hab.** 2:5;

[B.] (30 times, "grave") - **Gen.** 37:35, 42:38, 44:29,31; **1 Kin.** 2:6 (2),9; **Job** 7:9, 21:13 (3), 24:19; **Psa.** 6:5, 30:3, 31:17, 49:14-15 (3), 88:3, 89:48; **Pro.** 1:12, 30:16; **Ecc.** 9:10; **Son.** 8:6; **Isa.** 14:11, 38:10,18; **Eze.** 31:15; **Hos.** 13:14 (2);

[C.] (3 times, "pit") - **Num.** 16:30,33; **Job** 17:16;

[D.] (1 times, "grave's") - **Psa.** 141:7

[2] Greek "Hades" (G86), "ᾅδης" - (11 times)

[A.] (10 times, "hell") - **Mat.** 11:23, 16:18; **Luk.** 10:15, 16:23; **Act.** 2:27,31; **Rev.** 1:18, 6:8, 20:13-14 (2);

[B.] (1 times, "grave") - **1 Cor.** 15:55

[3] Greek "Gehenna" (G1067), "γέεννα" - (12 times, "hell") - Mat. 5:22, 29-30 (2), 10:28, 18:9, 23:15,33; **Mar.** 9:43,45,47; **Jam.** 3:5-6 (2)

[4] Greek "Tartaroo" (G5020), "ταρταρωσας" - (1 times, "hell") - 2 Pet. 2:4, a place of "outer darkness" (see also Mat. 8:12, 22:13, 25:30). The fallen angels, were "cast out" (**Rev.** 12:9) of Heaven, where all is light and glory (**Rev.** 21:23, 22:5), into the darkness between worlds (**Heb.** 1:2, 11:3), what mankind modernly calls 'outer space,' before satan came to the just newly created earth (**Eze.** 28:16-17; **Luk.** 10:18; **Jud.** 1:6), seeking allies in his continuing rebellion.

The Bible's parallelism in either Hebrew or koine Greek, or English (KJB), shows us that the word, "hell" simply means "pit," "grave," a place of covering, and no light.

2 Samuel 22:6 KJB - The sorrows of **hell** compassed me about; the snares of **death** prevented me;

Job 26:6 KJB - **Hell** *is* naked before him, and **destruction** hath no **covering**.

Isaiah 14:15 KJB - Yet thou shalt be brought down **to hell**, to the sides of **the pit**.

Ezekiel 31:16 KJB - I made the nations to shake at the sound of his fall, when I cast him **down to hell** with them that **descend into the pit**: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in **the nether parts** of the earth.

Psalms 16:10 KJB - For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see **corruption**.

Psalms 18:5 KJB - The sorrows of **hell** compassed me about: the snares of **death** prevented me.

Psalms 30:3 KJB - O LORD, thou hast brought up my soul from **the grave**: thou hast kept me alive, that I should not go down to **the pit**.

Psalms 49:14 KJB - Like sheep they are laid in **the grave**; **death** shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall **consume** in **the grave** from their dwelling.

Psalms 49:15 KJB - But God will redeem my soul from the power of **the grave**: for he shall receive me. Selah.

Psalms 49:17 KJB - For when he **dieth** he shall carry nothing away: his glory shall not **descend** after him.

Psalms 49:19 KJB - He shall go to the generation of his fathers; they shall **never see light**.

Psalms 55:15 KJB - Let **death** seize upon them, *and* let them go down quick into **hell**: for wickedness *is* in their dwellings, *and* among them.

Psalms 116:3 KJB - The sorrows of **death** compassed me, and the pains of **hell** gat hold upon me: I found trouble and sorrow.

Psalms 139:8 KJB - If I ascend up into heaven, thou *art* there: if I make my **bed** in **hell**, behold, thou *art there.* (See "bed," "grave," **Job** 17:13 KJB.)

Proverbs 1:12 KJB - Let us swallow them up alive as **the grave**; and whole, as those that go down into **the pit**:

Proverbs 5:5 KJB - Her feet go down to **death**; her steps take hold on **hell**.

Proverbs 7:27 KJB - Her house *is* the way to **hell**, going down to the **chambers of death**.

Proverbs 9:18 KJB - But he knoweth not that **the dead** *are* there; *and that* her guests *are* in the **depths of hell**.

Proverbs 15:11 KJB - **Hell** and **destruction** *are* before the LORD: how much more then the hearts of the children of men?

Proverbs 27:20 KJB - **Hell** and **destruction** are never full; so the eyes of man are never satisfied.

Isaiah 14:15 KJB - Yet thou shalt be brought down to **hell**, to the sides of **the pit**.

Isaiah 14:19 KJB - But thou art cast out of thy **grave** like an abominable branch, *and as* the raiment of those that are **slain**, thrust through with a sword, that go down to the stones of **the pit**; as a **carcase** trodden under feet.

Isaiah 28:15 KJB - Because ye have said, We have made a covenant with **death**, and with **hell** are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our **refuge**, and **under** falsehood have we **hid** ourselves:

Isaiah 28:18 KJB - And your covenant with **death** shall be disannulled, and your agreement with **hell** shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isaiah 38:18 KJB - For **the grave** cannot praise thee, **death** can *not* celebrate thee: they that go down into **the pit** cannot hope for thy truth.

Ezekiel 31:16 KJB - I made the nations to shake at the sound of his fall, when I cast him down to **hell** with them that descend into **the pit**: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in **the nether parts** of the earth.

Ezekiel 32:23 KJB - Whose **graves** are set in the sides of **the pit**, and her company is round about her **grave**: all of them **slain**, fallen by the sword, which caused terror in the land of the living.

Ezekiel 32:24 KJB - There *is* Elam and all her multitude round about her **grave**, all of them **slain**, fallen by the sword, which are **gone down** uncircumcised **into the nether parts** of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that **go down to the pit**.

Habakkuk 2:5 KJB - Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as **hell**, and *is* as **death**, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

Acts 2:27 KJB - Because thou wilt not leave my soul in **hell**, neither wilt thou suffer thine Holy One to see **corruption**. (See **Psa.** 16:10 KJB.)

Acts 2:31 KJB - He seeing this before spake of the resurrection of Christ, that his soul was not left in **hell**, neither his flesh did see **corruption**.

Through the whole Bible the various words translated into the English word “hell” are associated and paralleled with the English words “grave,” “pit,” “nether parts,” “corruption” (decay), “destruction,” “consume,” “death,” “the dead,” “bed,” “chambers of death,” “darkness,” “never see light,” “slain,” “hid,” “covered,” “under,” “down,” & “descend.” Other associated words are “soul” (being / person / life), “flesh,” “carcase” (dead body / corpse), opposing to “the land of the living” (thus the place of the dead, a location without life).

QUESTION: ISN'T THE WORD "HELL" ASSOCIATED WITH "FIRE," AND NOT JUST "GRAVE," "PIT," OR "DARKNESS"?

Yes, it is, but the two words "hell" and "fire" are separate and distinct things. The **fire** was already, a long time ago, kindled by God; even since the time of the Noachian Flood (a type of the end-time final destruction; **2 Pet.** 3:6-8; **Mat.** 24:37-38; **Luk.** 17:26 KJB). As the earth was broken up, and massive amounts of debris was buried in and under the nether parts of the earth (**Job** 26:5-6 KJB), those things turned to 'gas,' 'coal,' & 'oil' over time. The same friction of the great weight of the cracked continental crustal plates of the earth, pressing down upon them, squeezing them, &c., causes those things to heat, burn and explode (which is where earthquakes, tsunami's, volcanoes come from). Those things are still burning to this very present (AD 2025) day, and will be used (as were the great waters in the earth, from the beginning, in the days of Noe) to bring about the final destruction of satan, his fallen angels and all the finally impenitent (unrepentant), wicked.

> Deuteronomy 32:22 KJB - For **a fire is kindled** in mine anger, and **shall burn unto the lowest hell**, and **shall consume the earth** with her increase, and **set on fire the foundations of the mountains**.
>
> Revelation 20:14 KJB - And death and hell were cast into **the lake of fire**. This is the second death. (See also **Mat.** 5:22, 18:9; **Mar.** 9:43,45,47; **Jam.** 3:6 KJB.)

QUESTION: ARE THE UNREPENTANT, THE WICKED, UPON THEIR DEATH, BURNING IN HELL FIRE RIGHT NOW?

> Job 21:30 KJB - That the wicked is **reserved to the day of destruction**? they shall be brought forth **to the day of wrath**.
>
> Job 21:32 KJB - Yet shall he be **brought to the grave**, and shall **remain in the tomb**.
>
> Matthew 8:29 KJB - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither **to torment us before the time**?
>
> 2 Peter 2:4 KJB - For if God spared not the angels that sinned, but cast *them* down to hell **[G5020; "ταρταρωσας," "tartarwsas," place of outer darkness]**, and delivered *them* into chains of darkness, to be **reserved unto judgment**;
>
> 2 Peter 2:9 KJB - The Lord knoweth how to deliver the godly out of temptations, and **to reserve the unjust unto the day of judgment to be punished**:
>
> 2 Peter 3:7 KJB - But the heavens and the earth, which are now, by the same word are **kept in store**, **reserved unto** fire against **the day of judgment** and **perdition of** ungodly men.
>
> Jude 1:6 KJB - And the angels which kept not their first estate, but left their own habitation, he hath **reserved in** everlasting chains under **darkness unto the judgment of the great day**.
>
> Jude 1:13 KJB - Raging waves of the sea, foaming out their own shame; wandering stars, to whom is **reserved** the blackness of darkness for ever.

The fallen angelic beings which are still physically living, are "reserved" (kept in such a state of existence), and are not yet "tormented" by fire. They are walking on the earth even now (**1 Pet.** 5:8 KJB). The unrepentant among mankind who have died, are "reserved" in their grave / pit / hell unto the final day.

QUESTION: WHEN ARE THE UNREPENTANT, THE WICKED, BURNED IN HELL FIRE?

Revelation 20:7 KJB - And **when the thousand years are expired**, Satan shall be loosed out of his prison,

Revelation 20:8 KJB - And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

Revelation 20:9 KJB - And they went up **on the breadth of the earth**, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them**.

Revelation 21:8 KJB - But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone**: **which is the second death**.

Matthew 13:40 KJB - As therefore **the tares** are **gathered and burned in the fire**; **so shall it be in the end of this world**.

Matthew 13:41 KJB - The Son of man shall send forth his angels, and they shall **gather out of his kingdom all things that offend**, and **them which do iniquity**;

Matthew 13:42 KJB - And **shall cast them into a furnace of fire**: **there shall be wailing and gnashing of teeth**.

John 12:48 KJB - He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, **the same shall judge him in the last day**.

QUESTION: WILL SATAN, AND HIS FALLEN ANGELS BE DESTROYED, OR WILL THEY EXIST FOR EVER IN TORMENTS?

Malachi 4:1 KJB - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and **all that do wickedly, shall be stubble**: and the day that cometh shall **burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And ye shall **tread down the wicked**; for **they shall be ashes under the soles of your feet** **in the day that I shall do *this***, saith the LORD of hosts.

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth**, and **let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more**.

Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that **no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth.

Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

QUESTION: DOESN'T THE BIBLE TEACH 'ETERNAL TORMENT,' OR THAT GOD 'ETERNALLY TORMENTS' THE WICKED IN HELLFIRE?

No, there is **not one verse** using the words 'eternal torment,' nor is there any idea of such either (except as satan desired). God is "longsuffering" with the wicked, but does not eternally suffer the wicked to continue in their misery. The 'eternal torment' teaching of the devil blasphemes the loving, merciful & just character of God (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB), with satan's own evil character.

Exodus 34:6 KJB - And the LORD passed by before him, and proclaimed, The LORD, **The LORD God**, merciful and gracious, **longsuffering**, and abundant in goodness and truth,

Romans 9:22 KJB - *What* if God, willing to shew *his* wrath, and to make his power known, **endured with much longsuffering the vessels of wrath fitted to destruction**:

2 Peter 3:9 KJB - **The Lord** is not slack concerning his promise, as some men count slackness; but **is longsuffering** to us-ward, not willing that any should perish, but that all should come to repentance.

1 John 4:8 KJB - He that loveth not knoweth not God; for **God is love**. (See also **1 Jhn.** 4:16 KJB.)

Job 4:17 KJB - Shall **mortal man** be **more just than God**? **shall a man be more pure than his maker**?

Isaiah 45:21 KJB - Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I **the LORD**? and *there is* no God else beside me; **a just God** and a Saviour; *there is* none beside me. (See also **Rev.** 15:3 KJB.)

QUESTION: DOESN'T THE BIBLE TEACH THAT THE WICKED WILL HAVE "TORMENT" (MATTHEW 8:29; REVELATION 14:11) THOUGH?

Yes, but their "torment" (pain / suffering / sorrows) is **limited** (time / duration), unto death (eternity, final; 2nd death, the wages of sin; **Rom.** 6:23; **Jam.** 1:15 KJB), and based upon their deeds done in life (**Ecc.** 12:13-14 KJB), just like the flood, and is not yet. Jesus took the penalty for sin upon Himself, and he was "tormented" (**Heb.** 11:37 KJB), having "once suffered" for a time and then "died." If the wages for sin is 'eternal torment' and not "death," as the Bible says, then Jesus did **not** pay that penalty, and every single person amongst mankind, which have sinned, still owe it. However, thanks be to God, Jesus **did** pay the true penalty for sin.

Matthew 8:29 KJB - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither **to torment us before the time**?

1 Peter 3:18 KJB - For Christ also hath **once suffered for sins**, **the just for the unjust**, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

Romans 5:6 KJB - For when we were yet without strength, **in due time Christ died for the ungodly**. (See also **Rom.** 8:34, 14:15; **1 Cor.** 8:11, 15:3 KJB.)

2 Corinthians 5:14 KJB - For the love of Christ constraineth us; because we thus judge, that **if one died for all**, **then were all dead**:

QUESTION: IS THE DEVIL IN CHARGE OF HELL AND / OR HELLFIRE OR LAKE OF FIRE?

No. The hell fire, or lake (sea) of fire, is **for** the destruction of satan & his fallen angels, along with the finally impenitent (unrepentant). The devil does not rule there, he is entirely (root & branch) destroyed by it.

Matthew 25:41 KJB - Then shall he say also **unto them on the left hand**, Depart from me, ye cursed, **into everlasting fire**, **prepared for the devil and his angels**:

Revelation 20:10 KJB - And **the devil** that deceived them **was cast into the lake of fire and brimstone**, where the beast and the false prophet *are,* and **shall be** tormented day and night for ever and ever. **(The last part speaking of the torment & timing shall be addressed a bit later.)**

QUESTION: IS THERE ANY PASSAGES WHICH TELL US WHAT THE LAKE OF FIRE, OR HELL FIRE, WILL BE LIKE?

Genesis 19:24 KJB - Then the LORD **rained upon** Sodom and upon Gomorrah **brimstone and fire from the LORD out of heaven**;

Genesis 19:25 KJB - And he **overthrew** those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

2 Peter 2:6 KJB - And **turning the cities** of Sodom and Gomorrha **into ashes** condemned *them* with an **overthrow**, making *them* **an ensample unto those that after should live ungodly**;

Jude 1:7 KJB - **Even as** Sodom and Gomorrha, and **the cities** about them **in like manner**, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, **suffering the vengeance of eternal fire**.

Isaiah 47:14 KJB - Behold, **they shall be as stubble**; **the fire shall burn them**; **they shall not deliver themselves from the power of the flame**: *there shall* **not *be* a coal to warm at**, ***nor* fire to sit before it**. **(In other words, this is no 'warming fire' to sit beside it on a cold night, but is a vehement, all consuming, flame of vengeance that shall bring that which is burned to stubble; even to smoke and ashes (base carbon).)**

Ezekiel 28:18 KJB - Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; **therefore will I bring forth a fire from the midst of thee**, **it shall devour thee**, **and I will bring thee to ashes upon the earth** in the sight of all them that behold thee.

Luke 17:26 KJB - And **as it was in the days of Noe**, **so shall it be also in the days of the Son of man**. (See also **Mat.** 24:37-39; **2 Pet.** 3:6 KJB.)

Luke 17:27 KJB - They did eat, they drank, they married wives, they were given in marriage, **until the day that Noe entered into the ark**, and **the flood came**, **and destroyed them all**.

CHAPTER 40

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What about "everlasting contempt" (Dan. 12:2 KJB)?

Beyond the many statements in scripture, which speak to the death of the soul / person / being / life, and the simple mortality of such (**Deu.** 19:11; **Job** 4:17; **Rom.** 6:12, 8:11; **1 Cor.** 15:53-54; **2 Cor.** 4:11, 5:4 KJB; ie., meaning 'capable of death, cessation of existence;' and not immortality; **1 Tim.** 6:16 KJB; since the Bible over & over again defines the terms, "die" & "live" as mutually exclusive antagonists to each other; **Gen.** 20:7, 42:2, 43:8, 47:19; **Num.** 4:19; **Deu.** 33:6; **2 Kin.** 18:32, 20:1; **Psa.** 118:17; **Isa.** 38:1; **Eze.** 13:19, 18:13,17,21,23-24,28, 33:13; **Act.** 22:22; **1 Cor.** 15:26 KJB; &c.), there are those staunch adherents to 'immortal soul / spirit' ideology that will search in both the Old & New Testament scriptures (**Gen. – Rev.**) for any statements, phrases or words that 'seemingly' (but not actually) point to some form of 'eternal torment,' or 'eternal consciousness' for the 'wicked' 'deceased' (already a contradiction in terms to 'eternal consciousness'). Once such text is **Dan.** 12:2 KJB:

> Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* **everlasting contempt**.
>
> > Daniel 12:2 HOT - ורבים מישני אדמת־עפר יקיצו אלה לחיי עולם ואלה לחרפות **לדראון עולם**:
> >
> > Daniel 12:2 HOT Transliterated - w'raBiym miY'shënëy ad'mat-äfär yäqiytzû ëLeh l'chaYëy ôläm w'ëLeh lacháräfôt **l'dir'ôn ôläm** š
> >
> > Daniel 12:2 Origen's Greek Hexapla - καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς **αἰσχύνην αἰώνιον**.
> >
> > Daniel 12:2 Origen's Greek Hexapla Transliterated - kai polloi twn katheudontwn en ges chwmati exegerthesontai, outoi eis zwen aiwnion kai outoi eis oneidismon kai eis **aischunen aiwnion**.

The proponent of the 'immortal soul / spirit' ideology will point to the text, and the word, (in Hebrew; **H5769**) "עולם", "ôläm", or (in Greek; **G166**) "αἰώνιον", "aiwnion", (both of) which means "age enduring, indeterminate time, period of durance, unstated or unspecified extent of continuance, moment, epoch, eon (aeon), eternal, forever, no end in visible sight, unending, out of calculable chronology, unknown duration; &c.", in connection with the word "contempt" (Hebrew, "לדראון", "l'dir'ôn"; Greek, "αἰσχύνην", "aischynen") and say something to the effect, that, 'See, the second group are alive eternally and have contempt.' Actually, "No."

The text itself is written in a contrasting way, in that those select persons ("some," not all; the special resurrection; **Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13 KJB), who "awake" (resurrected) from their long sleep in their graves ("dust of the earth") are in two groups, both of whom were not previously physically alive during that length of time, but dead & buried. Once alive, however, notice that it is only the 1st group that receives "everlasting life," while the 2nd group does **not** ever. Instead, the 2nd group has "shame" & "everlasting contempt" upon them by those that live eternally. This does **not** mean that the 2nd group stays alive for that to occur. They will be blotted out, & their existence cease (**Rev.** 20:14-15 KJB).

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CHAPTER 41

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What about "everlasting / eternal fire" (Mat. 18:8, 25:41; Jud. 1:4 KJB)?

In the Bible there are certain **very few** phrases which seem to lend themselves to the 'immortal soul / spirit' position, but **only** in a secondary way, and **never** in a primary, or even direct and overt, way. These phrases are "everlasting fire" (**Mat.** 18:8, 25:41 KJB), "everlasting burnings" (**Isa.** 33:14 KJB), and / or "eternal fire" (**Jud.** 1:7 KJB). One, who is careful, may already see a major distinction that should be readily apparent. The difference is that there is **only** mention of an "eternal / everlasting" "fire / burnings." It is the "fire" that is the subject of the descriptive term "everlasting / eternal," not created (by definition finite) persons / beings / souls / beasts, &c. The reason for this is, at least five-fold:

[1] The Godhead (JEHOVAH Elohiym), being eternal / everlasting, is described in scripture as a "consuming fire" (**Gen.** 19:24; **Exo.** 24:17; 32:10; **Num.** 11:1, 16:35; **Deu.** 4:24, 9:3; **Psa.** 50:3, 97:3; **Isa.** 66:15; **Dan.** 7:9; **Mal.** 3:2; **2 Thes.** 1:8; **Heb.** 12:29 KJB), & "love" (**1 Jhn.** 4:8,16 KJB, which is described as being 'unquenchable'; **Son.** 8:7 KJB), and as such, the "fire" (being the Eternal Heavenly Trio; **Ecc.** 4:12; **1 Jhn.** 5:7 KJB) is / are an **eternal** living thinking existence/s. This is also how the Christians / followers of God in scripture can dwell with "everlasting burnings" (**Isa.** 33:14 KJB), since the love of God indwells in them by the Holy Spirit of God, and the unrepentant cannot, but are consumed unto "ashes" (**Mal.** 4:3 KJB) by it. Notice the direct contrast:

> Psalms 37:18 KJB - The LORD knoweth **the days of the upright**: and **their inheritance shall be for ever**.
>
> Ecclesiastes 8:13 KJB - But **it shall not be well with the wicked**, **neither shall he prolong *his* days**, ***which are* as a shadow**; because he feareth not before God.

[2] Nowhere in scripture are the lost / wicked / unrepentant / finally impenitent ever stated to be everlasting / eternal (or to have such living conscious existence) in any way. Thus, while the saved are granted eternal life by God, those in condemnation, fitted for perdition / destruction, are never given such a gift, being unworthy, and having no spiritual life, will also lose all physical life, and so be, "twice dead," and gone permanently never to be alive / exist again.

[3] The words "eternal / everlasting," even in an English, can sometimes be used to describe something that is not necessarily unending, but simply describes an unspecified period of time, or something is ongoing without specifying a certain immediate ending. As for instance, "After a seemingly **everlasting** amount of time had passed, the results came back from the physician's tests showing that the **eternal** craving for pizza was just in the imagination, and that it was nothing physical to worry about." The words "for ever" (or "for ever and ever") can also be used similarly, as for instance, "Hey man, I have not seen you in **for ever**, 'How have you been?'" Or, "The English professor droned on in a dull monotone **for ever and ever** on the subject of grammatical diphthongs, until the school bell mercifully set us free."

[4] Even if the fire that God sends continued to be preserved (by God) into eternity (as a perpetual burning flame, such as might exist in the eternal Heavenly sanctuary above), that does not guarantee, or state that there is, any preservation of the unrepentant into a state of unending conscious existence.

[5] There is also a difference between God as the consuming fire itself, and that fire which God sends to destroy a place, such as Sodom & Gomorrah, and / or Jerusalem, &c. That fire which God sends, can burn up that which it was sent / ordered / directed to destroy, and then go out on its own, being deprived of further fuel to consume once it accomplishes the purposes for which God sent it. Sodom & Gomorrah, and / or Jerusalem, are not still burning from the fires that God commanded to burn them up into smoke and ashes.

QUESTION: DIDN'T JESUS USE THE WORDS "EVERLASTING FIRE" (MATTHEW 18:8, 25:41), AND DOESN'T THAT MEAN THAT THE FIRE THAT TORMENTS THE LOST NEVER CEASES TO BURN THEM?

Yes, Jesus used the words "everlasting fire," but these words come from the koine Greek "το πυρ το αιωνιον" (to pyr to aiwnion), and the word "αιωνιον," "aiwnion" **(G166)** does **not** always mean without end, but simply means 'of the moment,' or 'age / time ongoing,' and in certain contexts can take on the meaning of 'without end'. This word, "ever," is even used in the modern English language this way; as in, "I haven't seen my brother in for ever." Or, "The saints live with God for ever." In other words, the fire (that is not actually God, but that God sends / orders for a purpose) lasts as long as it is required to fulfill its purpose and destroy the wicked. The **results of** that fire are the complete destruction (annihilation) of the lost into smoke and ashes (oblivion), which is never to be undone, and therefore, is truly everlasting, or forever and ever, without end (in its results) & permanently final. Just as the sin bearing creatures were cut into pieces and burned up into smoke and ashes in the sanctuary service (**Psa.** 77:13 KJB) at the altar of slaughter (burnt offering, brasen altar), so too, the wicked are killed upon the earth (**Rev.** 20:9 KJB).

Matthew 18:8 KJB - Wherefore if thy hand or thy foot offend thee, **cut them off**, and **cast *them* from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into **everlasting fire**. (The contrast is "enter into life," or "cast into everlasting fire" (death).)

Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting fire**, prepared for the devil and his angels:

Psalms 37:20 KJB - But **the wicked shall perish**, and the enemies of the LORD *shall be* as the fat of lambs: **they shall consume**; **into smoke shall they consume away**.

Psalms 73:17 KJB - Until **I went into the sanctuary of God**; *then* understood I **their end**.

Psalms 73:18 KJB - Surely thou didst set them in slippery places: thou castedst them down **into destruction**.

Luke 17:29 KJB - But the same day that Lot went out of Sodom it rained **fire and brimstone** from heaven, and **destroyed *them* all**. (See **Rev.** 20:9,13-15 KJB.)

Proverbs 11:31 KJB - Behold, the righteous shall be **recompensed in the earth**: **much more the wicked and the sinner**.

Matthew 3:12 KJB - Whose fan *is* in his hand, and he will throughly **purge** his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire**.

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CHAPTER 42

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What about "everlasting punishment" (Mat. 25:46 KJB)?

Since the texts upon "everlasting / eternal" "fire / burnings" have been addressed, in that which is actually spoken of as the subject of the description, is the fire, and not any created being, others then turn to a similar phrase, being, "everlasting punishment" (**Mat.** 25:46 KJB), which applies to the created beings under judgment. However, again, it must be pointed out that that which is "everlasting" in this case is not the created being, but the "punishment" itself which is being described. Additionally, it should also be clearly seen that "these" that "shall (future) go away into" such "punishment" are not of the 2nd group in the sentence, namely, those "righteous" that go "into life eternal." In other words, the 1st group are not getting "life eternal" anywhere. The final thing to be asked is, "What does the Bible state is the "punishment" for their rebellious actions?" Is it continued existence in life in torments? Or is it the finality of some torment **unto** the 2nd death, being annihilation / oblivion?

> Matthew 25:46 KJB - And these shall go away into **everlasting punishment**: but the righteous into life eternal.
>
> Matthew 25:46 GNT TR - και απελευσονται ουτοι εις **κολασιν αιωνιον** οι δε δικαιοι εις ζωην αιωνιον
>
> Matthew 25:46 GNT TR Transliterated - kai apeleusontai outoi eis **kolasin aiwion** oi de dikaioi eis zwen aiwnion

The koine Greek word, translated into the English language as, "punishment," is **G2851**, "κολασιν," "kolasin" (from **G2849**, "κολάζω," "kolazw," from "κόλος," "kolos" to dwarf, make small, reduce, stumpify) and it means "a penal (price owed for transgression of a law) infliction, punishment, chastisement, curtailing (from to stump, cut short, dwarf, minimize), and in a certain sense also to "torment" (painful infliction) by punishment (**1 Jhn.** 4:18 KJB)."

> 1 John 4:18 KJB - There is no fear in love; but perfect love casteth out fear: because fear hath **torment**. He that feareth is not made perfect in love.
>
> 1 John 4:18 GNT TR - φοβος ουκ εστιν εν τη αγαπη αλλ η τελεια αγαπη εξω βαλλει τον φοβον οτι ο φοβος **κολασιν** εχει ο δε φοβουμενος ου τετελειωται εν τη αγαπη
>
> 1 John 4:18 GNT TR Transliterated - phobos ouk estin en te agape all e telei agape exw ballei ton phobon oti o phobos **kolasin** echei o de phoboumenos ou teteeiwtai en te agape

See also:

> Act 4:21 KJB - So when they had further threatened them, they let them go, finding nothing how they might **punish** them, because of the people: for all *men* glorified God for that which was done.
>
> Act 4:21 GNT TR - οι δε προσαπειλησαμενοι απελυσαν αυτους μηδεν ευρισκοντες το πως **κολασωνται** αυτους δια τον λαον οτι παντες εδοξαζον τον θεον επι τω γεγονοτι

Acts 4:21 GNT TR Translatiterated - oi prosapeilesamenoi apelusan autos meden euriskontes to pws **kolaswntai** autous dia ton laon oti pantes edoxazon ton theon epi tw gegonoti

2 Peter 2:9 KJB - The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be **punished**:

2 Peter 2:9 GNT TR - οιδεν κυριος ευσεβεις εκ πειρασμων ρυεσθαι αδικους δε εις ημεραν κρισεως **κολαζομενους** τηρειν

2 Peter 2:9 GNT TR Transliterated - oiden kyrios eusebeis ek peirasmwn ruesthai adikous de eis [h]emeran krisews **kolazomenous** terein

Other such uses may be also witnessed in a Greek translation of Apocryphal texts, here - https://lexicon.katabiblon.com/index.php?lemma=%CE%BA%CE%BF%CE%BB%E1%BD%B1%CE%B6%CF%89

As for instance, in the Apocryphal source **1 Esdras 8:24** (Brenton's), it is there given that "punishment" can be given in several ways:

1 Esdras 8:24 Brenton's - And whosoever shall transgress the law of thy God, and of the king, shall be **punished** diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

1 Esdras 8:24 CATSS Greek - καὶ πάντες ὅσοι ἐὰν παραβαίνωσι τὸν νόμον τοῦ θεοῦ σου καὶ τὸν βασιλικόν ἐπιμελῶς **κολασθήσονται** ἐάν τε καὶ θανάτῳ ἐάν τε καὶ τιμωρίᾳ ἢ ἀργυρικῇ ζημίᾳ ἢ ἀπαγωγῇ

QUESTION: DIDN'T JESUS SAY THAT THE WICKED WILL RECEIVE "EVERLASTING PUNISHMENT" (Matthew 25:46), AND DOESN'T THAT MEAN THAT THE "TORMENT" IS ETERNAL?

Yes, Jesus said, "everlasting punishment," but, "No," it does not mean that the "torment" is "eternal" (punish**ing**), or that the wicked are not destroyed. It means that the "punishment" for sin, is "everlasting," and the "wages of sin is death" (2nd death, annihilation, destruction), not 'eternal torment.' Even the 'torment' which exists just before death, is not unending, but simply exists until the finality of death.

Job 31:3 KJB - *Is* not **destruction to the wicked**? and a **strange *punishment*** to the workers of iniquity?

Hebrews 10:28 KJB - He that despised Moses' law **died without mercy** under two or three witnesses: **(1st death)**

Hebrews 10:29 KJB - **Of how much sorer punishment**, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? **(2nd death)**

These texts show that the actual "punishment" for sin is "torment" (**Mat.** 8:29; **Rev.** 14:11 KJB) unto the finality of the 2nd "death" (**Rom.** 6:23; **Rev.** 20:14 KJB), which is an unending cessation of existence (**Psa.** 7:9; **Eze.** 28:19; **Nah.** 1:9 KJB), from which there is no resurrection, or life of any kind.

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CHAPTER 43

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What about "their worm dieth not" (Mar. 9:43-48; Isa. 66:24 KJB)

One of the more interesting passages of scripture in the New Testament, on the present subject of hell & fire, are Jesus' repeated statements made in **Mark's Gospel** (and only recorded there; **Mar.** 9:43-50 KJB). There, the words, "hell" & "fire," "hell fire" (two distinct words) "shall not be quenched," "not quenched" (**Mar.** 9:43,45,47 KJB), occurs several times throughout. One additional phrase that occurs in the same context is, "their worm dieth not." (**Mar.** 9:44,46,48 KJB) Then comes the question that is commonly asked:

QUESTION: DIDN'T JESUS SAY THAT IN THE LAKE OF FIRE, OR HELL FIRE, THAT "THEIR WORM DIETH NOT" (Mark 9:44,46,48 KJB), AND THAT THIS MEANS THAT THE LOST EXIST FOR EVER IN TORMENTS IN FIRE SINCE IT IS NEVER TO BE QUENCHED?

Jesus did use the phrase, "their worm dieth not," and He is actually citing the Old Testament prophet **Isaiah** in reference to what takes place just before God recreates the whole Earth (see also **Rev.** 21-22 KJB) after the cleansing and destruction of the unrepentant by fire unto smoke and ashes. In **Isa.** 66:24 KJB in its context, the unrepentant in their present living (having been resurrected; **Rev.** 20:5a,7-10,12-15 KJB) existence (**Job** 25:6; **Psa.** 22:6; **Isa.** 41:14; **Mic.** 7:17 KJB) at that time, does **not** cease / die **until** their "carcasses" (bodies) are totally consumed to the last bit, and then they are considered entirely gone, and will never receive a resurrection to life again afterwards.

Jesus also contrasts "enter into life," with "go into hell (geenna)," which shows that there is no continuing life to be had in the fire which burns and consumes, but only a continuous (on-going, moment to moment) torment unto the final destination of complete annihilation or destruction of all that they are, and ever had been.

> **[1]** "enter into life" [being Eternal Life, Heaven and the Kingdom of God, only for the saints]. This group never experiences the second group's judgment, and,
>
> **[2]** "go into [or 'cast into'] hell" [being eternal death, wherein there is no resurrection, nor life ever again, but only a dying by fire until one is forever dead and gone]. This group never experiences the reward in / of the first group's gift.

The **worm of life shall not die** and their **fire shall not be quenched as long as** there is the least particle for it (the fire) to prey (feed as fuel) upon. The context (surrounding texts) is not giving evidence that the fire never ceases to burn, or that the lives of the unrepentant are prolonged indefinitely and never without ending. In **Revelation** 20, which draws upon both **Isaiah** and Jesus' statements in **Mark**, it shows that the lost beings will have "no place" (**Dan.** 2:35; **Rev.** 20:11 KJB) in Heaven or on Earth, wherein will dwell only righteousness, peace & love towards the Godhead and the Godhead's created beings. Both "hell" (grave) and "death" will have no more place on earth either, being burned up in the lake (sea) of fire.

> Mark 9:43 KJB - And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell**, into **the fire that never shall be quenched**:

Mark 9:43 GNT TR - και εαν σκανδαλιζη σε η χειρ σου αποκοψον αυτην καλον σοι εστιν κυλλον εις την ζωην εισελθειν η τας δυο χειρας εχοντα απελθειν εις την **γεενναν** εις **το πυρ το ασβεστον**

Mark 9:43 GNT TR Transliterated - kai ean skandalize se e cheir sou apokposon auten kalon soi estin kullon eis ten zwen eiselthein e tas duo cheiras echonta apelthein eis ten **geennan** eis **to pyr to asbeston**

Mark 9:44 KJB - Where their worm dieth not, and the **fire** is **not quenched**.

Mark 9:44 GNT TR - οπου ο σκωληξ αυτων ου τελευτα και το **πυρ** ου **σβεννυται**

Mark 9:44 GNT TR Transliterated - opou o skwles autwn ou teleuta kai to **pyr** ou **abennutai**

Mark 9:45 KJB - And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into **hell**, into **the fire that never shall be quenched**:

Mark 9:45 GNT TR - και εαν ο πους σου σκανδαλιζη σε αποκοψον αυτον καλον εστιν σοι εισελθειν εις την ζωην χωλον η τους δυο ποδας εχοντα βληθηναι εις την **γεενναν** εις **το πυρ το ασβεστον**

Mark 9:45 GNT TR Transliterated - kai ean o pous sou skandaleize se apokopson auton kalon estin soi eiselthein eis ten zwen chwlon e tous duo podas echonta blethenai eis ten **geennan** eis **to pyr to asbeston**

Mark 9:46 KJB - Where their worm dieth not, and the **fire** is **not quenched**.

Mark 9:46 GNT TR - οπου ο σκωληξ αυτων ου τελευτα και το **πυρ** ου **σβεννυται**

Mark 9:46 GNT TR Transliterated - opou o skwles autwn ou teleuta kai to **pyr** ou **sbennutai**

Mark 9:47 KJB - And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell fire**:

Mark 9:47 GNT TR - και εαν ο οφθαλμος σου σκανδαλιζη σε εκβαλε αυτον καλον σοι εστιν μονοφθαλμον εισελθειν εις την βασιλειαν του θεου η δυο οφθαλμους εχοντα βληθηναι εις την **γεενναν** του **πυρος**

Mark 9:47 GNT TR Transliterated - kai ean o ophthalmos sou skandalize se ekbale auton kalon soi estin monophthalmon eiselthein eis ten basileian tou theou e duo ophthalmous echonta blethenai eis ten **geennan** tou **pyros**

Mark 9:48 KJB - Where their worm dieth not, and the **fire** is **not quenched**.

Mark 9:48 GNT TR - οπου ο σκωληξ αυτων ου τελευτα και το **πυρ** ου **σβεννυται**

Mark 9:48 GNT TR Transliterated - opou o skwles autwn ou teleuta kai to **pyr** ou **sbennutai**

Mark 9:49 KJB - For **every one shall be salted with fire**, and every sacrifice shall be salted with salt.

Mark 9:50 KJB - Salt *is* good: but if the **salt** have **lost** his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

The two verses of **Mar.** 9:49-50 KJB are also important to the context, in that all (everyone, good or evil) will be salted with "fire" [**1 Cor.** 3:10-17 KJB; either by the **[1]** Holy Ghost (**Mat.** 3:11; **Luk.** 3:16 KJB) unto preserving entire sanctification, or **[2]** Hell fire, unto destructive end]:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and *with* fire**:

Luke 3:16 KJB - John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire**:

Matthew 5:13 KJB - Ye are the salt of the earth: but if the **salt** have **lost** his savour, wherewith shall it be salted? it is thenceforth **good for nothing**, but **to be cast out**, and **to be trodden under foot of men**.

Compare "cast out," and "trodden under foot of men" to:

Luke 14:34 KJB - Salt is good: but if the **salt** have **lost** his savour, wherewith shall it be seasoned?

Luke 14:35 KJB - It is **neither fit** for the land, **nor yet** for the dunghill; but **men cast it out**. He that hath ears to hear, let him hear.

Then consider the contexts of **Isa.** 66:22-24; **Mal.** 4:1,3; **Mat.** 10:28:

Isaiah 66:22 KJB - For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isaiah 66:23 KJB - And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Isaiah 66:24 KJB - And they shall go forth, and look upon the **carcases of the men that have transgressed against me**: for **their worm shall not die**, **neither shall their fire be quenched**; and they shall be an abhorring unto all flesh.

Isaiah 66:24 HOT - ויצאו וראו בפגרי האנשים הפשעים בי כי תולעתם לא תמות **ואשם** לא **תכבה** והיו דראון לכל־בשר׃

Isaiah 66:24 HOT Transliterated - w'yätz'û w'räû B'fig'rëy häänäshiym haPosh'iym Biy Kiy tôla'Täm lo tämût **w'iSHäm** lo **tikh'Beh** w'häyû dëräôn l'khäl-Bäsär

Isaiah 66:24 Origen's Greek Hexapla - καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ **πῦρ** αὐτῶν οὐ **σβεσθήσεται**, καὶ ἔσονται εἰς ὅρασιν πάσῃ σαρκί.

> Isaiah 66:24 Origen's Greek Hexapla Transliterated - kai exeleusontai kai opsontai ta kwla twn anthrwpwn twn parabebekotwn en emoi: o gar skwles autwn ou teleutesei, kai to **pyr** autwn ou **sbesthesetai**, kai esontai eis orasin pase sarki.

Malachi 4:1 KJB - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and **all that do wickedly**, **shall be stubble**: and the day that **cometh** **shall** **burn them up**, saith the LORD of hosts, that **it shall** **leave them neither root nor branch**.

Malachi 4:3 KJB - And **ye shall tread down the wicked**; **for they shall be ashes under the soles of your feet** **in the day that I shall do *this***, saith the LORD of hosts.

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is **able to destroy** **both** **soul** **and body** **in hell**.

> Matthew 10:28 GNT TR - και μη φοβηθητε απο των αποκτεινοντων το σωμα την δε ψυχην μη δυναμενων αποκτειναι φοβηθητε **δε μαλλον τον δυναμενον** **και** **ψυχην** **και σωμα** **απολεσαι εν γεεννη**
>
> Matthew 10:28 GNT TR Transliterated - kai me phobethete apo twn apokteinontwn to swma ten de psyche me dynamenwn apokteinai phobethete **de mallon ton dynamenon** **kai psychen** **kai swma** **apolesai en geenne**

Therefore, just before God recreates the devastated Earth, who are the ones still alive, and able to "look upon" the results of the fire? It is the saved saints and **not** the unrepentant as they are consumed and burnt up by that fire, and afterwards are forever dead and gone never to be seen again. The unrepentant are clearly described as "carcases," "ashes," "stubble," "under the ... feet" of the eternally living saints. In fact, that is good gardening practice to begin with ashes, and build on top of it. In **Mat.** 10:28 KJB Jesus states it is better to fear God (the Father) who is "able to **destroy**" **(*)** "both" "soul" (life / being) and "body" (physical corpse) in the fire to come (future).

> **(*) G622**, "απολεσαι," "apolesai,' meaning to "90x: to destroy utterly; to kill, Mat_2:13; to bring to nought, make void, 1Co_1:19; to lose, be deprived of, Mat_10:42; to be destroyed, perish, Mat_9:17; to be put to death, to die, Mat_26:52; to be lost, to stray, Mat_10:6." (Mounce's Concise Greek-English Dictionary) or "From **G575** and the base of **G3639**; to destroy fully (reflexively to perish, or lose), literally or figuratively: - destroy, die, lose, mar, perish." (Strong's Concordance)

In addressing the phrase "their worm dieth not," it deals with "hell" / "[hell] fire" portion, which is also tied to "the fire is not quenched," which will take place at the end of the final phase of Judgment - the Great White Throne Judgment of **Rev.** 20:11-15 KJB. What is this word "worm"? In the Hebrew of **Isaiah**, it is **H8438**, "תולעתם", "tôla'Täm," which is many times translated into something like a 'scarlet (red) cord / string', & other times as a 'crimson (red) worm'; whereas in koine Greek it is **G4663**, "σκωληξ," "skwlex:"

H8438, "תולעתם", "tôla'Täm"

Total KJB Occurrences: 42

scarlet, 33

> **Exo.** 25:3-4(x2), 26:1,31,36, 27:16, 28:5-6(x2),8,15,33, 35:6,23,25,35, 36:8,35,37, 38:18,23, 39:1-3(x3),5,8,24,29; **Lev.** 14:4,6,49,51-52(x2); **Num.** 4:8, 19:6

worm, 5

Psa. 22:6(x3); **Isa.** 41:14, 66:24; **Jon.** 4:7

worms, 3

Exo. 16:20; **Deu.** 28:39; **Isa.** 14:11

crimson, 1

Isa. 1:18

G4663, "σκώληξ", "skwlēx"

Total KJB Occurrences: 3

"worm", 3

Mar. 9:44,46,48

See also Origen's Greek Hexapla -
https://lexicon.katabiblon.com/index.php?lemma=%CF%83%CE%BA%E1%BD%BD%CE%BB%CE%B7%CE%BE

Exo. 16:20,24; **Deu.** 28:39; **Job** 2:9, 7:5, 25:6; **Psa.** 22:6 [21:7]; **Pro.** 12:4, 25:20 [32:20]; **Isa.** 14:11, 66:24; **Jon.** 4:7

As a side, there is a related koine Greek word, which is similar in use:

G4662, "σκωληκόβρωτος", "skwlēkobrwtos"

Total KJB Occurrences: 2

"eaten", 1

Act. 12:23

"worms", 1

Act. 12:23

If anyone were to do a search throughout the Bible (KJB) for "worm" or "worms," it will be seen that it has several definitions:

"worm," "worms":

[1] a creature, a moth larva:

Isaiah 51:8 KJB - For the **moth** shall eat them up like a garment, and the **worm** shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

[2] a creature, an earthworm, a maggot, a 'vermes', an invertebrate [no-back bone], that eat, or live in earth, decaying matter, and plants [worms are the grave 'clothes' a person wears in decaying and death]:

Exodus 16:20 KJB - Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred **worms**, and stank: and Moses was wroth with them.

Exodus 16:24 KJB - And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any **worm** therein.

Deuteronomy 28:39 KJB - Thou shalt plant vineyards, and dress *them,* but shalt neither drink *of* the wine, nor gather *the grapes;* for the **worms** shall eat them.

Job 7:5 KJB - My flesh is clothed with **worms** and clods of dust; my skin is broken, and become loathsome.

Job 19:26 KJB - And *though* after my skin ***worms*** destroy this *body,* yet in my flesh shall I see God:

Job 21:26 KJB - They shall lie down alike in the dust, and the **worms** shall cover them.

Job 24:20 KJB - The womb shall forget him; the **worm** shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

Isaiah 14:11 KJB - Thy pomp is brought down to the grave, *and* the noise of thy viols: the **worm** is spread under thee, and the **worms** cover thee.

Jonah 4:7 KJB - But God prepared a **worm** when the morning rose the next day, and it smote the gourd that it withered.

Micah 7:17 KJB - They shall lick the dust like a serpent, they shall move out of their holes like **worms** of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

Acts 12:23 KJB - And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of **worms**, and gave up the ghost.

[3] a "despised" person's life, or the life of a person who is "a reproach of men," a "Jacob":

Job 25:6 KJB - How much less man, *that is* a **worm**? and the son of man, *which is* a **worm**?

Psalms 22:6 KJB - But I *am* a **worm**, and **no man**; **a reproach of men**, and **despised of the people**.

Side note: **Psa.** 22 KJB, is about Christ Jesus (**Psa.** 22:1; **Mat.** 27:46; **Mar.** 15:34 KJB), the "propitiation" (**Rom.** 3:5; **1 Jhn.** 2:2, 4:10 KJB), who was made to be "sin for us" (**2 Cor.** 5:21 KJB), and took our sins and the "wrath of God" (**Rom.** 1:18 KJB) upon Himself.

Compare also **Psa.** 22:6 KJB to **Dan.** 12:2 KJB, in speaking of the wicked:

Daniel 12:2 KJB - And many of **them that sleep in the dust of the earth** shall awake, some to everlasting life, and some to **shame *and* everlasting contempt**.

Isaiah 41:14 KJB - Fear not, thou **worm** Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Isaiah 66:24 KJB - And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their **worm** shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Micah 7:17 KJB - They shall lick the dust like a serpent, they shall move out of their holes like **worms** of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

Mark 9:44 KJB - Where their **worm** dieth not, and the fire is not quenched.

Mark 9:46 KJB - Where their **worm** dieth not, and the fire is not quenched.

Mark 9:48 KJB - Where their **worm** dieth not, and the fire is not quenched.

[4] also "corruption" and grave [clothes, worms cover the body], rotting [flesh], decay and despising:

Exodus 16:20 KJB - Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred **worms**, and stank: and Moses was wroth with them.

Exodus 16:24 KJB - And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any **worm** therein.

Side note, **Exo.** 16 KJB, deals with "the manna," a type of the flesh, of either the sinner, or of the obedient Christ Jesus, see **Jhn.** 6:32, 6:51-53 KJB.

Job 7:5 KJB - My flesh is clothed with **worms** and clods of dust; my skin is broken, and become loathsome.

Job 17:14 KJB - I have said to corruption, Thou *art* my father: to the **worm**, *Thou art* my mother, and my sister.

Job 19:26 KJB - And *though* after my skin ***worms*** destroy this *body,* yet in my flesh shall I see God:

Job 21:26 KJB - They shall lie down alike in the dust, and the **worms** shall cover them.

So then, what does "their worm dieth not" mean as scripture gives it? (Notice that the phrase "their worm" is singular and possessive.) It means that the personal being (the lost*) that is cast into the hell (fire) will continue to exist ("dieth not," in torment) **until** they (in context of **Isa.** 66:22-24; **Mal.** 4:1,3; **Mat.** 10:28 KJB, &c.), in all portions ("soul (life / being) and body"; Mat. 10:28 KJB) are consumed / destroyed totally by that hell fire (which fire will "not be quenched" (verb, 'to quench,' to put out, by anyone or any means)) into "carcases" & eventually "ashes" (carbon), after which God recreates the heavens (atmosphere) and earth. Their final & everlasting annihilation, unto dust, will not ever be undone.

(*lost, are the ones who did not overcome sin by the indwelling of Christ Jesus by the Holy Spirit, & did not receive the new & everlasting name in the white stone (**Rev.** 2:17 KJB), but remained instead a "Jacob" (a supplanter, overcome by sin), a "despised" person, a "reproach of men," & "no man"; **Psa.** 22:6 KJB (ie., not like obedient Christ Jesus, "the man" (**1 Tim.** 2:5 KJB), the "second" (**1 Cor.** 15:47 KJB) & "last Adam" (**1 Cor.** 15:45 KJB)), filled with "shame" & to have "everlasting contempt" (**Dan.** 12:2 KJB) **upon them**.)

A most excellent summary overview of what was just provided from scripture, is also stated by sister Ellen G. White in her written materials, "12 LtMs, Ms 106, Sept. 22, 1897, par. 15" & "Early Writings," pages 294-295

12 LtMs, Ms 106, September 22, 1897, par. 15:

> "... **[par. 15]** We read of chains of darkness for the transgressor of God's law. **We read of the worm that dieth not and of the fire that is not quenched**. **Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan**, who has cherished sinful attributes. When too late he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that **God's wrath abides upon him**. **This is a fire unquenchable**. **Thus the soul and body of every unrepentant sinner will be destroyed**. **Satan, the first transgressor**, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, **will suffer the result of his course**. ..." - https://m.egwwritings.org/en/book/14062.7298001

Early Writings (1882), pages 294-295:

> "... **[page 294.1] Satan rushes into the midst of his followers and tries to stir up the multitude to action**. **But fire from God out of heaven is rained upon them**, and the great men, and mighty men, the noble, the poor and miserable, **are all consumed together**. I saw that **some were quickly destroyed**, **while others suffered longer**. **They were punished according to the deeds done in the body**. **Some were many days consuming**, and **just as long as there was a portion of them unconsumed**, all the sense of suffering remained. Said the angel, "**The worm of life shall not die**; **their fire shall not be quenched as long as there is the least particle for it to prey upon**."
>
> **[page 294.2] Satan and his angels suffered long**. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that **Satan and all the wicked host were consumed**, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, "Amen!"
>
> **[page 295.1]** Said the angel, "**Satan is the root, his children are the branches**. **They are now consumed root and branch**. **They have died an everlasting death**. **They are never to have a resurrection, and God will have a clean universe**." I then looked and saw **the fire which had consumed the wicked**, **burning up the rubbish and purifying the earth**. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and **the great controversy was forever ended**. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever. ..." - https://m.egwwritings.org/en/book/28.1420

There is still the matter of the words and / or phrases "not be quenched," "unquenchable fire" that needs to be addressed in more detail. Also, there is another text (**Mat.** 3:12 KJB) which uses the phrase in the New Testament, and since it utilizes the same, they can be looked at in the next **Chapter** together.

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CHAPTER 44

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What about "unquenchable fire" (Mat. 3:12; Luk. 3:17 KJB)?

Continuing the same thoughts as from the last **Chapter**, the phrase under consideration is that of several texts which bring up a saying that speaks of a "fire" that God will send upon the unrepentant that is stated to be "unquenchable," or that such "cannot be quenched." This has been briefly touched upon already, and really should be clear to those who go back and re-read those places wherein the phrases and / or words are found, but so that none may find excuse to misuse these terms, think upon the following texts of **Mat.** 3:12; **Luk.** 3:17 KJB, and those others which follow after, in their proper contextual statements:

> Matthew 3:12 KJB - Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with **unquenchable fire**.
>
> Matthew 3:12 GNT TR - ου το πτυον εν τη χειρι αυτου και διακαθαριει την αλωνα αυτου και συναξει τον σιτον αυτου εις την αποθηκην το δε αχυρον κατακαυσει **πυρι ασβεστω**
>
> Matthew 3:12 GNT TR Transliterated - ou to ptuon en te cheiri autou kai diakathariei ten alwna autou kai sunazei ton siton autou eis ten apotheken to de achuron katakausei **pyri asbestw**
>
> Luke 3:17 KJB - Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with **fire unquenchable**.
>
> Luke 3:17 GNT TR - ου το πτυον εν τη χειρι αυτου και διακαθαριει την αλωνα αυτου και συναξει τον σιτον εις την αποθηκην αυτου το δε αχυρον κατακαυσει **πυρι ασβεστω**
>
> Luke 3:17 GNT TR Transliterated - ou to ptuon en te cheiri autou kai diakathariei ten alwna autou kai sunaxei ton siton eis ten apotheken autou to de achuron katakausei **pyri asbestw**

The first thing to notice is that, again, the subject is the "fire" ("πυρι," "pyri"), that is "unquenchable" ("ασβεστω," "asbestw"). The text says nothing about immortalized impenitent beings / souls / spirits anywhere in it. What the text does say is that those who are ultimately lost are to be "purge[d]" ("διακαθαριει," "diakathariei," meaning "winnowed, sifted, separated out from the true wheat"), so that the two groups (the wheat & chaff) are clearly distinguishable (as sheep are from goats, wheat from tares, &c.). Notice the two distinct locations & results that the two groups are to experience. The "wheat" (which is the seed of substance, able to grow) group is preserved, being perfectly kept, and goes "into the garner" ("εις την αποθηκην," "eis ten apotheken") or "barn" (**G596**; **Mat.** 13:30 KJB). The garner is a large storage device wherein the wheat is placed under protection so that it is perfectly preserved / saved for later use, at the husbandman's (ie., the Person / Being of God the Father: **Jhn.** 15:1; **2 Tim.** 2:6; **Jam.** 5:7 KJB) discretion.

The "chaff" (**G892**, "αχυρον," "achuron") is the light airy worthless empty (desolate) husks that have no substance, no "seed" (**Gal.** 3:16 KJB) in themselves, and cannot grow into anything and so blow away (never to be seen again) in the "wind" (**Dan.** 2:35; **Hos.** 13:3 KJB) of "summer" (in the time of harvest; **Pro.** 10:5, 30:25 KJB, the withdrawal of the Holy Ghost from the earth (lost; **Psa.** 32:4 KJB); and in the heat of the period of worst persecution; **Mic.** 4:10-13 KJB), and are to be burned up.

The "chaff" are **not** endlessly burned in the fire never to be destroyed, but are to be "burn[ed] up" (entirely consumed so that nothing remains) in the cleansing / purging fires of the "floor" (the world, the dust of the earth; **Num.** 5:17; & sanctuary flooring; **2 Sam.** 24:18,21,24; **1 Chr.** 21:15-28; **2 Chr.** 3:1 KJB) after the harvest is over (**Isa.** 21:9-10; **Jer.** 8:20, 51:33; **Dan.** 2:35 KJB). Those unsaved persons are not to be in any way preserved in that event. The unrighteous are already right now being "reserve[d]" (**2 Pet.** 2:9 KJB) by God's long suffering with the unrepentant, even as God was with Pharaoh in Egypt in the time of Moses. What was the end of Pharaoh and all his host (**Exo.** 14:13,27-29, 15:1,21 KJB)? They were utterly **destroyed**, so that "there remained not so much as one of them" (**Exo.** 14:28 KJB), "there was no one of them left" (**Psa.** 106:11 KJB) in the midst of "Red" "sea" (as like a lake (sea) of fire (red) to come), so much so, that God promised that they "shall see them again no more for ever." See also (**Neh.** 9:11; **Psa.** 78:53, 106:9-11, 136:15; **Heb.** 11:29 KJB).

Romans 9:22 KJB - *What* if God, willing to shew *his* wrath, and to make his power known, **endured with much longsuffering the vessels of wrath fitted to destruction**:

Exodus 14:13 KJB - And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, **ye shall see them again no more for ever**.

Exodus 14:26 KJB - And the LORD said unto Moses, **Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen**.

Exodus 14:27 KJB - And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and **the LORD overthrew the Egyptians in the midst of the sea**.

Exodus 14:28 KJB - And the waters returned, and covered **the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them**; **there remained not so much as one of them**.

Exodus 15:1 KJB - Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: **the horse and his rider hath he thrown into the sea**.

Exodus 15:21 KJB - And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; **the horse and his rider hath he thrown into the sea**.

Psalms 106:9 KJB - He rebuked **the Red sea** also, and it was dried up: so he led them through the depths, as through the wilderness.

Psalms 106:10 KJB - And he saved them from the hand of **him that hated** *them,* and redeemed them from the hand of **the enemy**.

Psalms 106:11 KJB - And the waters covered their **enemies**: **there was not one of them left**.

Psalms 136:15 KJB - But **overthrew Pharaoh and his host in the Red sea**: for his mercy *endureth* for ever.

Some, unwilling to understand the type to antitype in either nature (**Psa.** 77:19 KJB), harvest or sanctuary (**Psa.** 77:13 KJB), still can only think of the words "unquenchable fire," and so ask the question:

QUESTION: DIDN'T JESUS SPEAK ABOUT "UNQUENCHABLE FIRE" (MAT. 3:12 KJB), AND DOESN'T THAT MEAN THE FIRE BURNS WITH OUT END?

Jesus did use the words, but, "No," it does not mean that the fire burns without end, as the word "quench" is a **verb** (action word), meaning to 'deliberately put out' (see **Num.** 11:2; **2 Sam.** 14:7, 21:17; **2 Kin.** 22:17; **2 Chr.** 34:25; **Psa.** 104:11, 118:12; **Son.** 8:7; **Isa.** 1:31, 34:10, 42:3, 43:17, 66:24; **Jer.** 4:4, 7:20, 17:27, 21:12; **Eze.** 20:47-48; **Amo.** 5:6; **Mat.** 3:12, 12:20; **Mar.** 9:43,44,45,46,48; **Luk.** 3:17; **Eph.** 6:16; **1 Thes.** 5:19; **Heb.** 11:34 KJB). Even the fire that burned the city of Jerusalem of old, as a judgment sent from God, in Nebuchadnezzar's (II) day, was **not** "quenched" (by God, angelic being, or mankind). However, is it still burning to this day? No. The fire goes out on its own, following the law of nature that God established for it, in that when the fire consumes the subject of its fuel, it ceases to burn any longer, and cannot maintain its own combustion, and so goes out into smoke accordingly. The heart / wrath of the fire is abated on its own. The righteous will **not** extinguish it. Likewise, the wicked **cannot** put out the fire that will consume them into smoke & ashes, and they shall not be able to deliver themselves from the power (intensity) of the flame (**Isa.** 47:14 KJB).

No one is going to deliberately put out ("quench") the fire. It burns all the fuel up (the wicked as dry branches, & the things of earth), and then goes out on its own, dying for lack of fuel. Everything will have been reduced to basic carbon ("ashes"). Think of it like a matchstick (a dried branch; **Jhn.** 15:6; **Heb.** 6:4-8 KJB). Light the 'head,' and the whole 'body' burns unto the last remnants, and only a blackened husk (corpse, carcase) remains, and the fire ceases to burn as there is nothing left to consume, and only ashes are left, and trailing vapour of smoke rising into the air and out of sight.

Here are the verses on "quench," &c. Please take careful notice how each is used, in association with "fire" and the things burned therein by it, and the surrounding words.

> Numbers 11:2 KJB - And the people **cried** unto Moses; and when Moses prayed unto the LORD, the fire was **quenched**.
>
> 2 Samuel 14:7 KJB - And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that **smote** his brother, that we may **kill** him, for the life of his brother whom he **slew**; and we will **destroy** the heir also: and so they shall **quench** my coal which is left, and **shall not leave to** my husband ***neither* name nor remainder upon the earth**.
>
> 2 Samuel 21:17 KJB - But Abishai the son of Zeruiah succoured him, and **smote** the Philistine, and **killed** him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou **quench** not the light of Israel.
>
> 2 Kings 22:17 KJB - Because they have forsaken me, and have **burned** incense unto other gods, that they might **provoke me to anger** with all the works of their hands; therefore my **wrath** shall be **kindled** against this place, and shall not be **quenched**.
>
> 2 Chronicles 34:25 KJB - Because they have forsaken me, and have **burned** incense unto other gods, that they might **provoke me to anger** with all the works of their hands; therefore my **wrath** shall be **poured out upon** this place, and shall not be **quenched**.
>
> > Job 18:5 KJB - Yea, **the light of the wicked shall be put out**, and **the spark of his fire shall not shine**.

Psalms 104:11 KJB - They give **drink** to every beast of the field: the wild asses **quench** their **thirst**.

Psalms 118:12 KJB - They compassed me about like bees; they are **quenched** as the **fire** of thorns: for in the name of the LORD I will **destroy** them.

Song of Solomon 8:7 KJB - Many **waters** cannot **quench** **love**, neither can the **floods** **drown** it: if *a* man would give all the substance of his house for **love**, it would **utterly be contemned**.

Isaiah 1:31 KJB - And the strong shall be as **tow**, and the maker of it as a **spark**, and they shall both **burn** together, and none shall **quench** *them.* (**Isa.** 1:30 KJB, "hath no water".)

Isaiah 34:10 KJB - It shall not be **quenched** night nor day; the **smoke** thereof shall go up for ever: from generation to generation it shall **lie waste**; **none shall pass through it for ever and ever**.

Isaiah 42:3 KJB - A bruised reed shall he not **break**, and the **smoking** flax shall he not **quench**: he shall **bring forth judgment** unto truth.

Isaiah 43:17 KJB - Which bringeth forth the chariot and horse, the army and the power; they shall **lie down together**, they shall **not rise**: they are **extinct**, they are **quenched** as **tow**.

Isaiah 66:24 KJB - And they shall go forth, and look upon the **carcases** of the men that have **transgressed** against me: for their **worm** shall not **die**, neither shall their **fire** be **quenched**; and they shall be an **abhorring unto all** flesh.

Jeremiah 4:4 KJB - Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my **fury** come forth like **fire**, and **burn** that none can **quench** *it,* because of the **evil** of your doings.

Jeremaih 7:20 KJB - Therefore thus saith the Lord GOD; Behold, mine **anger** and my **fury** shall be **poured out** upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall **burn**, and shall not be **quenched**.

Jeremiah 17:27 KJB - But if ye will not hearken unto me to **hallow the sabbath day**, and not to bear a burden, even entering in at the gates of Jerusalem on **the sabbath day**; then will I **kindle** a **fire** in the gates thereof, and it shall **devour** the palaces of Jerusalem, and it shall not be **quenched**.

Jeremiah 21:12 KJB - O house of David, thus saith the LORD; **Execute judgment** in the morning, and deliver *him that is* **spoiled** out of the hand of the **oppressor**, lest my **fury** go out like **fire**, and **burn** that none can **quench** *it,* because of the **evil** of your doings.

Ezekiel 20:47 KJB - And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will **kindle** a **fire** in thee, and it shall **devour** every green tree in thee, and every dry tree: the **flaming flame** shall not be **quenched**, and all faces from the south to the north shall be **burned** therein.

Ezekiel 20:48 KJB - And **all flesh shall see** that I the LORD have **kindled** it: it shall not be **quenched**.

Amos 5:6 KJB - Seek the LORD, and ye shall live; lest he **break out** like **fire** in the house of Joseph, and **devour** *it,* and *there be* none to **quench** *it* in Bethel.

Matthew 3:12 KJB - Whose **fan** *is* in his hand, and he will **throughly purge** his floor, and gather his wheat into the garner; but he will **burn up** the **chaff** with **unquenchable fire**.

Matthew 12:20 KJB - A bruised reed shall he not break, and **smoking flax** shall he not **quench**, till he send forth **judgment** unto victory.

Mark 9:43 KJB - And if thy hand offend thee, **cut it off**: it is better for thee to enter into life **maimed**, than having two hands to go into **hell**, into the **fire** that never shall be **quenched**:

Mark 9:44 KJB - Where their **worm dieth** not, and the **fire** is not **quenched**.

Mark 9:45 KJB - And if thy foot offend thee, **cut it off**: it is better for thee to enter **halt** into life, than having two feet to be cast into **hell**, into the **fire** that never shall be **quenched**:

Mark 9:46 KJB - Where their **worm dieth** not, and the **fire** is not **quenched**.

Mark 9:48 KJB - Where their **worm dieth** not, and the **fire** is not **quenched**.

Luke 3:17 KJB - Whose **fan** *is* in his hand, and he will **throughly purge** his floor, and will gather the wheat into his garner; but the **chaff** he will **burn** with **fire unquenchable**.

Ephesians 6:16 KJB - Above all, taking the shield of faith, wherewith ye shall be able to **quench** all the **fiery** darts of the **wicked**.

1 Thessalonians 5:19 KJB - **Quench** not the Spirit.

Hebrews 11:34 KJB - **Quenched** the **violence** of **fire**, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

God's wrath will be unquenchable upon the unrepentant (**Psa.** 2:5, 21:9, 59:13, 69:24, 78:31, 95:11, &c.; **Isa.** 13:9; **Jer.** 10:10, 50:13; **Rom.** 9:22; **Eph.** 2:3, 5:6; **Col.** 3:6; **1 Thes.** 2:16 KJB), and they shall not be able to deliver themselves out of it by any means (**Pro.** 6:31,35, 11:4 KJB) until they have paid the last amount owed in justice (**Mat.** 18:34-35 KJB) for having transgressed love without cause (for sin is without excuse; **Rom.** 1:20 KJB). It will be as it was upon those in the days of Noe, as upon Sodom & Gomorrah and the wicked cities of the plain, as upon Pharaoh & Egyptian armies in the days of Moses, as upon Jerusalem in the days of **Jeremiah** (**2 Kin.** 25:9; **2 Chr.** 36:19; **Jer.** 39:8, 52:13; **Amo.** 2:5 KJB), as upon Babylon in the final days of **Daniel**, and upon Jerusalem in AD 70 in the days of John the Apostle. God's wrath will only be satisfied when all of the rebellious are consumed unto death & ashes (**Isa.** 9:19 KJB), and have paid the price which the Holy Law (God's Eternal Character in written transcript; **Exo.** 33:12-23, 34:1-9, 20:5-7 KJB) has demanded (**Rom.** 6:23 KJB). Jesus could have been their "propitiation" from "wrath" (**Mat.** 3:7; **Luk.** 3:7; **Jhn.** 3:36; **Rom.** 2:5,8, 3:25, 4:15, 5:9; **1 Thes.** 1:10, 5:9; **1 Jhn.** 2:2, 4:10 KJB), for He, in mercy, had taken the wrath of God upon Himself already (**Psa.** 2:12, 85:2-3; **Rom.** 1:18; **Heb.** 2:9; **1 Pet.** 3:18 KJB). Finally, owe no one, God or man, but repay in love, mercy & equity (**Rom.** 13:8-10 KJB).

Deuteronomy 32:22 KJB - For **a fire is kindled in mine anger**, and shall **burn unto** the lowest hell, and **shall consume the earth with her increase**, and set on fire the foundations of the mountains.

Psalms 59:13 KJB - **Consume *them* in wrath**, consume *them,* **that they *may* not *be***: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

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CHAPTER 45

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What about "everlasting destruction" (2 Thes. 1:9 KJB)?

The amount of texts left in scripture for the believer of 'immortal soul / spirit' ideology to attempt to grasp at to try to sustain their untenable position, is almost at an end. Yet, in the few remaining, another appears, at least to them, in **2 Thes.** 1:9 KJB as it contains the phrase, "Who shall be punished with everlasting destruction ..." Yet, even here, the context itself is so very clear that the rebellious are to be entirely destroyed. Once these things are shown, the final step, for them, is the absolute denial of the words' own inherent definitions as provided by the Bible itself (**Gen.** 40:8; **Isa.** 8:20, 28:10,13; **1 Pet.** 4:11; **2 Pet.** 1:20 KJB), and then they, in their great self-deception, do the worse thing that can be done, and redefine the words by their own meanings, justifying themselves over and above God. This makes God the 'liar,' and themselves the 'truth,' instead of as it should be (**Rom.** 3:4 KJB). Here is the immediate context:

> 2 Thessalonians 1:7 KJB - And to you who are troubled rest with us, **when the Lord Jesus shall be revealed from heaven with his mighty angels**,
>
> 2 Thessalonians 1:8 KJB - **In flaming fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
>
> 2 Thessalonians 1:9 KJB - Who shall be **punished** with **everlasting destruction** from the presence of the Lord, and from the glory of his power;
>
> > 2 Thessalonians 1:9 GNT TR - οιτινες **δικην τισουσιν ολεθρον αιωνιον** απο προσωπου του κυριου και απο της δοξης της ισχυος αυτου
> >
> > 2 Thessalonians 1:9 GNT TR Transliterated - oitines **diken tisousin olethron aiwnion** apo proswpou tou kyriou kai apo tes doxes tes ischuos autou

The words used for "punished" are **G5099**, "τισουσιν," "tisousin," meaning "to pay, pay a penalty, incur punishment" & **G1349**, "δικην," "diken" meaning "justice, judicial punishment, vengeance, sentence of punishment or judgment." The word for "everlasting" is **G166**, "αιωνιον," "aiwnion," which has already been discussed previously (**Chapter 40; page 304**). The word for "destruction" is **G3639**, "ολεθρον", "olethron" which means "destruction, perdition, come to ruin, tear down, demolish, deconstruct, unbuild" & is found used in the New Testament texts of **1 Cor.** 5:5; **1 Thes.** 5:3; **2 Thes.** 1:9; **1 Tim.** 6:9 KJB / GNT - https://lexicon.katabiblon.com/index.php?lemma=%E1%BD%84%CE%BB%CE%B5%CE%B8%CF%81%CE%BF%CF%82

> 1 Corinthians 5:5 KJB - To deliver such an one unto Satan for the **destruction** of the flesh, that the spirit may be saved in the day of the Lord Jesus.
>
> 1 Thessalonians 5:3 KJB - For when they shall say, Peace and safety; then sudden **destruction** cometh upon them, as travail upon a woman with child; and **they shall not escape**.
>
> 1 Timothy 6:9 KJB - But they that will be rich **fall** into temptation and a snare, and *into* many foolish and **hurtful** lusts, which **drown** men in **destruction** and **perdition** [**G684**, "απωλειαν," "apwleian"].

Even from a worldly source (Etymology Online), simply considering the origins and uses of the words make up (construct) and history:

From Etymology online:

> "... **destruction** (n.) - c. 1300, destruccioun "ruin;" early 14c., "act of destroying, devastation; state of being destroyed," from Old French destruction (12c.) and directly from Latin destructionem (nominative destructio) "a pulling down, destruction," noun of action from past-participle stem of destruere "tear down, demolish," **literally "un-build**," from de "un-, down" (see de-) + struere "to pile, build" (from PIE *streu-, extended form of root *stere- "to spread"). Meaning "cause of destruction" is from late 14c. ..." - https://www.etymonline.com/word/destruction

> "... **perdition** (n.) - mid-14c., "condition of damnation, spiritual ruin, state of the souls of the wicked in Hell," a special theological sense; the general sense of "**utter destruction**, **entire ruin**, great harm, **death**, **fact of being lost or destroyed**," is by late 14c.; from Old French perdicion "loss, calamity, perdition" of souls (11c.) and directly from Late Latin perditionem (nominative perditio) "ruin, destruction," noun of action from past-participle stem of Latin perdere "**do away with**, destroy; lose, throw away, squander," from per- "through" (here perhaps with intensive or completive force, "to destruction") + dare "to give" (from PIE root *do- "to give"). The theological sense gradually extinguished the general use of the word. ..." - https://www.etymonline.com/search?q=perdition

There are over 500 verses (523) in scripture (OT – NT; KJB) which utilize a form of the word "destroy," such as "destruction," "destructions," "destroyed," "destroying," "destroyest," "destroyeth," "destroyer," "destroyers". In each of them the words therein used, and their contextual surroundings, mean to bring to ruin, to undo that which was built up, obliterate, wipe out, bring to nothing. Jesus uses these words this way also:

> Luke 6:9 KJB - Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save **life**, or to **destroy** *it?*

> Luke 9:56 KJB - For the Son of man is not come to **destroy men's lives**, but to save *them.* And they went to another village.

> Luke 17:27 KJB - They did eat, they drank, they married wives, they were given in marriage, until the day that **Noe** entered into the ark, and **the flood came**, and **destroyed them all**.

> Luke 17:29 KJB - But the same day that Lot went out of **Sodom** it rained **fire and brimstone** from heaven, and **destroyed *them* all**.

One of the more serious warnings in scripture given by God, uses one of the words which means to destroy, and directly connects it with a rejection of the mercies of God in the Gospel of Jesus Christ (citing a section from out of **Deu.** 18:19 KJB, see also **Act.** 7:37 KJB):

> Acts 3:23 KJB - And it shall come to pass, *that* every **soul**, which will not hear that prophet **[ie. Jesus; Jhn. 6:14, 7:40 KJB]**, shall be **destroyed** from among the people.

The phrase "everlasting destruction" does not mean the lost get to continue in existence, but like as the events of the Flood & Sodom, their lives / souls are forfeit, to be completely wiped out; eternally gone.

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CHAPTER 46

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What about "eternal judgment" (Heb. 6:2 KJB)?

The person which adheres to 'immortal soul / spirit' ideology, it seems, grasps at every phrase which simply has the words "eternal / everlasting" in them, and yet another such verse is found ni **Heb.** 6:2 KJB. While the righteous do "inherit" "eternal life" of continuing existence by God's marvelous grace and salvation in Christ Jesus, the finally impenitent are never said to be granted any such continuing existence in any fashion, but are instead said, over and over again, to brought to cease to exist, so as never to exist again. In this way are the words "everlasting / eternal" to be applied to the lost; not in their continued existance, but in their utter cessation of existance. They, at that final point of exectuive judgment (**Rev.** 20:11-15 KJB), are everlastingly not saved, not preserved, never to live again (physically (body / flesh) or spiritually (mind / heart / spirit)), and brought to complete non-exististance (annihilation / oblivion).

> Hebrews 6:2 KJB - Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of **eternal judgment**.
>
> Hebrews 6:2 GNT TR - βαπτισμων διδαχης επιθεσεως τε χειρων αναστασεως τε νεκρων και **κριματος αιωνιου**
>
> Hebrews 6:2 GNT TR Transliterated - baptismwn didaches epithesews te cheirwn anastasews te nekrwn kai **krimatos aiwniou**

The word for "eternal" is **G166**, "αιωνιου," "aiwniou," which has already been discussed previously (**Chapter 40; page 304**). The word for "judgment" is **G2917**, "κριματος," "krimatos" which means "judgment, a judicial sentence, execution of justice, administrative decree, &c." It is used in New Testament (KJB) 28 times, as:

- "**judgment**" (x12) in **Mat.** 7:2; **Jhn.** 9:39; **Act.** 24:25; **Rom.** 2:2-3, 5:16; **Gal.** 5:10; **Heb.** 6:2; **1 Pet.** 4:17; **2 Pet.** 2:3; **Rev.** 17:1, 20:4;
- "**damnation**" (x7) in **Mat.** 23:14; **Mar.** 12:40; **Luk.** 20;47; **Rom.** 3:8, 13:2; **1 Cor.** 11:29; **1 Tim.** 5:12;
- "**condemnation**" (x5) in **Luk.** 23:40; **1 Cor.** 11:34; **1 Tim.** 3:6; **Jam.** 3:1; **Jud.** 1:4;
- "**avenged**" (x1) in **Rev.** 18:20;
- "**condemned**" (x1) in **Luk.** 24:20;
- "**judgments**" (x1) in **Rom.** 11:33;
- "**law**" (x1) in **1 Cor.** 6:7.

The question that needs to be asked is, "What is the judgment upon sin / sinners as given in scripture?" Is it 'eternal torment' that never ceases, and granting / forcing a continued & sustained (by God no less) existence writhing in fiery dark flames, cursings, revilings, blasphemies, & an ever increasing unrelenting never-ending hatred for the God who refuses to let them cease to be? No, God forbid!, even perish the thought! The wages (payment) for sin – is eternal death (**Rom.** 6:23 KJB). Since the unrepentant have refused the gift in Christ Jesus (**Act.** 20:28 KJB), Whom suffered & died (**Heb.** 2:9; **1 Pet.** 3:18 KJB) for all (**1 Jhn.** 2:2 KJB), they must pay with their own lives (**Jam.** 2:13; **2 Pet.** 3:7; **Jud.** 1:14-15 KJB).

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CHAPTER 47

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What about "their torment ... for ever and ever" (Rev. 14:11 KJB)?

Nearing the ending of this long journey through the scriptures from the time of **Genesis** unto the book of the **Revelation** of Jesus Christ, one of the texts that have been difficult for some to explain is found in **Rev.** 14:11 KJB where it speaks of the ultimate judgment upon the unrepentant, and says, "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." This would almost seem to be a 'slam dunk' for those who proclaim loudly and firmly of the 'eternal torment' of the lost. However, their 'victory' is short-lived in the re-reading of the text in a more prayerful & careful manner as it reveals that they have simply misunderstood, or misapplied, the words therein. They ask the question none-the-less:

QUESTION: DOESN'T THE BOOK OF REVELATION SAY THAT "THE SMOKE OF THEIR TORMENT ASCENDETH UP FOR EVER AND EVER" (REV. 14:11 KJB), AND DOESN'T THIS MEAN THAT THE "TORMENT" OF THE LOST IS ETERNAL AND WITH OUT ENDING?

"Yes", the text does state that "the smoke of their torment ascendeth up for ever and ever." **However**, "No," the text does **not** teach 'eternal torment' at all. Read the text carefully, for that which is "for ever and ever" is **not** the "torment" itself, but rather it is the "**smoke of** their torment" that "**ascendeth up**" "for ever and ever." In other words, the smoke is ascending (climbing) upward into the heavens and stratosphere of earth (as they burn on earth; **Rev.** 20:9 KJB), until it passes out of human sight. The text speaks of **distance** (height) and **direction** (up), **not time**. Their "torment" is limited, though ongoing ("have no rest (reprieve, relief) day nor night") **until** they are destroyed, & burnt up into "smoke" & "ashes".

> Revelation 14:11 KJB - And **the smoke of their torment ascendeth up for ever and ever**: and **they have no rest day nor night**, who worship the beast and his image, and whosoever receiveth the mark of his name.
>
> Revelation 18:9 KJB - And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, **when they shall see the smoke of her burning**,
>
> Revelation 18:18 KJB - And cried **when they saw the smoke of her burning**, saying, What *city is* like unto this great city!
>
> Revelation 19:3 KJB - And again they said, Alleluia. And **her smoke rose up for ever and ever**. (Babylon the great; **Rev.** 14:8, 16:19, 17:5,18, 18:2,10,16,18,19,21 KJB.)

In the OT, there are several events (type) to help show this; that it is smoke ascending, **not** eternal torment:

> Isaiah 34:8 KJB - For *it is* **the day of the LORD'S vengeance**, *and* the year of recompences for the controversy of Zion.
>
> Isaiah 34:9 KJB - And **the streams thereof shall be turned into pitch**, and **the dust thereof into brimstone**, and **the land thereof shall become burning pitch**.

Isaiah 34:10 KJB - It shall **not be quenched night nor day**; **the smoke thereof shall go up for ever**: from generation to generation it shall **lie waste**; none shall pass through it for ever and ever.

Sodom & Gomorrah are not still burning, nor even still smoking, they are ashes & dust still:

Genesis 19:28 KJB - And he looked toward **Sodom and Gomorrah**, and toward all the land of the plain, and beheld, and, lo, **the smoke of the country went up as the smoke of a furnace**.

Isaiah 1:9 KJB - **Except** the LORD of hosts had left unto us a very small remnant, we should have been as **Sodom**, *and* we should have been like unto **Gomorrah**. (See also **Jer.** 50:40 KJB)

Jeremiah 49:18 KJB - As **in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof**, saith the LORD, **no man shall abide there**, **neither shall a son of man dwell in it**.

Luke 17:29 KJB - But the same day that Lot went out of **Sodom** **it rained fire and brimstone from heaven**, and **destroyed *them* all**.

2 Peter 2:6 KJB - And **turning the cities of Sodom and Gomorrha into ashes** condemned *them* with an overthrow, **making *them* an ensample unto those that after should live ungodly**;

Jude 1:7 KJB - **Even as** **Sodom and Gomorrha**, **and the cities about them in like manner**, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, **suffering the vengeance of eternal fire**.

The city of Ai's destruction by Joshua:

Joshua 8:20 KJB - And when the men of Ai looked behind them, they saw, and, behold, **the smoke of the city ascended up to heaven**, and **they had no power to flee this way or that way**: and the people that fled to the wilderness turned back upon the pursuers.

Joshua 8:21 KJB - And when Joshua and all Israel saw that the ambush had taken the city, and that **the smoke of the city ascended**, then they turned again, and **slew the men** of Ai.

The book of Judges:

Judges 20:38 KJB - Now there was an appointed sign between the men of Israel and the liers in wait, that they should make **a great flame with smoke rise up out of the city**.

Judges 20:40 KJB - But when **the flame began to arise up out of the city with a pillar of smoke**, the Benjamites looked behind them, and, behold, **the flame of the city ascended up to heaven**.

Elsewhere:

Isaiah 9:18 KJB - For **wickedness burneth as the fire**: **it shall devour the briers and thorns**, and shall **kindle** in the thickets of the forest, and **they shall mount up *like* the lifting up of smoke**.

Exodus 19:18 KJB - And mount Sinai was **altogether on a smoke**, because **the LORD descended upon it in fire**: and **the smoke thereof ascended as the smoke of a furnace**, and the whole mount quaked greatly.

~

CHAPTER 48

~

What about "tormented day and night for ever and ever" (Rev. 20:10 KJB)?

One of the go-to "proofs" above most all other "proofs" offered from scripture by those who believe and promote 'eternal torment' and / or 'immortal soul / spirit' ideology is the text of **Rev.** 20:10 KJB. 'It just seems so clear there,' they might say, and continue by asking, 'How can anyone reading the plain English of the Bible misunderstand this phrasing, and teach anything other than 'eternal conscious torment,' or 'immortal soul / spirit,' such as annihilation or soul sleep or conditionalism?' Well, the answer to that is in how the Bible uses those very words and defines them. The problem comes in when people insert their own definitions or understandings into the text. As a key piece of advice, when a person comes to the scripture for wisdom (**Jam.** 1:5 KJB), let them come prayerfully & humbly, by having set aside their own presuppositions, and take God at His word/s, as they are plainly spoken (**Jhn.** 16:29 KJB) in all the Bible, even "line upon line" (**Isa.** 28:10,13 KJB). Here is the text:

> Revelation 20:10 KJB - And the devil that deceived them was cast into **the lake of fire and brimstone**, where the beast and the false prophet *are,* and shall be **tormented day and night for ever and ever**.
>
> > Revelation 20:10 GNT TR - και ο διαβολος ο πλανων αυτους εβληθη εις την **λιμνην του πυρος και θειου** οπου το θηριον και ο ψευδοπροφητης και **βασανισθησονται ημερας και νυκτος εις τους αιωνας των αιωνων**
> >
> > Revelation 20:10 GNT TR Transliterated - kai o diabolos o planwn autous eblethe eis ten limnen tou pyros kai theiou opou to therion kai o pseudopophetes kai **bapsanisthesontai [h]emeras kai nuktos eis tous aiwnas twn aiwnwn**

Some who believe in 'eternal torment,' provide the text of **Rev.** 20:10 KJB, which says, "the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Some would say that is pretty clear and needs no further study, but (and though it is very clear), it is that the words and their definitions (according to scripture) are not properly understood by those who often cite the text for their 'evidence' of 'eternal torment'.

Before delving into those definitions, consider the immediate context of the verse itself.

> Revelation 20:14 KJB - And death and hell were cast into **the lake of fire**. This is the **second death**.
>
> Revelation 20:15 KJB - And whosoever was **not found written in the book of life** was cast into **the lake of fire**.
>
> Revelation 21:1 KJB - And I saw a **new** heaven and a **new** earth: for the first heaven and the first earth were **passed away**; and there was **no more sea**.
>
> Revelation 21:2 KJB - And I John saw **the holy city, new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, **the tabernacle of God *is* with men, and he will dwell with them**, and they shall be his people, and God himself shall be with them, *and be* their God.

Revelation 21:4 KJB - And God shall **wipe away all tears** from their eyes; and **there shall be no more death**, **neither sorrow**, **nor crying**, **neither shall there be any more pain**: for the former things are **passed away**.

Revelation 21:5 KJB - And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for **these words are true and faithful**.

While **Rev.** 21:1 KJB states that in the New Heaven and New Earth there will be no more "sea" (which many think means 'water,' the vast chasm of called an 'ocean;' and this is also true) as such we have now (due to the flood in Noah's day as Judgment from God; **Gen.** 6-9 KJB), with restless waves, separating friends and loved ones, but instead broad rivers, etc, as per:

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah 33:15 KJB - He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

Isaiah 33:16 KJB - He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

Isaiah 33:17 KJB - Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

Isaiah 33:18 KJB - Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?

Isaiah 33:19 KJB - **Thou shalt not see a fierce people**, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

Isaiah 33:20 KJB - Look upon Zion, the city of our solemnities: thine eyes shall see **Jerusalem a quiet habitation**, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isaiah 33:21 KJB - But there the glorious LORD *will be* unto us **a place of broad rivers *and* streams**; **wherein shall go no galley with oars**, **neither shall gallant ship pass thereby**.

Isaiah 33:22 KJB - For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

Isaiah 33:23 KJB - Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

Isaiah 33:24 KJB - And **the inhabitant shall not say**, **I am sick**: **the people that dwell therein *shall be* forgiven *their* iniquity**.

The text also especially, and primarily in the immediate context, reveals that the "lake of fire," even the fiery ('Red') "sea" will have passed away also (for to "pass away," is to "die"), for it was upon this old earth. Please look again (**ignore the chapter break** for a moment, just read it straight through):

> Revelation 20:14 KJB - And **death and hell** were cast into **the lake of fire**. This is **the second death**.
>
> Revelation 20:15 KJB - And whosoever was **not found written in the book of life** was cast into **the lake of fire**.
>
> Revelation 21:1 KJB - And I saw a **new** heaven and a **new** earth: for the first heaven and the first earth were **passed away**; and **there was no more sea**.

In scripture, a "Sea" = "Lake" (whether of water, fire, &c.):

> Luke 5:1 KJB - "... **the lake of Gennesaret**,"
>
> Numbers 34:11 KJB - "... **the sea of Chinnereth** ..."
>
> **Luk.** 5:1 - "the **lake** of Gennesaret" (see "**sea** of Chinnereth": **Num.** 34:11 KJB, (see also "Chinnereth": **Deu.** 3:17; **Jos.** 19:35 KJB) or "sea of Chinneroth": **Jos.** 12:3 KJB, or "of Gennesaret": **Mat.** 14:34; **Mar.** 6:53 KJB); **Mat.** 8:27; **Mar.** 4:39,41 KJB uses the word "sea" and **Jhn.** 6:1 KJB says, "**sea** of Galilee, which is the sea of Tiberias".

The very word "lake" in the koine Greek in **Rev.** 20:14,15 is "λιμνην," "limnen," see also - https://lexicon.katabiblon.com/index.php?lemma=%CE%BB%E1%BD%B7%CE%BC%CE%BD%CE%B7

> **G3041 - "λίμνη," "limnē"**

Total KJB Occurrences: 10

> **lake, 10**
>
> > **Luk.** 5:1-2(x2), 8:22-23(x2),33; **Rev.** 19:20, 20:10,14-15(x2), 21:8

See also the alternate word for "sea":

> **G2281 - "θάλασσα," "thalassa"** ("sea of Chinnereth": **Num.** 34:11,12 KJB; Origen's Hexapla)

Total KJB Occurrences: 95

> **sea, 93**
>
> > **Mat.** 4:15,18(x2), 8:24,8:26-27(x2),32, 13:1,47, 14:24-26(x3), 15:29, 17:27, 18:6, 21:21; **Mar.** 1:15-16(x3), 2:13, 3:7, 4:1(x3),39,41, 5:1,13(x2),21, 6:47-49(x3), 7:31, 9:42, 11:23; **Luk.** 17:2,6, 21:25; **Jhn.** 6:1(x2),16-19(x4),22,25, 21:1,7; **Act.** 4:24, 7:36, 10:6,32, 14:15, 17:14, 27:30,38,40, 28:4; **Rom.** 9:27; **1 Cor.** 10:1-2(x2); **2 Cor.** 11:26; **Heb.** 11:12,29; **Jam.** 1:6; **Jud.** 1:13; **Rev.** 4:6, 5:13, 7:1-3(x3), 8:8-9(x3), 10:2,5-6(x2),8, 12:12, 13:1(x2), 14:7, 16:2-3(x4), 18:17,19,21, 20:8,13, 21:1

red (sea), 2

Act. 7:36, **Heb.** 11:29

After seeing this word definition of "lake" / "sea" of fire in **Rev.** 20:10, and how it is to completely "pass away" in just the next few verses, how can the wicked, whom are all thrown into that very "lake / sea," exist consciously there eternally? Cannot be. How can they be said to be tormented eternally? Cannot be. This means that something else is going on with the other words in the text as well. So, some questions to ask oneself as they read (**DO YOU, DEAR READER, BELIEVE?**):

Do 'I' believe that the wicked will be at some point "ashes" by the fire / lake of fire?

> Malachi 4:3 KJB - And **ye shall tread down the wicked**; for **they shall be ashes under the soles of your feet in the day that I shall do *this***, saith the LORD of hosts.

Do 'I' believe that this fire / lake of fire only burns up the 'body' unto "ashes"?

Do 'I' believe that something of the person (an immortal essence, or whatever) continues to exist, even consiously, after the 'body' is long gone and is "ashes"? If so, how does this physical fire, bring any further 'never-ending' torments to this non-corpse (non-body) entity? With what do they feel pain (the brain is gone, the nerves are gone, the sight, hearing, taste, touch and smell are all gone)? If it is only a spiritual 'fire' (as like burning words to the heart / mind / spirit), how does that bring the physical bodies to ashes?

Where do these wicked non-body (non-corpse, non-flesh) 'entities' exist for ever and ever, when the Bible says "there was found no place for them" (Dan. 2:35; Rev. 20:11 KJB), since they are not allowed in the 3rd Heaven, the 1st Heaven is to be "made new," and they cannot dwell on earth (hell / grave and death being passed away) since it is entirely given over to the redeemed (Dan. 7:22,27 KJB)?

Do 'I' believe that Satan has a physical body (Eze. 28:13 KJB)? If not, how does the physical fire of Rev. 20 affect him and his angels? How would he and they become "ashes" (Eze. 28:18 KJB)? Is it just the physical bodies that they have that become ashes, and if so, how does that same physical fire bring any torment to that which is not supposed to be physical afterwards?

Hopefully, asking those questions to oneself will truly bring some much needed clarity to the finality of the those that experienec the 2nd death. Some even go so far as to try to redefine "death" in the "second death" to not mean "death" (absence of life (physical or spiritual), cesssation of consciousness, termination of living intelligence, &c.) and say it means 'eternal torment,' or some 'spiritual punishment,' as like only a 'separation from God' (as, Jesuits). The sinner who is unrepentant is **already** separated from God, and in dakrness, and is already without spiritual life (**Isa.** 59:2; **Eph.** 2:1; **Col.** 2:13 KJB). If that is the only thing that happens in the "lake of fire," then what is the difference from what is already now since the sin / fall of Adam and then?

THE 2ND DEATH:

Based upon the definitions given by scripture, the 2nd death, is oblivion. A death from which there is no return to life (no resurrection from), in any form whatsoever. It is a ceasing to be altogether.

Is there torment leading up to this death? Absolutely (and God help anyone who is reading this book to not see that death! Pray right now! **LORD (JEHOVAH) Jesus save me! Father in Heaven, I do not want to die! Please grant me Your mercy. Forgive my sins (name them specifically, privately), please. Help me to know and live according to Your Truth, and grant me Thy Holy Spirit. I ask in Jesus' name. Amen.**), but the "torment" is the road travelled upon to reach the final destination. Torment and the 2nd Death are two things:

Torment - limited in duration, leading into

2nd Death - the finality & eternity of oblivion, annihilation, cessation of being altogther.

When the Bible says "**death**" in scripture it means **no life**, at all, for the context in which it refers.

For instance, when speaking of the spiritual death, ie., "dead in trespasses and sins" (**Eph.** 2:1; **Col.** 2:13 KJB), it means there is no spiritual life whatsoever, not even a little. It is as without form and void of life as this world was in **Genesis**. Therefore, when the Bible speaks of the second death (cessation of all physical life, they already being dead spiritually), can anyone truly explain how the wicked will have continued existence, & by what means, & by what scriptural reasons?

A MOST IMPORTANT QUESTION:

Did Jesus suffer once (limited, though on a scale we cannot ever comprehend) and die for the sin of the world?

> Hebrews 9:26 KJB - For then must he often have **suffered** since the foundation of the world: but now **once in the end of the world** hath **he appeared to put away sin by the sacrifice of himself**.
>
> 1 Peter 3:18 KJB - For **Christ** also **hath once suffered for sins**, **the just for the unjust**, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

If 'eternal torment' is the actual wages for sin (which it is **not**, **Rom.** 6:23 KJB), then Jesus did **not** pay that penalty (ever), and all mankind must pay an 'eternal torment' yet. Thanks be to God Jesus **did** pay the true penalty, **torment** (road) **unto death** (destination, finality)!

Well, then the question still remains, What about the words "for ever and ever?" Well, the scripture must be searched to see how the words are used in regards the righteous vs. the unrighteous, or from one situation to another.

The saints / righteous get to "inherit" (**Mat.** 19:29; **Mar.** 10:17; **Luk.** 10:25, 18:18 KJB) eternal life, but never the wicked. Heaven (3rd) is eternal, no doubt, for God Himself is the eternal Life, and the redeemed will be indwelt by God throughout eternity, but the wicked are not so indwelt, but are found to be outside of God (even as they are already), rather than abiding in God. Since they are found outside of God, they are found outside of eternal life.

How then are the wicked to have eternal existence?

As shown, the words, of **Rev.** 20:10 KJB, "even for ever and ever," are from the koine Greek, "εις τους αιωνας των αιωνων," which when seen in their context, locally & globally through the scripture, do **not** always mean eternal (unending), but can mean limited in an unknown time span, and can even deal with distance, or even spacial ("world").

Can an "αιων" (aiwn, aeon, in either time, distance or space) come to an end? Yes, even as Paul shows in **Hebrews**:

> Hebrews 9:26 KJB - For then must he often have suffered since the foundation of the world: but now once in the **end of** the **world** hath he appeared to put away sin by the sacrifice of himself.
>
> > Hebrews 9:26 GNT TR - επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου νυν δε απαξ επι **συντελεια** των **αιωνων** εις αθετησιν αμαρτιας δια της θυσιας αυτου πεφανερωται
> >
> > Hebrews 9:26 GNT TR Transliterated - epei edei auton pollakis pathein apo kataboles mosmou nun de apas epi **sunteleia** twn **aiwnwn** eis athetesin amartias dia tes thusias autou pephanerwtai

Notice, "end of the world (aeon)":

> Titus 2:12 KJB - Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in **this present world**;
>
> > Titus 2:12 GNT TR - παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν **τω νυν αιωνι**
> >
> > Titus 2:12 GNT TR Transliterated - paideuousa emas ina arnesamenoi ten asebeian kai tas kosmikas epithumias swphronws kai dikaiws kai eusebws zeswmen en **tw nun aiwni**

Notice, "in this present world (aeon)", which indicates that there is an end to the current "world," or existence, and another "world" (aeon), or existence, to follow after it.

Thus an "aeon" can come to an end, and is not necessarily eternal.

See also "since the world began," "before this world," "this present evil world," "this world," in **Mat.** 12:32, 13:22,39-40(x2),49, 24:3, 28:20; **Mar.** 4:19, 10:30; **Luk.** 1:70, 16:8, 18:30, 20:34-35(x2); **Jhn.** 9:32; **Act.** 3:21, 15:18; **Rom.** 12:2; **1 Cor.** 1:20, 2:6-8(x4), 3:18, 8:13, 10:11; **2 Cor.** 4:4; **Gal.** 1:4; **Eph.** 1:21, 3:9,21, 6:12; **1 Tim.** 6:17; **2 Tim.** 4:10; **Tit.** 2:12; **Heb.** 6:5, 9:26; &c. Just take the time to look at each one of those texts in English and koine Greek, carefully, slowly, and underline the words around them and think on them.

It is now seen that "aeons" can begin, and end, and are not always ongoing without ceasing, and thus the internal context of God's inspired words **always** determines the length, distance, existence, etc.

Notice how the Bible uses the word "for ever":

> Jonah 2:6 KJB - I went down to the bottoms of the mountains; **the earth with her bars** *was* about me **for ever**: yet hast thou brought up my life from corruption, O LORD my God.
>
> Jonah 2:6 (2:7) HOT - לקצבי הרים ירדתי הארץ בריחיה בעדי **לעולם** ותעל משחת חיי יהוה אלהי׃
>
> Jonah 2:6 (2:7) HOT Transliterated - l'qitz'vëy häriym yärad'Tiy hääretz B'richeyhä vaádiy **l'ôläm** waTaal miSHachat chaYay y'hwäh élohäy

Jonah 2:6 (2:7) Origen's Greek Hexapla - κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι **αἰώνιοι**, καὶ ἀναβήτω φθορὰ ζωῆς μου, κύριε ὁ θεός μου.

Jonah 2:6 (2:7) Origen's Greek Hexapla Transliterated - kateben eis gen, es oi mochloi autes katochoi **aiwnioi**, kai anabetw phthora zwes mou, kyrie o theos mou.

In both distance and time, it is **impossible** for the word "for ever" in Jonah to be eternal, or without end. Not only does earth have limited space (thus "ends of the earth," for the **dry land is earth**, see **Gen.** 1 KJB), but Jonah was only 3 days and 3 nights, timewise, in the belly of the great sea creature:

Jonah 1:17 KJB - Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish **three days and three nights**.

Therefore, in either case, "for ever" is limited, in this instance, in both distance and time.

In **Deu.** 23:3 KJB, "forever" means 10 generations. It can also mean "as long as he lives," or "to death;" thus see **1 Sam.** 1:22,28; **Exo.** 21:6; **Psa.** 48:14 KJB.

1 Samuel 1:22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and **there abide for ever**.

1 Samuel 1:28 Therefore also I have lent him to the LORD; **as long as he liveth** he shall be lent to the LORD. And he worshipped the LORD there.

Exodus 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and **he shall serve him for ever**.

Psalms 48:14 For this God *is* our God **for ever and ever**: he will be our guide ***even* unto death**.

The redeemed will have eternal life, because Jesus is eternal life (**Jhn.** 5:39 KJB), but the wicked will **never** have eternal existence:

Psalms 21:4 KJB - **He asked life of thee**, *and* **thou gavest *it* him**, *even* **length of days for ever and ever**.

Ecclesiastes 8:13 KJB - But it shall **not be well with the wicked**, **neither shall he prolong *his* days**, ***which are* as a shadow**; because he feareth not before God.

Iniquity must be purged and cleansed from the universe, and it will not happen until the wicked cease to be:

Isaiah 22:14 KJB - And it was revealed in mine ears by the LORD of hosts, **Surely this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.

Psalms 37:10 KJB - For **yet a little while**, and **the wicked *shall* not *be***: yea, **thou shalt diligently consider his place**, and **it *shall* not *be***.

When will these verses (**Mal.** 4:1,3 KJB) be fulfilled if persons must 'eternally suffer in torments'?

Malachi 4:1 KJB - For, behold, **the day cometh**, **that shall burn as an oven**; and **all the proud**, yea, and **all that do wickedly**, **shall be stubble**: and **the day that cometh shall burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And **ye shall tread down the wicked**; for **they shall be ashes under the soles of your feet in the day** that **I shall do *this***, saith the LORD of hosts.

Consumed and Not Consumed:

The example of the burning bush, is the perfect example of Christ Jesus in the Christian / believer (the redeemed) in type. It is **not** an example of how the wicked will be, since Christ Jesus is **not** in them:

Penitently redeemed:

John 14:20 KJB - At that day ye shall know that I *am* in my Father, and ye in me, and **I in you**.

John 15:4 KJB - Abide in me, and **I in you**. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Exodus 3:2 KJB - And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**: and he looked, and, behold, **the bush burned with fire**, and **the bush** *was* **not consumed**.

Stubbornly wicked:

John 5:38 KJB - And **ye have not his word abiding in you**: for whom he hath sent, **him ye believe not**.

John 8:37 KJB - I know that ye are Abraham's seed; but **ye seek to kill me**, because **my word hath no place in you**.

John 5:42 KJB - But I know you, that **ye have not the love of God in you**.

Exodus 33:5 KJB - For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* **a stiffnecked people**: **I will come up into the midst of thee** in a moment, and **consume thee**: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

Those who teach that God 'eternally torments' living beings (that God created in love no less!) are actually blaspheming God's very name and character (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB). Think carefully about it, please.

Notice the contrast between **Exo.** 3:2 KJB, with Christ Jesus in the midst of the bush, and the bush was "not consumed," and then see **Exo.** 33:5 KJB, wherein the peoples did not have Christ Jesus abiding within, and were about to be totally "consumed."

Now, what does "consume" mean according to the Bible? Does it mean that which is "burned up" continues to exist? Obviously not.

Suffering, lengths of time, not eternally:

In the final execution of justice, the individual impenitent person suffers longer according as their works (which is Justice) were. Hence the difference between torment (limited) and final end, 2nd death (permanent, eternal).

> Matthew 8:29 KJB - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to **torment us before the time**?

Are wicked angels suffering now in fire, or later according to **Mat.** 8:29 KJB? Again, ask, "If angelic beings are not physical (as the Bible says they are; **Jud.** 1:7 KJB, &c.), how then will they ever be tormented by the physical fire coming to "burn up" and "consume" the unrighteous?"

In scripture, "suffering" / torment **always** has a limit, even for such wickedness that reached unto Heaven:

> Jude 1:7 KJB - Even as **Sodom and Gomorrha**, **and the cities about them in like manner**, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, **suffering the vengeance of eternal fire**.

The "vengeance of eternal fire," is the same as saying the "vengeance of God (the Eternal fire)."

Christ Jesus also once "suffered" for sin, having took the whole world's sins (all sin of man-kind) upon himself. Was it forever? No, but "once" (having a limited time) in "**the end of** the world (**aeon**)."

> 1 Peter 3:18 KJB - For **Christ** also hath **once** **suffered** **for sins**, **the just for the unjust**, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

> Hebrews 13:12 KJB - Wherefore **Jesus** also, that he might sanctify the people with his own blood, **suffered** without the gate.

> Hebrews 9:25 KJB - **Nor yet** that he should **offer himself** **often**, as the high priest entereth into the holy place every year with blood of others;

> Hebrews 9:26 KJB - For then must he **often have suffered** since the foundation of the world: but now **once** in **the end of** **the world** hath he appeared to put away sin **by the sacrifice** of himself.

> Acts 17:3 KJB - Opening and alleging, that **Christ must needs have suffered**, and risen again from **the dead**; and that this Jesus, whom I preach unto you, is Christ.

> Luke 24:26 KJB - Ought not **Christ to have suffered** these things, and **to enter into his glory**?

Act. 17:3 KJB, teaches that suffering (for sin) exists only while alive, and the suffering was to continue unto the death, but once truly dead, there is no more suffering. Thus, suffering has a finite limit. It has a beginning, a duration and an end. This is how the former things are going to be **passed away** (gone, no more, not ever again, etc).

God's Mercy and the Days of Noah as an type:

The wicked will receive a reward for all the things done in the body at the resurrection of **condemnation**. Terrible, terrible is their reward (**Zec.** 14:12 KJB). The suffering will be incalculable by human standards. They will suffer greatly. Some a 'short' time, and others 'much longer.' Yet, the wages of sin is death, and once they die, they will have satisfied the Law's demands. God is love, merciful & just.

God's own mercy is seen in the destruction of Sodom and Gomorrah. It is merciful to end the life of the miserable sinner rather than to let them suffer forever in sin. Sin has a presently allowable **limit**, set by God. God's mercy is extended only for a period of time, and is not without limit. God is "long-suffering," not endlessly suffering (which is another reason to know He does not believe in or practice eternal torments).

> Exodus 34:6 KJB - And the LORD passed by before him, and proclaimed, The LORD, The LORD God, **merciful and gracious**, **longsuffering**, and abundant in goodness and truth,

For instance, God was longsuffering with Pharaoh in the days of the **Exodus** with Moses & the Israelites, &c. God was longsuffering with King Saul. God was longsuffering with Judas. God was longsuffering with Cain. God was longsuffering with Lucifer.

> Matthew 17:17 KJB - Then Jesus answered and said, O faithless and perverse generation, **how long shall I be with you**? **how long shall I suffer you**? bring him hither to me.

The Father, Whom art in Heaven, is full of mercy and compassion, but He is also just, righteous & holy:

> Numbers 14:27 KJB - **How long *shall I bear with* this evil congregation**, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

God has indeed multitudes of tender mercies, yet God has set a time for each to repent and come to Him. He is neither angry forever (again another reason to understand God's character in the matter of the destruction of the wicked, and not their eternal tormenting):

> Psalms 79:5 KJB - **How long, LORD**? **wilt thou be angry for ever**? **shall thy jealousy burn like fire**?

Notice:

> Romans 2:4 KJB - Or despisest thou the riches of his goodness and **forbearance** and **longsuffering**; not knowing that the goodness of God **leadeth thee to repentance**?
>
> Romans 2:5 KJB - But **after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God**;
>
> Romans 2:6 KJB - **Who will render to every man according to his deeds**:
>
> 2 Peter 3:8 KJB - But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
>
> 2 Peter 3:9 KJB - The Lord is not slack concerning his promise, as some men count slackness; but **is longsuffering to us-ward**, **not willing that any should perish**, **but that all should come to repentance**.
>
> 2 Peter 3:10 KJB - But the day of the Lord will come as a thief in the night; in the which the heavens shall **pass away** with a great noise, and **the elements shall melt with fervent heat**, **the earth also and the works that are therein shall be burned up**. (2nd, "heavens shall pass away;" **Rev.** 6:14 KJB, & 3rd Advents, "the earth also and the works that are therein shall be burned up;" **Rev.** 20:9-10, 11-15 KJB, separated by 1000 years; **Rev.** 20:1-7; Isa. 24:22 KJB.)

Sin has a limited time, and is dying on borrowed time:

> James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin**, **when it is finished**, **bringeth forth death**.
>
> Acts 14:16 KJB - Who in times past **suffered** all nations to walk in their own ways.
>
> Acts 17:26 KJB - And hath made of one blood all nations of men for to dwell on all the face of the earth, and **hath determined the times before appointed**, and **the bounds of their habitation**;
>
> Acts 17:27 KJB - **That** they should seek the Lord, **if** haply they might feel after him, and find him, though he be not far from every one of us:
>
> Acts 17:30 KJB - And **the times of this ignorance God winked at**; **but now commandeth all men every where to repent**:
>
> Acts 17:31 KJB - Because **he hath appointed a day**, **in the which he will judge the world** in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men,* in that he hath raised him from **the dead**.

Did the global flood of Noah kill / destroy all of the finally impentient outside of the Ark in one single instant of time? Or, was there not rather various lengths of time, and degrees of injuries sustained throughout, that people continued to receive and live through, until all were finally destroyed from the face of the earth? Was it not that some instantly perished, and others taking days to finally die either by beast, while yet other men, attempting to escape their doom, were fighting for the highest ground, starvation, thirst, hurling and heaving earth, or finally drown beneath the black depths?

In **2 Pet.** 2:5 (see also **2 Pet.** 3:6) KJB, **Peter** says that God had brought a "flood upon the world," yet in the koine Greek, it is "κατακλυσμον κοσμω," a 'cosmic cataclysm.' Such devastation and destruction as has never been known, and will never again be known (by water), but will again be **by fire**. If one were to read **Gen.** 7-8 KJB carefully they will see that it took some time for all (human-kind) outside of the ark to finally perish, and not all perished at the same time. The wages for sin is death, even from **Gen.** 2:17 KJB, but the final punishment, being the 2nd death, is preceded by terrors, anguish, torment, all limited and depending upon the deeds done in the body (**Rom.** 2:6; **Jud.** 1:15 KJB), as it is written.

So to die of thirst in such a deluge & cataclysm of the Flood takes several days, while being crushed by a large piece of exploded land, or tree, or debris is near instantaneous. Each is just. Each received the length of time in torment, suffering, that was due, and both received the final end, death.

Please, go and read the scriptures of the Flood (**Gen.** 6-9 KJB), and think upon those texts, and how devastating it must have been. One can also consider **Walt Brown's Hydroplate model** as narrated by **Bryan Nickel** (**"Hydroplate Theory Overview (parts 1-6 combined) updated"**) on Youtube – https://www.youtube.com/watch?v=4hhE6tzJR_c & then afterwards read a summary of those events here, in the following three brief snapshots:

7 Bible Commentary, 935-936 - SDA Bible Commentary, vol. 7 (Ellen G. White), page 935

> "... **[page 935]** His **mercy** was not weakness, but **a terrible power to punish sin** because it is sin, yet a power to draw to it the love of humanity." - https://m.egwwritings.org/en/book/96.479

The Great Controversy (1911), by Ellen G. White, page 543

> "... **[page 543]** "In **mercy** to the world, **God blotted out** its wicked inhabitants in Noah's time. In **mercy** He **destroyed** the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and Noah's day, and in the time of Abraham and Lot; it is so in our time. It is **mercy** to the universe that God will **finally destroy the rejecters of His grace**." - https://m.egwwritings.org/en/book/132.2404

As it was in the days of Noe, so shall it be ...

Patriarchs and Prophets (1890), pages 98.3-100.3

> "... **[page 98.3]** the Flood would never come. Notwithstanding the solemn scenes which they had witnessed—the beasts and birds entering the ark, and the angel of God closing the door—they still continued their sport and revelry, even making a jest of these signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before.
>
> **[page 99.1]** But upon the eighth day dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then "the fountains of the great deep" were "broken up, and the windows of heaven were opened." Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with **indescribable** force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.
>
> **[page 99.2]** The people first beheld the destruction of the works of their own hands. Their splendid buildings, and the beautiful gardens and groves where they had placed their idols, were destroyed by lightning from heaven, and the ruins were scattered far and wide. The altars on which human sacrifices had been offered were torn down, and the worshipers were made to tremble at the power of the living God, and to know that it was their corruption and idolatry which had called down their destruction.
>
> **[page 99.3]** As the violence of the storm increased, trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. Above the roar of the tempest was heard the wailing of a people that had despised the authority of God. **Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence**. He had delighted to control so powerful a race, and desired them to live to practice their abominations and continue their rebellion against the Ruler of heaven. He now uttered imprecations against God, charging Him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and had they been able, they would have torn Him from the throne of power. Others were frantic with fear, stretching their hands toward the ark and pleading for admittance. But their entreaties were in vain. Conscience was at last aroused to know that there is a God who ruleth in the heavens. They called upon Him earnestly, but His ear was not open to their cry. In that terrible hour they saw that the transgression of God's law had caused their ruin.

Yet while, through fear of punishment, they acknowledged their sin, they felt no true contrition, no abhorrence of evil. They would have returned to their defiance of Heaven, had the judgment been removed. So when **God's judgments shall fall upon the earth before its deluge by fire**, the impenitent will know just where and what their sin is—the despising of His holy law. Yet they will have no more true repentance than did the old-world sinners.

[page 100.1] Some in their desperation endeavored to break into the ark, but the firm-made structure withstood their efforts. Some clung to the ark until they were borne away by the surging waters, or their hold was broken by collision with rocks and trees. The massive ark trembled in every fiber as it was beaten by the merciless winds and flung from billow to billow. The cries of the beasts within expressed their fear and pain. But amid the warring elements it continued to ride safely. Angels that excel in strength were commissioned to preserve it.

[page 100.2] The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest points to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows. One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle together for a foothold, until both were swept away.

[page 100.3] From the highest peaks men looked abroad upon a shoreless ocean. The solemn warnings of God's servant no longer seemed a subject for ridicule and scorning. How those doomed sinners longed for the opportunities which they had slighted! ..." - https://m.egwwritings.org/en/book/84.336

Some may teach that 'hell' is not a physical place, but a state of existence, but they are merely following the teaching of the Roman Catholic Church & the Jesuit order, which say that the wicked "descend" into "hell," and may at some point teach a punishment by physical fires, but in most places the "primary" or "chief punishment of hell is separation from God":

Roman Catholic Online Catechism (Catechism of the Catholic Church - I believe in life everlasting) -

"... 1033 ... To die in mortal sin without repenting and accepting God's merciful love means **remaining separated from him for ever** by our own free choice. **This state of definitive self-exclusion from communion with God and the blessed is called "hell."** ..."

"... 1035 **The teaching of the Church affirms the existence of hell and its eternity**. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire."[617] **The chief punishment of hell is eternal separation from God**, in whom alone man can possess the life and happiness for which he was created and for which he longs. ..."

"... 1057 **Hell's principal punishment consists of eternal separation from God** in whom alone man can have the life and happiness for which he was created and for which he longs. ..." - https://www.vatican.va/content/catechism/en/part_one/section_two/chapter_three/article_12/in_brief.html

Jesuit teaching:

Hell Is Getting A Makeover From Catholics; Jesuits Call It a Painful State But Not a Sulfurous Place:

> "... **[website]** But now the Catholic authorities in Rome have presented a strikingly different (and seemingly modern) picture of eternal damnation.
>
> By their account, **hell is best understood as the condition of total alienation from all that is good, hopeful and loving in the world**. What's more, this **condition** is chosen by the damned themselves, the ultimate exercise of free will, **not a punishment engineered by God**.
>
> **Hell "is not a 'place' but a 'state,' a person's 'state of being,' in which a person suffers from the deprivation of God," declared La Civilta Cattolica**, an influential **Jesuit** magazine **based in Rome and closely tied to the Vatican**, in a long editorial in July. ..." - https://www.nytimes.com/1999/09/18/arts/hell-getting-makeover-catholics-jesuits-call-it-painful-state-but-not-sulfurous.html

According to Roman Catholic & Jesuit present belief (if thought through), they teach that all of the wicked (sinners and sin) who have ever existed, including satan himself, will have eternal existence (being sustained by God, by continuous miracle) 'Outside the gates of the New Jerusalem ...' (**Rev.** 22:15 KJB)

Can any Catholic, or Jesuit, explain then, according to such a belief, where (the specific location) is the New Jersualem, during this eternal existence of the wicked, once the wicked are cast into the "lake of fire," being 'Outside the gates of the New Jerusalem,' surrounding the city itself?

> Revelation 20:9 KJB - And **they went up on the breadth of the earth**, and **compassed the camp of the saints about**, and **the beloved city**: and **fire came down from God out of heaven, and devoured them**.
>
> Revelation 21:2 KJB - And I John saw **the holy city, new Jerusalem**, **coming down from God out of heaven**, prepared as a bride adorned for her husband.
>
> Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem**, **descending out of heaven from God**,
>
> Revelation 21:25 KJB - And **the gates of it shall not be shut** at all by day: for there shall be no night there.
>
> Revelation 22:14 KJB - **Blessed *are* they that do his commandments**, that they may have right to **the tree of life**, and **may enter in through the gates into the city**.

Are they (Roman Catholicism & Jesuits) going to say that all of the wicked who have ever lived will be permanently existing outside of the New Jerusalem for all of eternity, in this vast "lake of fire," which would cover the entire face of the New Earth (as it is anti-type to Noah; and think of how many billions have existed since "cain")? Will they spiritualize away the texts into some made-up metaphor? If so, it sounds like such a teaching as that has the wicked inheriting the position of existing all over the face of the New Earth with the righteous locked away in their midst. Does the righteous, in their belief, ever inherit the entire New Earth just for themselves where there is no more pain, &c.? Or do they envision this "lake of fire" eternally existing outside of the New Jerusalem, being in view throughout eternity? Shall the saints bring popcorn? If not, where then is the "lake of Fire" locationally, in this 'eternity' of theirs (Jesuits & R.C.C.)? Perhaps they ought to believe scripture (**Psa.** 37:10; **Dan.** 2:35; **Rev.** 20:11 KJB).

The "lake of fire" could **not** just be 'anywhere' as some might attempt to say. That is incorrect according to the scriptures cited before them. The "lake of fire" is clearly just outside and surrounding the New Jerusalem, once it (city) comes down from God out of Heaven and rests upon this (old) earth:

> Revelation 20:9 KJB - And they went up on the breadth of **the earth**, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
>
> Revelation 20:10 KJB - And the devil that deceived them was cast into the lake of fire and brimstone, **where the beast and the false prophet *are***, and shall be tormented day and night for ever and ever.

As for some others, they imagine a wild escape plan theology, to avoid the obvious conclusions to the questions & texts. In a desparate attempt, they say that "the lake of fire" exists in 'another dimension!'

That is also **not** scriptural (KJB), and is the 'sci-fi' (science falsely so called; **1 Tim.** 6:20 KJB) warned of. They, unwilling to accept what scripture states, simply make up (or borrowed) an excuse, an 'ad hoc,' to escape the inevitable conclusion of the pointed questions, and the clearly cited texts and evidences. In so doing, they are self-deceiving themselves. At that point, if any choose to accept such 'excuse,' unless they repent, can only become more and more blind to scripture (KJB). This is no laughing matter. If any desire to know the truth, God has priomised to show them (**Jhn.** 7:17 KJB).

The "lake of fire" is entirely visible to those inside of the New Jerusalem (once it comes down), for the whole universe must witness the final result judgment upon sin, so that sin will **never** arise again,

> Psalms 91:8 KJB - Only with **thine eyes** shalt thou behold and **see the reward of the wicked**.
>
> Deuteronomy 29:29 KJB - The secret *things belong* unto the LORD our God: but **those *things which are* revealed *belong* unto us and to our children for ever**, that *we* may do all the words of this law.

The "lake of fire" and its location, and how it comes about (fire from Heaven above, and from within the earth, as like unto the days of Noah with the waters, with the New Jerusalem resting above it all, all of the saved inside, preserved through it), is no secret, but plainly revealed. Who will accept what the Bible says and teaches, along with the results thereof? Or, will such persons instead continue to put forth non-scriptural ideology? Their escape-theology is cut off, and there is no where for them to go, but through the fiery questioning, until they acknowledge the truth. Cauterize the festering and stinking wound of pride.

> Psalms 140:10 KJB - **Let burning coals fall upon them**: **let them be cast into the fire**; into deep pits, that **they rise not up again**.
>
> Psalms 11:6 KJB - **Upon the wicked he shall rain snares**, **fire and brimstone**, and an horrible tempest: *this shall be* the portion of their cup.
>
> Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.
>
> Malachi 4:1 KJB - For, behold, **the day cometh**, that **shall burn as an oven**; and **all the proud**, yea, and **all that do wickedly**, **shall be stubble**: and **the day that cometh** shall **burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

~

CHAPTER 49

~

What about "in hell ... being in torments," Rich Man & Lazarus (Luk. 16:19-31 KJB)?

The absolute most used & abused passage on the matters of the 'state of the dead,' 'hell,' 'hellfire,' & 'eternal conscious unending torment' as continually put forth by those who believe in 'immortal soul / spirit' ideology is without a doubt, **Luke 16**; better, or more commonly, known as "The Rich Man & Lazarus," and also sometimes called "Dives (Latin for Rich Man) & Lazarus." When this passage is pointed to by those adherents, their primary, and nearly only, focus, is that of **Luk.** 16:23, "in hell he lift up his eyes, being in torments," irrespective of every other word in the whole of the passage, or even in the whole Bible. If any were to ask them what Jesus was attempting to convey to the Pharisees by it, not much else will be given, other than something to the effect that, 'in hell, there is eternal conscious suffering in flames.' However, this author would like to ask the reader, to now take the time to go through the texts given below, and then begin to consider the following material carefully, but before doing so, please pray and ask God what it means:

Luke 16:1 KJB - And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Luke 16:2 KJB - And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Luke 16:3 KJB - Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Luke 16:4 KJB - I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

Luke 16:5 KJB - So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

Luke 16:6 KJB - And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Luke 16:7 KJB - Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

Luke 16:8 KJB - And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light

Luke 16:9 KJB - And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Luke 16:10 KJB - He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Luke 16:11 KJB - If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Luke 16:12 KJB - And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Luke 16:13 KJB - No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke 16:14 KJB - And the Pharisees also, who were covetous, heard all these things: and they derided him.

Luke 16:15 KJB - And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luke 16:16 KJB - The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Luke 16:17 KJB - And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Luke 16:18 KJB - Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Luke 16:19 KJB - There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

Luke 16:20 KJB - And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

Luke 16:21 KJB - And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Luke 16:22 KJB - And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Luke 16:23 KJB - And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke 16:24 KJB - And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luke 16:25 KJB - But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luke 16:26 KJB - And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Luke 16:27 KJB - Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

Luke 16:28 KJB - For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Luke 16:29 KJB - Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luke 16:30 KJB - And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luke 16:31 KJB - And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

QUESTION: IN LUKE 16:19-31 KJB, THERE IS A "CERTAIN RICH MAN" WHO DIED AND WAS IN IMMEDIATE TORMENTS IN FLAME (Luke 16:23-25,28 KJB). DOESN'T THIS TEACH IMMEDIATE REWARD UPON DEATH, AND ETERNAL CONSCIOUS TORMENT IN HELL FIRE?

Absolutely, "No." Jesus, in **Luk.** 16:19-31 KJB, is giving a **parable** to the Pharisees, in response to their **covetousness** and **adulterousness**, in **Luk.** 16:14-18 KJB, and it comes in a **series of parables**, beginning in **Luk.** 15:1-32 KJB, and before in **Luk.** 14:1-35 KJB. The parable is filled with **symbols**.

Some say that the passage **cannot** be a parable because Jesus doesn't use the word "parable" in it, but that is a man-made **tradition**, **not** found in scripture. Who made up such a silly rule? If it did not come from God in His word (Bible), there is only one other place it could have come from.

For instance, see **Luk.** 15:8-10 KJB.

Luke 15:8 KJB - Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

Luke 15:9 KJB - And when she hath found *it,* she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Luke 15:10 KJB - Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The passage is a **parable** that doesn't use the word parable in it, because it is **already** part of the **series of parables** that are really a giant parable ("this parable"; **Luk.** 15:3 KJB; "a parable"; **Luk.** 14:7 KJB). Also see **Eze.** 4:1-15; **Jdg.** 9:7-15, 14:14; **2 Sam.** 12:1-7, 14:1-12; **Job** (parables throughout); **Isa.** 5:1-6; **Jer.** 1:11,13; **Mat.** 5:13-16, 9:15-17, 18:21-35, 20:1-16, 21:28-32, 25:1-13, 14-30; **Mar.** 2:18-22, 3:27, 4:26-29, 7:14-16, 8:15,34-48; **Luk.** 7:40-42, 8:16-18, 10:25-37, 14:16-24, 25-33, 34-35, 15:8-10, 11-32, 16:1-13; **Jhn.** 16:21, & **Revelation** itself, given nearly entirely in symbol ("signified it"; **Rev.** 1:1 KJB).

Some say **Luk.** 16:19-31 **cannot** be a parable because it uses 'proper' names, like "Abraham," "Moses and the prophets," "Lazarus" and the words "certain rich man." However, the saying (that a parable cannot have 'proper names' and still remain a parable) is again a man-made (pharisaical) **tradition** found **nowhere** in scripture. It's another made-up (totally fabricated) 'rule' of fallen men's reasoning. Where is such a rule in scripture? Go ahead and search for it all year long, and it will never be found.

In point of fact, there are **many other parables** in scripture **which use proper names**, since **names carry symbolic meaning**!

> Numbers 23:7 KJB - And he took up his **parable**, and said, **Balak** the king of **Moab** hath brought me from **Aram**, out of the mountains of the east, *saying,* Come, curse me **Jacob**, and come, defy **Israel**.
>
> Ezekiel 23:4 KJB - And **the names of them** *were* **Aholah** the elder, and **Aholibah** her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; **Samaria *is* Aholah**, and **Jerusalem Aholibah**.

- **Num.** 23:7-10 KJB, "parable," "Balak," "Moab," "Aram," "Jacob," "Israel" and "the LORD (JEHOVAH)."
- **Eze.** 23:1-4 KJB, "Egypt," "Aholah the elder," "Aholibah her sister," "Samaria is Aholah," "Jerusalem Aholibah."
- **2 Sam.** 12:1-7 KJB, with the parable of the prophet Nathan to King David, "the one rich, and the other poor," "the rich man," "the poor man," "a traveller," "David, thou art the man."
- The parable of Jotham in **Jdg.** 9:7-15 KJB, "God," "Lebanon."
- Jesus in **Mat.** 13:31, "parable," "mustard seed."

See also,

- **Mar.** 4:15 KJB - gives "Satan";
- **Mat.** 13:37 KJB - gives "The Son of man";
- **Mat.** 13:39 KJB - gives "The devil" and "angels";
- **Mat.** 15:13 KJB - gives "heavenly Father";
- **Luk.** 4:23 KJB - gives as a "proverb" "Physician" to Jesus Himself.

In fact, see the greatest Parable and Prophecy of **Revelation (KJB)**:

- "Antipas" (**Rev.** 2:13);
- "Balaam" (**Rev.** 2:14);
- "Jezebel" (**Rev.** 2:20);
- "David" (**Rev.** 3:7);
- "children of Israel ... Juda ... Reuben ... Gad ... Aser ... Nepthalim ... Manasses ... Simeon ... Levi ... Issachar ... Zabulon ... Joseph ... Benjamin" (**Rev.** 7:4-8);
- "Wormwood" (**Rev.** 8:11);
- "Abbadon ... Apollyon" (**Rev.** 9:11);
- "Euphrates" (**Rev.** 9:14);
- "Gentiles" (**Rev.** 11:2);
- "my two witnesses" (**Rev.** 11:3);
- "Sodom and Egypt" (**Rev.** 11:18);
- "Babylon" (**Rev.** 14:8, 16:19, 17:5, 18:2,10,21);
- "Moses" (**Rev.** 15:3);
- "Armageddon" (**Rev.** 16:16);
- "Gog and Magog" (**Rev.** 20:8);
- "Dragon" (**Rev.** 12:7,9,13,16,17, 20:2);
- "Michael" (**Rev.** 12:7);
- "the Lamb" (**Rev.** 5:6,8,12,13, 6:1,16, 7:9,10,14,17, 12:11, 13:8,11, 14:1,4,10, 15:3, 17:14, 19:7,9, 21:9,14,22,23,27, 22:1,3), &c.

Does anyone truly think these names in **Revelation** are **not** meant to be symbolic of their meanings, when it was given in symbols, "signified" (**Rev.** 1:1 KJB)? If so, why? It would even violate the following:

1 Corinthians 15:46 KJB - Howbeit that *was* **not first which is spiritual**, **but that which is natural**; and **afterward that which is spiritual**.

Moreover, the 'names' ("Lazarus," "Abraham," & "Moses") as used in **Luk.** 16:19-31 KJB have meaning (see "as his name is, so is he," **1 Sam.** 25:25; also **Pro.** 22:1; **Ecc.** 7:1 KJB).

"**Lazarus**" **(G2976)** is simply the koine Greek way of saying the Hebrew (**H499**, El (God; **H410**) is my Helper ('azar; **H5826**) or "Eliezer;" **H461**).

Did Abraham, in the OT, have such a servant, that he loved, by that name? Yes (**Gen.** 15:2 KJB), "Eliezer of Damascus," and the name means, "God (El; **H410**) is my Helper ('azar; **H5828**)," or the 'one whom God helps,' ie. the poor in Spirit.

Does the name "**Abraham**" **(H85; G11)** have meaning? Yes, it means, "a father of many nations (multitude)" (**Gen.** 17:5), even **those of the household of the faith** (**Gen.** 15:6; **Rom.** 4:3; **Gal.** 3:6; **Jam.** 2:23 KJB).

Does the name "**Moses**" have meaning? Yes, it means (**H4872**, drawn to or out (of the water; **Exo.** 2:10 KJB)).

However, more than any of those things, **whenever** Jesus spoke to the pharisees, it was **always** in a parable, as foretold:

Psalms 78:2 KJB - **I will open my mouth in a parable**: I will utter **dark sayings of old**:

Matthew 13:34 KJB - **All these things spake Jesus unto the multitude in parables**; and **without a parable spake he not unto them**:

Matthew 13:35 KJB - **That it might be fulfilled which was spoken by the prophet**, saying, **I will open my mouth in parables**; I will utter **things which have been kept secret from the foundation of the world**.

The great question then is, 'What does the parable of **Luk.** 16:19-31 mean then if it is not about 'eternal conscious torment'?' It **cannot** mean that upon one's death their reward is given, for Jesus had just previously stated to the Pharisees the following:

Luke 14:14 KJB - And thou shalt be blessed; for they cannot recompense thee: **for thou shalt be recompensed at the resurrection** of the just.

Many other texts reveal that the dead are dead asleep awaiting their respective resurrections:

Psalms 104:29 KJB - Thou hidest thy face, they are troubled: **thou takest away their breath**, **they die,** and **return to their dust**.

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

Ecclesiastes 9:6 KJB - **Also their love**, **and their hatred**, **and their envy**, **is now perished**; neither have they any more a portion for ever in any *thing* that is done under the sun.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; **for *there is* no work**, **nor device**, **nor knowledge**, **nor wisdom**, **in the grave**, whither **thou** goest.

Revelation 22:12 KJB - And, behold, **I come quickly**; and **my reward *is* with me**, to give **every man** according as his work shall be.

John 8:52 KJB - Then said the Jews unto him, Now we know that thou hast a devil. **Abraham is dead**, **and the prophets**; and thou sayest, If a man keep my saying, he shall never taste of death.

Hebrews 11:13 KJB - **These all died in faith**, **not having received the promises**, but **having seen them afar off**, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.

Hebrews 11:39 KJB - And these all, having obtained a good report **through faith, received not the promise**:

Hebrews 11:40 KJB - God having provided some better thing for us, **that they without us should not be made perfect**.

Job said:

Job 14:10 KJB - But **man dieth**, and **wasteth away**: yea, **man giveth up the ghost**, and **where *is* he**?

Job 14:11 KJB - *As* the waters **fail** from the sea, and the flood **decayeth** and drieth up:

Job 14:12 KJB - So **man lieth down**, and **riseth not**: **till the heavens *be* no more**, **they shall not awake**, **nor be raised out of their sleep**. (See "heaven": **Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Isa.** 34:4; **Rev.** 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, **until thy wrath be past**, that thou wouldest **appoint me a set time**, and **remember me**! (See "wrath" = 7 last plagues; **Rev.** 15:1, 16:1,19 KJB.)

Job 14:14 KJB - **If a man die**, **shall he live *again*?** **all the days of my appointed time will I wait**, **till my change come**. (See **1 Cor.** 15:50-58; **Luk.** 14:14 KJB.)

Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: thou wilt have a desire to the work of thine hands. (See "call": **1 Thes.** 4:16; **Psa.** 50:4; **Isa.** 25:8-9 KJB.)

Paul said:

1 Thessalonians 4:13 KJB - But **I would not have you to be ignorant, brethren**, **concerning them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus **died** and **rose again**, **even so** **them also which sleep in Jesus** will God bring with him.

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain **unto the coming of the Lord** shall not prevent **them which are asleep**.

1 Thessalonians 4:16 KJB - For **the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - Then we which are alive *and* remain shall be **caught up together with them** in the clouds, **to meet the Lord in the air**: and **so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all **sleep**, but we shall all be **changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and we shall be **changed**.

1 Corinthians 15:53 KJB - For **this corruptible must put on incorruption**, and **this mortal *must* put on immortality**.

1 Corinthians 15:54 KJB - So when **this corruptible shall have put on incorruption**, and **this mortal shall have put on immortality**, **then** shall be brought to pass the saying that is written, **Death is swallowed up in victory**.

1 Corinthians 15:55 KJB - O **death**, where *is* thy sting? O **grave**, where *is* thy victory?

Then, back to the age ol' question, 'What do it mean then?' (sic) The first thing to be done is to consider the immediate context in which Jesus is speaking, and to whom, and why.

Luke 16:14 KJB - And **the Pharisees also**, **who were covetous**, **heard** **all these things**: and **they derided him**.

Luke 16:15 KJB - And **he said** **unto** **them**, **Ye are they** which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luke 16:16 KJB - **The law and the prophets** *were* until John: since that time **the kingdom of God is preached**, and every man presseth into it.

Luke 16:17 KJB - And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Luke 16:18 KJB - **Whosoever putteth away his wife**, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

So then, it is seen that Jesus rebuffed the Pharisees for their outward show of piety, but inward greed & covetousness, which manifested in their allowances of divorce, & remarriage. They coveted other men's wives, & other women than their own wives. Because of their greed, wealth & position, they thought to justify that position instead of being a living walking example of the law of selflessness, giving, & faithfulness.

Jesus speaks directly to these 'rulers of the people,' which "sit in Moses' seat:" (**Mat.** 23:2 KJB), being as king-priests over the nation of Judah & Israel:

Luke 16:19 KJB - There was **a certain** rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

- "a certain rich man" (Judah; **Deu.** 8:18 KJB)
- "clothed in purple" (Kingship, Dominion over selfishness; **Exo.** 19:6 KJB)
- "& fine linen" (Priesthood; Holiness unto ministry of selfless giving; **Exo.** 19:6 KJB)
- "& fared sumptuously every day" (word of God, as bread, **Deu.** 8:3; **Mat.** 4:4, **Luk.** 4:4 KJB)

God had given them all manner of riches in the treasures of heavenly (spiritual) things, and even earthly things, but they trusted not in the God that gave, but in the wealth given them!

Job 36:19 KJB - Will he esteem **thy riches**? *no,* not gold, nor all the forces of strength.

Psalms 37:16 KJB - A little that a righteous man hath *is* **better than the riches of many wicked**.

Psalms 39:6 KJB - Surely **every man walketh in a vain shew**: surely they are disquieted in vain: **he heapeth up *riches***, and knoweth not who shall gather them.

Psalms 49:6 KJB - **They that trust in their wealth**, and **boast themselves in the multitude of their riches**;

Psalms 52:7 KJB - Lo, *this is* **the man *that* made not God his strength**; **but trusted in the abundance of his riches**, *and* **strengthened himself in his wickedness**.

Psalms 62:10 KJB - Trust not in **oppression**, and **become not vain in robbery**: **if riches increase, set not your heart *upon them***.

Psalms 73:12 KJB - Behold, these *are* **the ungodly**, **who prosper in the world**; **they increase *in* riches**.

Proverbs 11:4 KJB - **Riches profit not in the day of wrath**: but righteousness delivereth from **death**.

Proverbs 11:28 KJB - **He that trusteth in his riches shall fall**: but the righteous shall flourish as a branch.

Proverbs 13:7 KJB - **There is that maketh himself rich**, **yet *hath* nothing**: *there is* that maketh himself poor, yet *hath* great riches.

Proverbs 22:1 KJB - A *good* name *is* rather to be chosen than **great riches**, *and* loving favour rather than **silver and gold**.

Proverbs 22:16 KJB - He that **oppresseth** the poor **to increase his *riches***, *and* he that giveth to the rich, *shall* surely *come* to want.

1 Timothy 6:17 KJB - Charge **them that are rich in this world**, **that they be not highminded**, **nor trust in uncertain riches**, but in the living God, who giveth us richly all things to enjoy;

1 Timothy 6:10 KJB - For **the love of money is the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

How may one know for an absolute certainty that "a certain rich man" is the nation of Judah? Simple. The parable states:

Luke 16:28 KJB - For **I have five brethren**; that he may testify unto them, lest they also come into this place of torment.

Luke 16:29 KJB - Abraham saith unto him, **They have Moses and the prophets**; let them hear them.

Judah had 5 brothers by Leah (his mother), Jacob's wife.

Genesis 29:32 KJB - And **Leah conceived**, and bare a son, and she called his name **Reuben**: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Genesis 29:33 KJB - And **she conceived** again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name **Simeon**.

Genesis 29:34 KJB - And **she conceived** again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called **Levi**.

Genesis 29:35 KJB - And **she conceived** again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name **Judah**; and left bearing.

Genesis 30:17 KJB - And God hearkened unto Leah, and **she conceived**, and bare Jacob the fifth son.

Genesis 30:18 KJB - And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name **Issachar**.

Genesis 30:19 KJB - And **Leah conceived** again, and bare Jacob the sixth son.

Genesis 30:20 KJB - And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name **Zebulun**.

Genesis 35:23 KJB - **The sons of Leah**; **Reuben**, Jacob's firstborn, and **Simeon**, and **Levi**, and **Judah**, and **Issachar**, and **Zebulun**:

[1] Reuben (1)

[2] Simeon (2)

[3] Levi (3)

[4] Judah (a **certain** rich man; the peoples of 'Judah,' southern tribe in Judaea / Jerusalem)

[5] Issachar (4)

[6] Zebulun (5)

Symbols (KJB):

- **Clothed** (**Luk.** 16:19) - A symbol of the character worn, or "covered" (**Psa.** 65:13) with (such as Christ's righteousness; **Gen.** 3:15,21; **Job** 29:14; **Psa.** 132:9; or salvation; **2 Chr.** 6:41; **Isa.** 61:10; or honour and majesty; **Psa.** 104:1; or mourning of sackcloth; **1 Chr.** 21:16; **Est.** 4:2; or desolation; **Eze.** 7:27; or decay & death; **Job** 7:5; or cursing; **Psa.** 109:18; or self-righteousness, sin or filthy; **Gen.** 3:7; **Isa.** 9:4, 64:4; **Zec.** 3:3; or shame; **Job** 8:22; **Psa.** 35:26, 109:29; &c.)

- **Purple** (**Luk.** 16:19) - A symbol of royalty, kingship, dominion (**Jdg.** 8:26; **Son.** 7:5; **Mar.** 15:17,20; **Jhn.** 19:2; **Rev.** 17:4, 18:16; &c.), which is a mixture of blue (God's law; **Num.** 15:38-39) & red (sacrifice; **Num.** 19:2). The **SANCTUARY** (**Psa.** 77:13) was also clothed in Purple (**Exo.** 25:4, 26:1,31; &c.).

- **Fine Linen** (**Luk.** 16:19) - A symbol of the Priests & what the Priests wore (**Exo.** 28:4-8,15, 28:39, 39:2-3,5,8,27-29), as saints (**Psa.** 132:9; **Rev.** 19:18). The **SANCTUARY** (**Psa.** 77:13) was also clothed in Fine Linen (**Exo.** 25:4, 26:1,31; &c.).

In fact, the whole Parable of **Luke** 16 is FILLED with SANCTUARY Language (KJB)!

- **"fared sumptuously every day"** (**Luk.** 16:19) - the word of God, likened unto Bread (**Deu.** 8:3; **Mat.** 4:4; **Luk.** 4:4), and fruit of the Spirit (**Gal.** 5:22; **Eph.** 5:9), likened unto grapejuice on the TABLE OF SHEWBRED, for EVERY DAY (**Lev.** 24:5-9)!

- **"gate"** (**Luk.** 16:20) - place of judgment, mercy (**Rth.** 4:1,10-11; **Job** 31:21; **Pro.** 22:22), and way into the Sanctuary (**Exo.** 27:14,16, 38:14-15,18; **Psa.** 118:20 KJB; &c.).

- **"table"** (**Luk.** 16:21) - Table of Shewbread in the Sanctuary (**Exo.** 25:23,30)

- **"finger"** (**Luk.** 16:24) - Holy Ghost (**Exo.** 31:18, 32:16; **Mat.** 12:28; **Luk.** 11:20)

- **"water"** (Luk. 16:24) - Water of eternal life, live by faith (**Jhn.** 4:10, 6:35, 7:38), & Laver (**Exo.** 40:30)

- **"a certain rich man"** (**Luk.** 16:29) - Tribe of Judah, and whose five brethren, of Leah (Reuben, Simeon, Levi, **(Judah)**, Issachar, & Zebulon), were 'Israel' (**Gen.** 29:32-35, 30:17-20, 35:23) which had "Moses and the prophets" (**Luk.** 16:29,31).

- **"Lazarus"** (**Luk.** 16:20) - The NT 'Eliezer' and servant of 'Abraham,' He whom God Helps, the poor in spirit (**Mat.** 5:3), and not self-righteous, or covetous.

- **"dogs"** (**Luk.** 16:21) - The kindly Gentiles (**Isa.** 9:1-2; **Mat.** 4:15-15), who would speak kind words of mercy for God (mouth, lick, tongue; **Job** 33:2; **Psa.** 37:30; **Pro.** 31:26; **Luk.** 1:64; **Rom.** 2:14) and help, instead of "rich man," who refused to MINISTER the things which God had given them to distribute (**Deu.** 4:1-14; **Isa.** 9:1-2, 42:6-7; **Luk.** 2:32), even from the Sanctuary which showed the way to salvation, mercy, cleansing, everlasting life & health.

- **"angels"** (**Luk.** 16:22) - God's messengers, prophets (**Heb.** 1:1,7,14; **Psa.** 104:4).

- **"Moses & the prophets"** (**Luk.** 16:29,31) - God's word (**Isa.** 8:20; **Luk.** 24:27; **Rom.** 3:21).

- The **"rich man"** buried their talent (**Mat.** 25:24-25,28), instead of freely multiplying it, and so would be "buried" (**Luk.** 16:22) like they had done to it. The **"rich man"** valued earthly gold and silver (**Mar.** 10:22, above that which God valued most, PEOPLE! (**Mat.** 10:31; **Luk.** 12:7; **Pro.** 22:7; **Act.** 17:25; **Mat.** 19:21; **Mar.** 10:21; **Luk.** 18:22), the very ones REDEEMED as gold and silver (**Isa.** 13:12; **Act.** 9:15; **2 Tim.** 2:20).

- **"Abraham"** (**Luk.** 16:22-25,29) - Father of a multitude / nations (**Gen.** 15:5, 17:5, 22:17), father of the faithful (**Gen.** 15:6; **Rom.** 4:3; **Gal.** 3:6; **Jam.** 2:23). The Jews also claimed to be sons of the patriarch Abraham, whom they desired to sit down with in the Kingdom (**Mat.** 8:11), but did not do the things of Abraham, as they had no faith (**Jhn.** 8:33-38). He also represented God the Father, the Ancient of days (**Dan.** 7:9,13,22).

- **"bosom"** (**Luk.** 16:22 KJB), aka 'breast' - The chest (**Gen.** 2:21-24, 16:5; **Num.** 11:22; **Deu.** 13:6), place of the heart & rest (**Jhn.** 13:25, 21:20); brought back to the Father (**Luk.** 15:20) in caring relationship, peace (opposite of torment; **Luk.** 16:25), comfort (**Luk.** 16:25).

The PARABLE also REPRESENTS the LAODICEAN CHURCH of **SEVENTH-DAY ADVENTISTS**!:

> Revelation 3:14 KJB - And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
>
> Revelation 3:15 KJB - I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
>
> Revelation 3:16 KJB - So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
>
> Revelation 3:17 KJB - Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
>
> Revelation 3:18 KJB - I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
>
> Revelation 3:19 KJB - As many as I love, I rebuke and chasten: be zealous therefore, and repent.
>
> Revelation 3:20 KJB - Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
>
> Revelation 3:21 KJB - To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
>
> Revelation 3:22 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches.

It is because God gave such wonderful knowledge on the state of the dead (**Gen.** 2:7,17, 3:19 KJB), sabbath truth (**Gen.** 2:1-3; **Exo.** 20:8-11; &c.), 3 Angels messages and the Everlasting Gospel therein (**Rev.** 14:6-13 KJB), and everything else, that some trust to those riches of knowledge to save them, as if merely knowing the truth is the same as the **EXPERIENCE** (OIL of the HOLY GHOST inwardly; **Mat.** 25:1-46 KJB) in the **LIVING of the TRUTH** (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB). Faith takes hold of the knowledge & then walks in it, as it is applied to the heart / mind / spirit.

Jesus even gave the REMEDY in **Rev.** 3:18 KJB, for the torments of **Rev.** 3:17 KJB!

- "anoint thine **eyes** with eyesalve, that thou mayest **see**" (**Mat.** 6:22; **Luk.** 11:34 KJB)
- "gold tried in the fire, that thou mayest be rich" (Godly Faith & Love; **1 Pet.** 1:7-8 KJB)
- "white raiment, that thou mayest be clothed" (Character of God; **Rev.** 19:8 KJB)

- Ellen - name means, light, that which one sees by
- Gould - name means, gold
- White - name means, white, pure

God gave His REMNANT peoples the SoP / ToJ (Spirit of Prophecy / Testimony of Jesus) (**Rev.** 19:10 KJB) showing that the gifts of God are without repentance (**Rom.** 11:29 KJB) to His bride (**1 Cor.** 12:28; **Eph.** 4:11 KJB).

In the parable (**Luk.** 16 KJB), "Lazarus" (**Luk.** 16:20,23,24,25 KJB) is filled with "sores" (**Luk.** 16:20,21 KJB), or sins (**Isa.** 1:6; **Rev.** 16:11 KJB). The "rich man" was not MINISTERING of the abundance of RICHES God had given for just such a NEED, but selfishly hoarded them, feasting daily on God's word, PRESENT and PRECIOUS TRUTHS, but many did not share with those around them, but condemned LAZARUS for simply being poor! The BLESSING of GOD was to heal both of them in their needs!

The great gulf, existed in 'death' as in 'life' (spiritually dead though, a walking zombie, putrefying wounds, living only for flesh, brain dead, only desiring to consume head (brain) knowledge, but not to be alive), as the "rich" separated themselves from the poor, and stood aloof, and were not as like Jesus Christ, who humbled Himself, and came DOWN (**Php.** 2 KJB):

Philippians 2:1 KJB - If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Philippians 2:2 KJB - Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Philippians 2:3 KJB - *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Philippians 2:4 KJB - Look not every man on his own things, but every man also on the things of others.

Philippians 2:5 KJB - Let this mind be in you, which was also in Christ Jesus:

Philippians 2:6 KJB - Who, being in the form of God, thought it not robbery to be equal with God:

Philippians 2:7 KJB - But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Philippians 2:9 KJB - Wherefore God also hath highly exalted him, and given him a name which is above every name:

Philippians 2:10 KJB - That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Philippians 2:11 KJB - And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

That which occurred in the PARABLE of the "RICH MAN," will happen as it was given:

James 5:1 KJB - Go to now, *ye* **rich men**, weep and howl for your miseries that shall come upon *you.*

James 5:2 KJB - Your **riches** are corrupted, and your garments are motheaten.

James 5:3 KJB - Your **gold and silver** is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped **treasure** together for the last days.

James 5:4 KJB - Behold, **the hire** of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

James 5:5 KJB - Ye have lived in **pleasure** on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

James 5:6 KJB - Ye have condemned *and* killed the just; *and* he doth not resist you.

Read **Revelation** 18! God's people also must come out of the THINKING of Babylon ("because thou SAYEST" (**Rev.** 3:17; **Mat.** 12:34; **Luk.** 6:45; **Pro.** 4:23 KJB), and what one says, originates in the heart / mind / spirit), and start DOING what JESUS did! Who wants the Latter-Rain?

Jeremiah 3:3 KJB - Therefore **the showers have been withholden**, and **there hath been no latter rain**; and **thou hadst a whore's forehead**, thou **refusedst to be ashamed**.

The only way across the Great Gulf, the wedge of sin, is by the bridge, the ladder, Christ Jesus!

Isaiah 59:2 KJB - But **your iniquities have separated between you and your God**, and your sins **have hid *his* face from you**, **that he will not hear**.

Genesis 28:12 KJB - And he dreamed, and behold **a ladder set up on the earth**, and **the top of it reached to heaven**: and behold **the angels of God ascending and descending on it**.

John 1:51 KJB - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see **heaven open**, and **the angels of God ascending and descending upon the Son of man**.

'Living' death (a physical life, but spiritually without Life - Christ Jesus).

Ephesians 2:1 KJB - And you *hath he quickened,* who were **dead in trespasses and sins**;

Colossians 2:13 KJB - And you, being **dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Physically dead (no physical life, apart from Jesus who is life). Twice dead, to be plucked up by the roots, so great a death, a mega-death, second death.

Those who refuse to heed God's words ("Moses and the prophets"), will no MIRACLE, no matter how AWESOME, even such as a RESURRECTION from the dead (whether spiritually, or physically), would convince anyone! This is why **only the sign of Jonah** (the sign of repentance, for Nineveh was truly "destroyed" in spirit, in those 40 days, for the entire city repented, from the king to the people, with even the animals being dressed in black sackcloth, and so their whole society's mind / heart / spirit was changed, at least for a while in those present days) would be given them (**Mat.** 12:39, 16:4; **Luk.** 11:29-30 KJB; the very sign spoken against; **Luk.** 2:34 KJB). The sign of repentance in Christ Jesus, for those who accept would become the signs in Israel themselves (**Isa.** 8:16,18; **Heb.** 2:13 KJB). Yea, Jesus' own friend Lazarus would be physically resurrected, but how many more were being already resurrected from the dead in trespasses and sins, like Zacchaeus (**Luk.** 4:16-30, 19:19 KJB) and so many others, but the Pharisees, hardened their own hearts like Pharaoh of old, and refused to believe, and humble themselves!

The Parable of **Luke 16** is **not merely** for Seventh-day Adventists (although it most definitely applies), as while applying to them (us), it also applies to those great mega-rich 'churches,' who refuse to sell all that they have and distribute of their own gifts to the poor. Instead, they covetously hoard their wealth in 'secret vaults' (secret chambers), and bury them in 'desert places,' as billions around them perish for 'want' (lack of what is needful to spiritually & physically live).

> Luke 18:22 KJB - Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Even that great "whore" (apostate church, as a wolf (Roman, Capitoline Wolf) in sheep's (Christianity) clothing (outward garb of appearance)) of **Rev.** 17-18 KJB, "Jezebel" (**1 Kin.** 16:31, 18:4,13,19, 19:2; **Rev.** 2:20 KJB), whose wealth is cataloged in some detail in those chapters, is not enough for 'her,' as she still desires the riches of the vineyard that belongs to poor 'Naboth' (meaning "fruits" (of the Spirit); **1 Kin.** 21:1-29 KJB), and seeks to have him killed so that what is rightfully his, may pass into her possession through the king (or state / government authority). As Herodias (and her daughter, 'Salome') utilized Herod to kill John the Baptist (spirit and power of Elias / Elijah; **Luk.** 1:17 KJB), so this final Babylon the Great, as a Mother of Harlots (who 'dance,' or perform in such a way as to 'please,' before the 'King,' or state authority in carnality) will require the deaths of God's faithful (**Rev.** 6:11, 13:15, 20:4 KJB), even as the Pharisees, and Sanhedrin demanded the death of Jesus (**Jhn.** 11:50, 19:17 KJB).

One final piece of information, that this author finds absolutely amazing, is that while Roman Catholic**ism** claims to be the successor of the Apostle Peter, it is found instead that they are more the successor of Judas who held (grasped) the money bag, because he was a thief, and covetous (**Jhn.** 12:6 KJB) and sold out Jesus for 30 (3x10, or sufficieny x wholeness; or Godhead x Law of God) pieces "silver."

> Matthew 19:27 KJB - Then answered **Peter** and **said** unto him, **Behold, we have forsaken all, and followed thee; what shall we have therefore**?

> Acts 3:6 KJB - Then **Peter said**, **Silver and gold have I none**; but **such as I have give I thee**: **In the name of Jesus Christ of Nazareth rise up and walk**. (Get up from sin, walk in the faith of Jesus!)

> John 12:6 KJB - This he **[Judas]** said, **not that he cared for the poor**; but **because he was a thief**, and had the bag, and bare what was put therein. (30 pieces - **Zec.** 11:12-13; **Mat.** 26:15, 27:3,9 KJB)

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CHAPTER 50

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The Eternal Fire of God's Love, dwelling with "everlasting burnings" (Isa. 33:14 KJB)

The Bible in the book of **Isaiah** the prophet, states that there will be a group of people that will dwell with "everlasting burnings" (**Isa.** 33:14 KJB). Who are they? How are they able to dwell in that fire? Consider the context of who they are, and are not:

> Isaiah 33:11 KJB - Ye shall conceive **chaff**, ye shall bring forth **stubble**: **your breath, *as* fire, shall devour you**.
>
> Isaiah 33:12 KJB - And **the people shall be *as* the burnings of lime**: ***as* thorns cut up shall they be burned in the fire**.
>
> Isaiah 33:13 KJB - Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.
>
> Isaiah 33:14 KJB - **The sinners in Zion are afraid**; fearfulness hath surprised **the hypocrites**. **Who among us shall dwell with the devouring fire**? **who among us shall dwell with everlasting burnings**?
>
> Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly**; **he that despiseth the gain of oppressions**, **that shaketh his hands from holding of bribes**, **that stoppeth his ears from hearing of blood**, **and shutteth his eyes from seeing evil**;
>
> Isaiah 33:16 KJB - **He shall dwell on high**: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.
>
> Isaiah 33:17 KJB - **Thine eyes shall see the king in his beauty**: they shall behold the land that is very far off.

Notice that the "sinners," the "hypocrites," the "thorns," the "stubble" and the "chaff" are not able to dwell with the "devouring fire," the "everlasting burnings," as they have no life, or love, in them. They are empty, vain, sharp, double dealing, unrepenting persons, whom are already dead in trespasses and in sins, that only bear evil fruit, and whose only end (as they have chosen, in rejecting the offer of God in Christ Jesus) is to be burned, consumed, into smoke and ashes. However, those whom are repentant, and have accepted the free gift of God's marvelous grace of Salvation / Redemption in Jesus Christ, are able to dwell in the devouring fire (as Hananiah, Mishael & Azariah; **Isa.** 43:2; **Dan.** 3:15-30 KJB), and "everlasting burnings" of God's fiery love, and not be consumed, because by faith (**Rom.** 10:17 KJB) Jesus (the vine) indwells them by the Holy Spirit & word of God (**Jer.** 31:31-34; **Heb.** 8:8-13, 10:16 KJB, &c.), and so they (as the branches) partake of the fires of eternal life & love, as their spiritual life-blood, just as the bush in the days of Moses that was not consumed:

> John 15:4 KJB - **Abide in me, and I in you**. As **the branch** cannot bear fruit of itself, except it **abide in the vine**; no more can ye, except ye **abide in me**.

John 15:5 KJB - **I am the vine**, **ye *are* the branches**: He that **abideth in me**, and **I in him**, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:6 KJB - **If a man abide not in me**, **he is cast forth as a branch**, and **is withered**; and **men gather them**, and **cast *them* into the fire**, and **they are burned**.

John 15:7 KJB - If ye abide in **me**, and **my words** abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:8 KJB - Herein is my Father glorified, that ye bear much fruit; so shall ye be **my disciples**.

John 15:9 KJB - As the Father hath loved me, so have **I loved you**: continue ye **in** my love.

John 15:10 KJB - If ye **keep my commandments**, ye shall **abide in my love**; even as I have kept my Father's commandments, and abide in his love

Exodus 3:2 KJB - And **the angel of the LORD** appeared unto him **in a flame of fire** out of **the midst of a bush**: and he looked, and, behold, **the bush burned with fire**, and **the bush was not consumed**.

For the LORD God is the all-consuming fiery love:

Deuteronomy 4:24 KJB - For **the LORD thy God *is* a consuming fire**, *even* a jealous God.

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God *is* he which goeth over before thee; *as* a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Song of Solomon 8:7 KJB - **Many waters cannot quench love**, neither can the floods drown it: if *a* man would give all the substance of his house for love, it would utterly be contemned.

Hebrews 12:29 KJB - For **our God *is* a consuming fire**.

1 John 4:8 KJB - He that loveth not knoweth not God; for **God is love**.

1 John 4:16 KJB - And we have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God, and God in him.

So, it is witnessed that the wicked perish in the presence of God, but the repentant saved are able to dwell in God's presence, for having accepted the gifts of Christ Jesus & Holy Spirit they are sanctified, purified, and glorified (first in heart / mind / spirit on this earth; **Rev.** 7:1-17, 14:1-5 KJB, then at the 2nd Advent / Coming in body also; **Job** 14:14; **Php.** 3:21; **1 Cor.** 15:52 KJB) to the point to where it is as if they had never sinned, and are restored to the perfect image of God in all things (**Eph.** 4:15 KJB).

The wicked are **never** immortal, for they are to be burnt up into smoke and ashes at the meeting out of Judgment, they are perished forever; **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB.

It is the Saved / Redemeed who will eternally dwell with God (KJB):

- who is “a Spirit” (**Jhn.** 4:24), and
- “the Holy Spirit” the fullness of “fire” (**Act.** 2:3; **Rev.** 1:4; 4:5), who
- “baptize/s” with “fire” (**Mat.** 3:11; **Mar.** 9:49; **Luk.** 3:16), thus the believer will dwell with
- “everlasting burnings” (**Isa.** 33:14), for God is a
- “consuming fire” (to sin and of “Love”; **Deu.** 4:24, 9:3; **Heb.** 12:29; **1 Jhn.** 4:8,16) and a
- “fire goeth before Him” (**Psa.** 97:3) which
- “shall devour before Him” (**Psa.** 50:3) and
- “he burned against Jacob like a flaming fire” (**Lam.** 2:3), and for those whom He loves He is a
- “wall of fire round about” (**Zec.** 2:5) and His
- “ministers a flame of fire” (**Psa.** 104:4; **Heb.** 1:7) and His
- “tongue as a devouring fire” (**Isa.** 30:7) and His speech
- “fire” (**2 Sam.** 22:9; **Psa.** 18:8; **Jer.** 20:9; **Act.** 2:3; **2 Thes.** 2:8) and His
- “eyes ... as a flame of fire” (**Rev.** 1:14, 2:18, 19:12), His
- “face as the sun” & “feet a pillar of fire” (**Mat.** 17:2; **2 Cor.** 4:6; **Rev.** 1:15, 2:18, 10:1), for He is a
- “refiners fire” (**Mal.** 3:2) having a
- “throne of fire” (**Psa.** 89:36; **Eze.** 1:26-28; **Dan.** 7:9; **Rev.** 4:5), His Ten Commandments a
- “Fiery Law” (**Deu.** 33:2; **Eze.** 28:14,16) & they have the victory over sin & stand upon the
- “sea of glass mingled with fire” (**Rev.** 15:2), and will be as
- “the bush burned with fire, and the bush *was* not consumed” (**Exo.** 3:3), for He is
- “Light” (**Jhn.** 1:4-5,7-9),
- even the Light of all (**Gen.** 1:3; **Jhn.** 3:19, 8:12, 9:5, 11:9, 12:46; **2 Cor.** 4:4; **Rev.** 21:23).

The eternal burning flame of God’s fiery fervent zealous love first came in the light of Jesus Christ (God manifest in the flesh; **Php.** 2:5-8; **1 Tim.** 3:16 KJB) to draw men to the Light (**Jhn.** 6:44, 12:32 KJB) that they might be saved, but if men reject the Good News, there is another fire coming that they will not be able to endure, for they will perish (**Jhn.** 3:16 KJB) at His presence in the Second Advent (**2 Thes.** 1:8 KJB).

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CHAPTER 51

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Annihilation / Oblivion

Annihilation means to completely destroy a thing to the point that it ceases to exist entirely. Obliterate, or obliviate, are additional terms that mean the same thing. The real question is:

QUESTION: DO THE SCRIPTURES TEACH THE ANNIHILATION OF THE WICKED IN THE SECOND DEATH?

Yes. (**Gen.** 2:17; **Exo.** 32:10,12; **Job** 20:26-29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Isa.** 13:9, 66:17,24; **Eze.** 18:4,20; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Jud.** 1:13; **Rev.** 20:9,11, &c.

Genesis 2:17 KJB - But of the tree of the knowledge of good and **evil**, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt **surely die**.

Exodus 32:10 KJB - Now therefore let me alone, that **my wrath** may wax hot against them, and that I may **consume them**: and I will make of thee a great nation.

Exodus 32:12 KJB - Wherefore should the Egyptians speak, and say, For mischief did he bring them out, **to slay them** in the mountains, and **to consume them from the face of the earth**? Turn from thy fierce wrath, and repent of this evil against thy people.

Job 20:26 KJB - All darkness *shall be* hid in his secret places: a fire not blown shall **consume him**; it shall **go ill** with him that is left in his tabernacle.

> Job 20:27 KJB - The heaven shall reveal his iniquity; and **the earth shall rise up against him**.
>
> Job 20:28 KJB - The increase of his house **shall depart**, *and his goods* **shall flow away in the day of his wrath**.
>
> Job 20:29 KJB - **This *is* the portion of a wicked man from God**, and **the heritage appointed unto him by God**.

Job 31:2 KJB - **For what portion of God *is there* from above**? and *what* inheritance of the Almighty from on high?

> Job 31:3 KJB - *Is* not **destruction to the wicked**? and a **strange *punishment* to the workers of iniquity**?

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Psalms 9:17 KJB - **The wicked shall be turned into hell**, *and* all the nations that forget God.

Psalms 11:6 KJB - **Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest**: ***this shall be* the portion of their cup**.

Psalms 21:9 KJB - Thou shalt make **them as a fiery oven** in the time of thine anger: the LORD shall **swallow them up in his wrath**, and **the fire shall devour them**.

Psalms 37:10 KJB - For **yet a little while**, and **the wicked *shall* not *be***: yea, thou shalt diligently consider **his place**, and **it *shall* not *be***.

> Psalms 37:20 KJB - But **the wicked shall perish**, and the enemies of the LORD *shall be* **as the fat of lambs**: **they shall consume**; **into smoke shall they consume away**.
>
> Psalms 37:28 KJB - For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but **the seed of the wicked shall be cut off**.
>
> Psalms 37:38 KJB - But **the transgressors shall be destroyed together**: **the end of the wicked shall be cut off**.

Psalms 68:2 KJB - **As smoke is driven away**, ***so* drive *them* away**: **as wax melteth before the fire**, ***so* let the wicked perish at the presence of God**.

Psalms 75:8 KJB - For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, **all the wicked of the earth shall wring *them* out, *and* drink *them***.

> Psalms 75:10 KJB - **All the horns of the wicked also will I cut off**; *but* the horns of the righteous shall be exalted.

Psalm 92:7 KJB - When **the wicked** spring as the grass, and when **all the workers of iniquity** do flourish; *it is* that **they shall be destroyed for ever**:

> Psalms 92:9 KJB - For, lo, thine **enemies**, O LORD, for, lo, **thine enemies shall perish**; **all the workers of iniquity shall be scattered**.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth**, and **let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

Psalms 106:18 KJB - And **a fire was kindled** in their company; **the flame burned up the wicked**.

Psalms 112:10 KJB - **The wicked shall see *it***, and be grieved; he shall gnash with his teeth, and **melt away**: **the desire of the wicked shall perish**.

Psalms 145:20 KJB - The LORD preserveth all them that love him: but **all the wicked will he destroy**.

Proverbs 2:22 KJB - But **the wicked shall be cut off from the earth**, and **the transgressors shall be rooted out of it**.

Proverbs 10:25 KJB - **As** the whirlwind passeth, **so *is* the wicked no *more***: but the righteous *is* an everlasting foundation.

> Proverbs 10:28 KJB - The hope of the righteous *shall be* gladness: but **the expectation of the wicked shall perish**.
>
> Proverbs 10:30 KJB - The righteous shall never be removed: but **the wicked shall not inhabit the earth**.

Proverbs 12:7 KJB - **The wicked are overthrown, and *are* not**: but the house of the righteous shall stand.

Proverbs 13:9 KJB - The light of the righteous rejoiceth: but **the lamp of the wicked shall be put out**.

Proverbs 14:11 KJB - **The house of the wicked shall be overthrown**: but the tabernacle of the upright shall flourish.

Proverbs 24:20 KJB - For there shall be no reward to the evil *man;* **the candle of the wicked shall be put out**.

Isaiah 13:9 KJB - Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land **desolate**: and **he shall destroy the sinners thereof out of it**.

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, **shall be consumed together**, saith the LORD.

> Isaiah 66:24 KJB - And they shall go forth, and look upon **the carcases of the men that have transgressed against me**: for their worm shall not die, **neither shall their fire be quenched**; and **they shall be an abhorring unto all flesh**.

Ezekiel 18:4 KJB - Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die**.

> Ezekiel 18:20 KJB - **The soul that sinneth, it shall die**. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and **the wickedness of the wicked shall be upon him**.

Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and **became like the chaff of the summer threshingfloors**; and **the wind carried them away**, **that no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth.

Nahum 1:10 KJB - For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, **they shall be devoured as stubble fully dry**.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and t**hey shall be as though they had not been**.

Zephaniah 1:2 KJB - **I will utterly consume all *things* from off the land**, saith the LORD.

Zephaniah 1:3 KJB - I will **consume** man and beast; I will **consume** the fowls of the heaven, and the fishes of the sea, and the stumblingblocks **with the wicked**; and **I will cut off man from off the land**, saith the LORD.

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell**.

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Romans 6:23 KJB - For **the wages of sin *is* death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

Jamaes 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.

2 Peter 3:10 KJB - But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and **the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up**.

Jude 1:13 KJB - Raging waves of the sea, foaming out their own shame; wandering stars, **to whom is reserved the blackness of darkness for ever**. (ie., without the light of any life / existence)

Revelation 20:9 KJB - And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them**.

Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

Words used to describe the end of the lost: Destroy, Blotted Out, Perished, Consumed Utterly, Cut Off, Dissolved, Melted, Devoured, Dead, Death, Hath Not Been, Not (any / no more), Burned Up:

HEBREW: (Strong's Concordance listing)

- H6: 'abad אבד; meaning: perished, vanished, destroyed, die, exterminated, blot out, put to death
- H8: 'obed אבד; meaning: destruction, perish
- H398: 'akal אכל; meaning: to eat, devour, consume, to be wasted, destroyed
- H402: 'oklah אכלה; meaning: object of devouring, consuming in judgment
- H1104: bala` בלע; meaning: swallowed up, eaten up, to be ended
- H1086: balah בלה; meaning: to wear out, wear away, use up completely
- H1468: guwz גוז; meaning: to pass over, pass away (of life), cut off
- H1478: gava` גוע; meaning: to expire, die, death, breathe ones last, yield up the last breath
- H1820: damah דמה; meaning: to cease, cause to cease, cut off, destroy, perish, to be undone
- H1846: da`ak דעך; meaning: extinguished, to go out, put out, dry up, made extinct, quenched
- H2040: harac הרס; meaning: to tear down, break down, overthrow, destroy utterly
- H2628: chacal חסל; meaning: to consume, eaten up, bring to an end
- H2763: charam חרם; meaning: to ban, destroy utterly & completely, exterminated, forfeited, divided, prohibited
- H3341: yatsath יצת; meaning: to be burned up, to be made desolate, set on fire

- H3582: kachad כחד; meaning: hide, conceal, cut down, make desolate, destroy, cut off, **annihilate**
- H3615: kalah כלה; meaning: consumed, determined, ended, finished, completely spent, at an end, perish, terminated, **annihilation**, complete destruction
- H3772: karath כרת; meaning: cut off, cut asunder, eliminate, kill, cut down
- H4127: muwg מוג; meaning: to melt, dissolve, faint, dissipate, flow away
- H4191: muwth מות; meaning: dead, death, kill, slain
- H4229: machah מחה; meaning: to wipe out; blot out, obliterate; exterminated
- H4531: macah מסה; meaning: melt away, dissolve, liquefy, consumed
- H4743: maqaq מקק; meaning: to decay, pine away, rot, fester, corrupt, dissolve
- H5307: naphal נפל; meaning: cast down, fail, waste away, overturn, knock down, fall
- H5490: cuwph סוף; meaning: come to an end, make an end, consume utterly, cause to cease, perish
- H5595: caphah ספה; meaning: to be swept away, destroyed, consumed
- H6565: parar פרר; meaning: break apart, frustrate, split, splinter to pieces, shatter, cracked up
- H6789: tsamath צמת; meaning: put an end to, cut off, destroy, exterminate, **annihilate**
- H7722: show' שוא; meaning: devastated, ruined, laid to waste
- H7843: shachath שחת; meaning: destroyed, corrupted, ruined, decayed
- H8045: shamad שמד; meaning: destroyed, exterminate, **annihilated**, devastated
- H8316: sĕrephah שרפה; meaning: burning, burn, burnt up throughly
- H8552: tamam תמם; meaning: to be complete, finished, at an end, consumed, exhausted

koine GREEK: (Strong's Concordance listing)

- G62: apollymi ἀπόλλυμι; meaning: to destroy, put out of the way entirely, abolish, put an end to ruin, render useless, kill, perish
- G355: analiskō ἀναλίσκω; meaning: to expend, consume, destroy
- G599: apothnēskō ἀποθνήσκω; meaning: to die, perish, dry up, **eternal death**
- G609: apokoptō ἀποκόπτω; meaning: cut off, amputate
- G853: aphanizō ἀφανίζω; meaning: to snatch away, take away, to make unseen, to destroy, consume, to make vanish
- G1311: diaphtheirō διαφθείρω; meaning: to corrupt, consume, destroy, kill, eat up, ruin
- G1581: ekkoptō ἐκκόπτω; meaning: hewn down, cut off or out
- G1714: empi(m)prēmi ἐμπί(μ)πρημι; meaning: burn up, destroy by fire
- G2618: katakaiō κατακαίω; meaning: to burn up, consume by fire
- G2647: katalyō καταλύω; meaning: dissolved, disunite, overthrow, render vain, bring to naught
- G2704: kataphtheirō καταφθείρω; meaning: to corrupt, deprave, to destroy, perish
- G3089: lyō λύω; meaning: loosed, undone, annul, dissolve, do away with, overthrow, break up
- G3498: nekros νεκρός; meaning: lifeless, dead, deceased, breathed ones last, inanimate, inactive
- G3499: nekroō νεκρόω; meaning: dead, put to death, to deprive of power, destroy the strength
- G5351: phtheirō φθείρω; meaning: to corrupt, to destroy, to perish, deprave
- G5356: phthora φθορά; meaning: corruption, destruction, perishing, decay

Begin to ask, where are the all of the wicked (including Satan & his angels) standing in **Rev.** 20:8-9 KJB? Do they (the wicked) live there eternally or are they rather not completely destroyed so that the New Heaven and the New Earth may be created there, wherein dwelleth righteousness, peace, no more tears, pain, suffering torment, sorrow, sin, selfishness or satan?

"... and there was found **no place** for them." **Rev.** 20:11 KJB (See also **Dan.** 2:35; **Psa.** 37:10 KJB.)

~

CHAPTER 52

~

Necromancers, The Sincerely Dead & the Coroner

"Necromancer." Necromancy. What is it? The word is found in **Deu.** 18:11 KJB in a list of persons, titles or 'functional positions' that existed among the general populace of the heathen, pagans and gentiles (nations) of the world that existed, at least, in the days of Moses (circa 1450-1550 BC). It is surrounded by other words like one "that useth divination," an "observer of times," an "enchanter," a "witch," a "charmer," a "consulter with familiar spirits," a "wizard" and those who cause their children to "pass through the fire." The LORD God (JEHOVAH Elohiym) calls all of them "abominations" (a most hateful, detestable thing), and that it was because of those things that God was 'casting them out' (as devil-worship) and giving the land over to the Israelites, who were explicitly commanded to not ever do those things, and to be "perfect" with their relationship with God their Redeemer out of Egypt (**Exo.** 20:2 KJB). Consider a most 'grave' matter:

> Deuteronomy 18:9 KJB - When thou art come into the land which the LORD thy God giveth thee, **thou shalt not learn to do after the abominations of those nations**.
>
> Deuteronomy 18:10 KJB - **There shall not be found among you *any one* that** maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,
>
> Deuteronomy 18:11 KJB - Or a charmer, or a consulter with familiar spirits, or a wizard, or a **necromancer**.
>
> Deuteronomy 18:12 KJB - For **all that do these things *are* an abomination unto the LORD**: and because of these abominations the LORD thy God doth drive them out from before thee.
>
> Deuteronomy 18:13 KJB - **Thou shalt be perfect with the LORD thy God**.

What is a "necromancer"?

Hebrew (**Deu.** 18:11 KJB) (<----- read this way):

> וּדרֹשׁ אל־המתים׃

Hebrew with Strong's Numbering & meaning:

- וּדרֹשׁ **H1875** (dârash) – speak, ask, inquire or worship
- אל **H413** ('êl) – near, with, unto, according to
- המתים׃ **H4191** (ha (the) mûth) – kill, die, dead, death

Hebrew Transliterated (read this way ----->):

> dorësh el-haMëtiym

The English equivalent:

Literally – "(one who speaks / asks / inquires) (of / with / for / to) (the) (dead / deceased)"

In a more fully defined fashion, Necromancy(er) means who one speaks to, or **converses** with the dead, or **consults** the dead, or even **worships** the dead, **seeking to gain** something, such as information, power, influence and / or **experience**, **from the dead**.

Why is Necromancy forbidden by God and called an "abomination?" What should every single person know about the dead (the deceased) from the Bible?

Ecclesaistes 9:5 KJB - For the living know that they shall die: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.

Ecclesiastes 9:6 KJB - **Also their love**, and **their hatred**, and **their envy**, is now **perished**; neither have they any more a portion for ever in any *thing* that is done under the sun.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; **for *there is* no work**, nor **device**, nor **knowledge**, nor **wisdom**, **in the grave**, whither **thou** goest.

So, by those very texts (given over & over again in thie very book), **How much does a dead person know according to the Bible?**

According to **Ecclesiastes** (written by the wisest man, Solomon, under inspiration of the Holy Ghost; **2 Tim.** 3:16-17; **Ecc.** 12:9-11 KJB), the dead "know not anything" (right?) Those deceased are then "in the grave" (right?) This would include then, all "their love, their hatred, and their envy," because it too is now "perished" (Right? ... Right???) Why? How did God form man in the beginning?

Genesis 2:7 KJB - And **the LORD God formed man of the dust of the ground**, and **breathed into his nostrils the breath of life**; and man **became** a **living soul**.

[Required for life] The infinite & eternal Life of the LORD God (JEHOVAH Elohiym), which "formed" "[the] man":

[1] (*of* the dust of the ground), [the earthly element]
+ (and)
[2] (breathed into his nostrils the breath of life); [the heavenly element]
= (is)
[Total] (man became a living soul) [the total whole package]

[Reversal in death] The infinite & eternal Life of the LORD God (JEHOVAH Elohiym), by the same word, causes the undoing of the "form," and 'being' (aka "soul," "creature," "person") of "[the] man":

[Total] (man becomes a dead (non-living) soul) [the total whole package ceases]
- (take away that which was bestowed in love & grace)
[2] (the breath of life is removed from the nostrils); [the heavenly element]
- (take away that which was bestowed in love & grace)
[1] (*of* the dust of the ground loses its "form"), [the earthly element]

Genesis 2:17 KJB - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt **surely die**.

Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; **for out of it wast thou taken**: **for dust thou *art***, and **unto dust shalt thou return**.

Psalms 104:29 KJB - Thou hidest thy face, they are troubled: **thou takest away their breath**, **they die**, and **return to their dust**.

Psalms 104:30 KJB - Thou sendest forth **thy spirit**, **they are created**: and thou renewest the face of the earth.

Ecclesiastes 12:7 KJB - **Then shall the dust return to the earth as it was**: and **the spirit shall return unto God who gave it**.

Job 34:14 KJB - If he set his heart upon man, ***if* he gather unto himself his spirit and his breath**;

Job 34:15 KJB - **All flesh shall perish together**, and **man shall turn again unto dust**.

Psalms 90:3 KJB - Thou turnest man **to destruction** (**H1793**; crushed to dust); and sayest, **Return**, ye children of men.

Job 4:19 KJB - How much less *in* them that **dwell in houses of clay**, **whose foundation *is* in the dust**, *which* are **crushed** before the moth?

Job 7:21 KJB - And why dost thou not pardon my transgression, and take away mine iniquity? for **now shall I sleep in the dust**; and thou shalt seek me in the morning, **but I *shall* not *be***.

Job 20:11 KJB - **His bones** are full *of the sin* of his youth, which **shall lie down with him in the dust**.

Ecclesiastes 3:19 KJB - For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: **as the one dieth, so dieth the other**; yea, they have all **one breath**; so that a man hath no preeminence above a beast: for all *is* vanity.

Ecclesiastes 3:20 KJB - **All go unto one place**; **all are of the dust**, and **all turn to dust again**.

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

Job 17:13 KJB - If I wait, **the grave *is* mine house**: I have made **my bed in the darkness**.

Job 17:14 KJB - I have said to **corruption**, Thou *art* my father: **to the worm**, *Thou art* my mother, and my sister.

Job 17:15 KJB - And where *is* now my hope? as for my hope, who shall see it?

Job 17:16 KJB - They shall go **down to the bars of the pit**, when *our* **rest together *is* in the dust**.

Genesis 18:27 KJB - And **Abraham** answered and said, Behold now, I have taken upon me to speak unto the Lord, **which *am but* dust and ashes**:

Daniel 12:2 KJB - And many of them that **sleep in the dust of the earth shall awake**, some to everlasting life, and some to shame *and* everlasting contempt.

Job 14:5 KJB - Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that **he cannot pass**;

Job 14:6 KJB - Turn from him, that **he may rest**, till he shall accomplish, as an hireling, his day.

Job 14:7 KJB - For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Job 14:8 KJB - Though the root thereof **wax old in the earth**, and the stock thereof **die in the ground**;

Job 14:9 KJB - *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

Job 14:10 KJB - But **man dieth**, and **wasteth away**: yea, man giveth up the ghost, and **where *is* he**?

Job 14:11 KJB - *As* the waters **fail** from the sea, and the flood **decayeth** and drieth up:

Job 14:12 KJB - So **man lieth down**, and **riseth not**: **till the heavens *be* no more**, **they shall not awake**, **nor be raised out of their sleep**. (See "heaven": **Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Isa.** 34:4; **Rev.** 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, **until thy wrath be past**, that thou wouldest **appoint me a set time**, and **remember me**! (See "wrath" = 7 last plagues; **Rev.** 15:1, 16:1,19 KJB.)

Job 14:14 KJB - **If a man die, shall he live *again*? all the days of my appointed time will I wait**, **till my change come**. (See **1 Cor.** 15:50-58; **Luk.** 14:14 KJB.)

Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: thou wilt have a desire to the work of thine hands. (See "call": **1 Thes.** 4:16; **Psa.** 50:4; **Isa.** 25:8-9 KJB.)

Job 14:16 KJB - For now thou numberest my steps: dost thou not watch over my sin?

Job 14:17 KJB - My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

Job 14:18 KJB - And surely the mountain falling **cometh to nought**, and the rock is **removed out of his place**.

Job 14:19 KJB - The waters **wear** the stones: thou **washest away** the things which grow *out* **of the dust of the earth**; and thou **destroyest** the hope of man.

Job 14:20 KJB - Thou prevailest for ever against him, and he **passeth**: thou changest his countenance, and **sendest him away**.

Job 14:21 KJB - His sons come to honour, and **he knoweth *it* not**; and they are brought low, but **he perceiveth *it* not of them**.

So, the dead know **not** anything:

Psalms 146:4 KJB - His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish**.

Psalms 115:17 KJB - **The dead praise not the LORD**, neither any that go down into **silence**.

Isaiah 38:18 KJB - For **the grave cannot praise thee**, **death can *not* celebrate thee**: they that go down into the pit **cannot hope for thy truth**.

Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: **should not a people seek unto their God**? **for the living to the dead**?

Should any person, especially those who are plaiming to be followers of God, and are of His people, ever practice Necromancy, or be as a Necromancer? **No! (Say it.)**

Now, the question that really matters, dear reader, "Are you **personally** sure?" **(Say it.)** "Yes, God's word said that practicing Necromancy is an abomination!" (**Amen.**) If a person says, "No," then they too will be likewise 'cast out' of the earth, just as God had done to all those in the days of Moses. A "No" (**Psa.** 14:1, 53:1; **Pro.** 30:9; **Exo.** 5:2,9 KJB) is unjustified (inexcusable) rebellion against Love (**1 Jhn.** 4:8,16 KJB), and such rebllion is as the sin of witchcraft (**1 Sam.** 15:23 KJB). Therefore, whomsoever says, "No," may you find repentance in God's grace (**Act.** 17:30 KJB).

"... **Out of thine own mouth will I judge thee** ..." (**Luk.** 19:22 KJB)

Since this is the case, and all who will agaree, are agreed, based upon the foundation of Scripture (KJB), that God's own people are not to be practicing Necromancy, or be a Necromancer, then, **WHY ARE MANY OF GOD'S PEOPLE DOING JUST THAT BY PRESENTLY PRACTICING IT IN THE FACE OF WHAT WAS JUST AMENED BY THE SCRIPTURE?**

(A person reading the question might think / say) **WHAT?! That's outrageous! Surely not, God's own people?**

Yes. Even God's own people. And it is not what many are thinking right now even having just read these very words. There may be even some reading this very sentence that are practicing Necromancy right now! However, there is a problem, though. The vast majority who are practicing such things, do not realize that it is what they are doing. Consider a moment and think more deeply beyond what is normally called "necromancy":

Revelation 3:17 KJB - Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that **thou art wretched**, and miserable, and poor, and blind, and naked:

Just four little words ...

OLD MAN OF SIN.

There it is. Every single person on earth, Christian and non-Christian, have, at one point or another, been in conversation with the 'Old Man of Sin' (**Rom.** 6:6 KJB), and some have long 'conversation' with 'him.' What most do not realize, in so doing, is that they were attempting communication, a conversation, seeking an experience, with a person who is (or should be twice dead) **DEAD**. Instead of the heart / mind / spirit turning to Jesus, and His word (Bible), the spiritual 'necromancer' (**Jer.** 17:9 KJB) consults the old man of sins' lifestyles, tastes, wants, desires, &c.

Natural to Spiritual (**1 Cor.** 15:46 KJB)

While it might not be the image most would think of, as in a séance type scenario with cloaked figure, as like King Saul and the mysterious Witch of Endor and a summoning, but what was just described is verily, Necromancy, by very definition. It is plain as day. And who tempts us to practice it?

Satan, that first ancient necromancer.

As can now be clearly seen, th real problem, is that many / most that are doing it do not know what they are doing, or that they are doing it. The 'old man of sin' is so 'natural' to rely upon, that it is like a lingering addiction, as like some sinful object left nearby that calls out to have one's attention and interaction with. Gossamer ethereal rarified invisible strands, as sticky webs, still often cling to those whom are just newly coming out of their 'graves' (born again, baptism), and few take the time to 'dust them off' permanently. Some, even in their more 'mature' age in Christianity can still be 'seen' walking around with them attached, trailing to their objects that belonged to their previous existence. Why should it be so? It does not have to be? The 'old man of sin' is dead, buried, and returning to dust. No need to converse with it at all. Imagine standing over one's own grave, looking down, and talking to the dead person lying there. What is being done – o Necromancer? Move away, and let the dead bury their dead, and turn to the ever-living Christ Jesus, for in Him, all may live if only they will believe.

What are the wages for sin, according to **Rom.** 6:23 KJB?

> Romans 6:23 KJB - For **the wages of sin *is* death**; but the gift of God *is* eternal life through Jesus Christ our Lord.
>
> Ephesians 2:1 KJB - And you *hath he quickened,* **who were dead in trespasses and sins**;
>
> Colossians 2:13 KJB - And **you, being dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all **trespasses**;
>
> Romans 6:1 KJB - What shall we say then? Shall we continue in **sin**, that grace may abound?
>
> Romans 6:2 KJB - God forbid. How shall we, that **are dead to sin**, live any longer therein?
>
> Romans 6:3 KJB - Know ye not, that so many of us as were baptized into Jesus Christ were baptized **into his death**?
>
> Romans 6:4 KJB - Therefore **we are buried with him by baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, **even so we also should walk in newness of life**.
>
> Romans 6:5 KJB - For if **we have been planted together in the likeness of his death**, we shall be also *in the likeness* of *his* resurrection:

Romans 6:6 KJB - Knowing this, that **our old man is crucified with *him***, that **the body of sin might be destroyed**, that henceforth **we should not serve sin**.

Romans 6:7 KJB - For he that **is dead is freed from sin**.

Romans 6:8 KJB - Now if **we be dead with Christ**, we believe that we shall also live with him:

Romans 6:9 KJB - Knowing that Christ being raised from **the dead** dieth no more; death hath no more dominion over him.

Romans 6:10 KJB - For in that he **died**, he **died unto sin** once: but in that he liveth, he liveth unto God.

Romans 6:11 KJB - Likewise **reckon ye also yourselves to be dead indeed unto sin**, but alive unto God through Jesus Christ our Lord.

Romans 6:12 KJB - **Let not sin therefore reign in your mortal body**, that ye should obey it in the lusts thereof.

Romans 6:13 KJB - Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive **from the dead**, and your members *as* instruments of righteousness unto God.

Do any not know that the Scriptures tell all in **Eph.** 4:22 KJB that the Christian is to especially "put off concerning the former conversation the old man?"

Ephesians 4:22 KJB - That ye **put off concerning the former conversation the old man**, which is corrupt according to the deceitful lusts;

The word "conversation" (**G391**; "αναστροφην," "anastrophen," meaning "behaviour;" The King James Bible is awesome!) is a most interestnig word, and by scripture, carries more than the simple meaning of communication. It is the King James' way of saying 'conduct,' 'lifestyle,' or 'walk,' which includes even thought and speech.

The Old Man of Sin. The world-loving man, should be **Dead**, and not a little dead, not mostly dead, not even sleeping dead, but all-together **D-E-A-D**. The Old Man of Sin should be **sincerely dead**:

- Lifestyle. Dead.
- Dress. Dead.
- Hunger. Dead.
- Tastes. Dead.
- Speech. Dead.
- Thinking. Dead.
- The Lust of the Flesh, Lust of the Eyes and the Pride of Life. Dead, Dead, Dead.

Are any still in "conversation" with the Old Man of Sin? Turn to Christ Jesus immediately, and call, instead, the ever living Man (**Rev.** 1:18 KJB)

> Revelation 1:18 KJB - ***I am*** **he that liveth**, and was dead; and, **behold, I am alive for evermore**, Amen; and have the keys of hell and of death.

Yet there may be some whom are still clinging to the 'zombie life' in the Old Man, whom can never enter Heaven, and who will not be allowed to live much longer ('he' must either die now, permanently, or 'he' will die later, permanently). Not a single person should have anything to do with that Old Man once 'he' is 'buried' (in baptism, **Rom.** 6; **Jhn.** 3 KJB). It ('he') is to be completely dead. Since it ('he') is to be dead, it is therefore **unclean**, **a rotting corpse**, and **stinks** to High Heaven! Let it ('him') be severed - cut loose forever and separated from the "new creature" (**2 Cor.** 5:17; **Gal.** 6:15 KJB)!

How does the true 'state of the dead' doctrine affect the Everlasting Gospel and victory over sin? Think about what the Everlasting Gospel (**Rev.** 14:6-13 KJB) teaches. Is it not complete and total victory over sin (**Rom.** 7:7,14; **Jam.** 2:8-13; **1 Jhn.** 3:4 KJB) in Christ Jesus by the Holy Spirit and faith in the word/s of God (**Jhn.** 17:17 KJB)? Victory over the Old Man of Sin, who is to be eternally dead, and not even a little alive.

Now, what happens if a person believes and teaches that the "dead" don't really die - ever, ie, 'immortal soul theology"? Does not 'eternal torment' go right along with it? How can a person, who truly does not believe God's words that the sinner must surely die, live a life without 'eternal torments' of mind / heart / spirit, so long as they refuse to die, or believe their Old Man of Sin can?

Natural to Spiritual (**1 Cor.** 15:46 KJB).

Paul knew Laodicea's (**Rev.** 3:17 KJB) struggle:

> Romans 7:24 KJB - O **wretched** man that I am! who shall deliver me from **the body of this death**?

Who shall deliver indeed, and how?

By **Jesus Christ**, the **Ever-Living Man**!, even as He says of Himself,

> "... I am alive for evermore, Amen ..." **Rev.** 1:18 KJB

And so, as it is written in ...

> Romans 7:25 KJB - " ... I thank God through Jesus Christ our Lord. ..."

> 2 Corinthians 1:9 KJB - But **we had the sentence of death in ourselves**, that **we should not trust in ourselves**, but in God which **raiseth the dead**:

> 2 Corintihans 1:10 KJB - **Who delivered us from so great a death**, and doth deliver: in whom we trust that he will yet deliver *us;*

If, truly (and God forbid!), that the Old Man of Sin cannot ever really die, then it will always linger, haunting, moaning, groaning after the 'F-L-E-S-H' (nom, nom, nom, nombies …) and so there will never be complete victory over sin. **Deadly spiritualism**. How utterly, frighteningly & ridiculously dangerous!

A most important question that now must be asked is, "How does the Old Man of Sin die?" The answer comes to all from Gethemane (**Luk.** 22:42 KJB) to Calvary (**Luk.** 23:33 KJB).

Crucifixion!

2 Corinthians 5:21 KJB - For **he hath made him *to be* sin for us, who knew no sin**; that we might be made the righteousness of God in him.

Galatians 2:20 KJB - **I am crucified with Christ**: **nevertheless I live**; **yet not I**, **but Christ liveth in me**: and **the life which I now live in the flesh I live by the faith of the Son of God**, who loved me, and gave himself for me.

For it is only then, that can the sin be purged.

Isaiah 22:14 KJB - And it was revealed in mine ears by the LORD of hosts, **Surely** (**Gen.** 2:17 KJB) **this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, **when he had by himself purged our sins**, sat down on the right hand of the Majesty on high;

1 Corinthians 15:36 KJB - *Thou* **fool**, that which thou sowest is not quickened, **except it die**:

Mark 10:21 KJB - Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, **take up the cross, and follow me**.

Luke 9:23 KJB - And he said to *them* all, If any *man* will come after me, **let him deny himself**, and **take up his cross daily**, and **follow me**. (See "follow," **Jhn.** 21:19,21; **1 Pet.** 2:21 KJB.)

Luke 9:24 KJB - **For whosoever will save his life shall lose it**: but **whosoever will lose his life for my sake, the same shall save it**.

Since the Old Man of Sin is dead (and pronounced as such by the Great Physician & Coroner), let everyone heed the call to the resurrection in Christ Jesus and be Born Again, Born of the Holy Spirit, Born from Heaven above!

John 1:13 KJB - Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**.

John 3:3 KJB - Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God**.

John 3:5 KJB - Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God**.

John 3:7 KJB - Marvel not that I said unto thee, **Ye must be born again**.

Luke 1:35 KJB - And the angel answered and said unto her, **The Holy Ghost shall come upon thee**, and the power of the Highest shall overshadow thee: therefore also **that holy thing which shall be born of thee shall be called the Son of God**.

1 Peter 1:23 KJB - **Being born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Salvation / Redemption is **NOT** by:

- Nationality
- Gender
- Rank
- Status
- Strength
- Wealth
- Health
- Intelligence / Human Wisdom
- Church Office
- Paygrade
- the Generation
- another's Experience / Testimony that is not one's own
- the Forefathers Faith & Religion

It must be by one's own personal death, and rebirth through Christ Jesus through faith in the promise of God. Consider a trying message:

Early Writings (1882); pages 64.1-64.2

"... **[page 64.1]** In a view given June 27, 1850, my accompanying angel said, "**Time is almost finished**. **Do you reflect the lovely image of Jesus as you should**?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "**Get ready, get ready, get ready**. Ye will have to **die a greater death to the world** than ye have ever yet died." I saw that there was a great work to do for them and but little time in which to do it.

[page 64.2] Then I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, **the inhabitants of the world would be as though they had never been**, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. **It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them**. ..." - https://m.egwwritings.org/en/book/28.433

The prophet **Habakkuk** saw the same things, and notice what he desired:

> Habakkuk 3:16 KJB - When I heard, my **belly trembled**; **my lips quivered** at the voice: **rottenness entered into my bones**, and **I trembled in myself**, **that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops**.

Remember what was said about "conversation?" All should not be in "conversation" with the Old Man of Sin, but just as conversely, no one can live without being in "conversation" with Jesus Christ, the Man of Righteousness.

> John 6:53 KJB - Then **Jesus** said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you**. (Not an idol 'wafer' of Romanism, but Jesus' living example of faith and loving life; **Jhn.** 6:57 KJB.)
>
> Philippians 3:20 KJB - For **our conversation** **is in heaven**; from whence also we look for the Saviour, the Lord Jesus Christ:
>
> 1 Peter 1:15 KJB - But as he which hath called you is holy, **so be ye holy in all manner of conversation**;
>
> 2 Peter 3:11 KJB - *Seeing* then *that* all these things shall be dissolved, **what manner *of persons* ought ye to be in *all* holy conversation and godliness**,
>
> Hebrews 13:5 KJB - *Let your* **conversation *be* without covetousness**; *and* ***be* content with such things as ye have**: for he hath said, **I will never leave thee, nor forsake thee**. (Mankind was given Jesus Christ, **Jhn.** 3:16 KJB.)

This means, that since the Old Man of Sin is dead, 'he' can inherit nothing at all! Those 'born gain' are New Borns and only have what is promised in the inheritance, and must 'grow up' (**Eph.** 4:15 KJB) to obtain it. This means that the only portion of the redeemed at the moment is - **JESUS**! He holds their eternal inheritance for them until they are ready to receive it, and will never cast it aside again.

The (Advent) Review and (Sabbath) Herald; August 31, 1886, par. 10

> " ... **[par. 10]** Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the time whether they are following his footprints, or the footsteps of their great enemy. **Why are we so slow to** give up our interest in the things of this world, and **take Christ for our only portion**? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. ..." - https://m.egwwritings.org/en/book/821.7545

Messages to Young People (1930); page 357.1 & The (Advent) Review and (Sabbath) Herald; December 6, 1881, par. 8

> " ... **[par. 8]** **I would ask the youth of today** who profess to believe present truth, **wherein they deny self for the truth's sake**. When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if His Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? **It is one thing to join the church**, and **quite another thing to be united to Christ**. Unconsecrated, world-loving professors of religion **are one of the most serious causes of weakness in the church of Christ**. ..." - https://m.egwwritings.org/en/book/76.1834

Those who refuse the offering in Jesus, that gloriously wonderful & marvelous Eternal Son of the everlasting Father, shall not come into the congregation of the ever-living, but so long as thay continue their "conversation" with that Old Man of Sin, shall remain in the "congregation of the dead":

> Proverbs 21:16 KJB - The man that wandereth **out of the way** (**Psa.** 77:13; **Jhn.** 14:6 KJB) of understanding **shall remain in the congregation of the dead**.

Here is the eternal mind / heart/ spirit of Christ Jesus, "... not my will, but thine, be done. ..." - **Luk.** 22:42 KJB All may obtain from Him the same mind (**Php.** 2:5 KJB) by the asking in faith (**Mat.** 7:7-11, 21:22; **Luk.** 11:1-13; **Jhn.** 16:24; **Jam.** 1:5-8, 4:3; **1 Jhn.** 3:22 KJB).

In Jesus Christ's own death, where was He when finally the sun was set, so beginning the Sabbath of the LORD? He was in the tomb. **Dead**. Yes, dead to world, the flesh and the devil, but alive unto God who can raise any who believe to life again. This is why the sabbath of the LORD (**Gen.** 2:1-3; **Exo.** 20:8-11 KJB) is even tied to this subject and part of the Everlasting Gospel (**Rev.** 14:6-13; **Exo.** 20:8-11; **Isa.** 56:-1-8; **Jhn.** 10:16; **Heb.** 4:1-13 KJB). Those whom are 'dead' rest (sabbatismos) with Christ Jesus in His Holy 7th day, and as they love God, whom loved them first (**1 Jhn.** 4:10 KJB), they keep His commandments (**Jhn.** 14:15; **Exo.** 20:6; **Deu.** 5:10, 7:9; **Jhn.** 14:21, 15:10; **1 Jhn.** 5:2-3; **2 Jhn.** 1:6 KJB) by the faith of Jesus (**Rev.** 12:17, 14:12 KJB). For more on that subject see this author's book on **"The 7th Day the Sabbath – The Rest of His Eternal Story."**

Old things are passed away:

> Hebrews 9:14 KJB - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God**?

> 2 Corinthians 5:17 KJB - Therefore if any man *be* in Christ, *he is* a new creature: **old things are passed away**; behold, all things are become new.

Since it (the Old Man of Sin) is passed away, it ('he'- is dead and gone. 'He' has nothing to offer. No advice to give. No example to imitate. No experience to share. No wisdom to impart. No strength to aid. No wealth to increase. No life to transfer.

Let everyone cease from all practices of necromancy and have a eternal Living relationship (a daily living "conversation") with the ever Living God! The only living example to follow (**1 Pet.** 2:21 KJB) is Jesus in Gethsemane to Calvary. He took all sin upon Himself, and there was no way of escape. For mankind to even have the opportunity to be redeemed He must needs drink the cup, they otherwise will:

The Desire of Ages (1898); pages 690.3-693.2

> "... **[page 690.3]** **His decision is made**. **He will save man at any cost to Himself**. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And **He will not turn from His mission**. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, **Thy will be done**."
>
> **[page 693.1]** **Having made the decision**, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him.
>
> **[page 693.2]** But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. ..." - https://m.egwwritings.org/en/book/130.3359

As there was no escape for Jesus, who was without sin, yet took our sins upon Himself. How, then, shall any think that their Old Man of Sin will escape the judgment of God, and have continuance for ever and ever without end?

> Psalms 48:14 KJB - For this God *is* our God for ever and ever: **he will be our guide *even* unto death**.
>
> Philippians 2:8 KJB - And being found **in fashion as a man**, **he humbled himself**, and **became obedient** **unto death**, **even the death of the cross**.
>
> Luke 24:5 KJB - And as they were afraid, and bowed down *their* faces to the earth, they said unto them, **Why seek ye the living among the dead**?
>
> Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: **should not a people seek unto their God**? **for the living to the dead**?

Christ Jesus **cannot** be found in anything the Old Man of Sin desires. Converse with Jesus:

> Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: **should not a people seek unto their God**? for the living to the dead?
>
> John 6:37 KJB - All that the Father giveth me shall come to me; and **him that cometh to me I will in no wise cast out**.
>
> Isaiah 55:7 KJB - **Let the wicked forsake his way**, and **the unrighteous man his thoughts**: and **let him return unto the LORD**, and **he will have mercy upon him**; and to our God, for **he will abundantly pardon**. (God cannot lie; **Tit.** 1:2; **Heb.** 6:8; **Deu.** 32:4; **Jhn.** 14:6; **1 Jhn.** 5:6 KJB.)

There is one way to test whether a person is D-E-A-D (personally) unto this world, and alive unto God. Pick up the Bible, and open it to any of the last chapters which speak of the last moments of the Life of Jesus Christ on earth and see what sin has done to Him whom was without sin, and had never in all eternity done anything that violated love to His Father, or to those created. This author also recommends all to read (or listen to in audio book format) afterwards, the Book, **"The Desire of Ages" by sister Ellen G. White**, especially those last chapters upon the same timeframe of Gethsemane to Calvary.

Any may read it here:

> **The Desire of Ages (1898) by sister Ellen G. White** - https://archive.org/details/sda-ellen-g-white-desire-of-ages-1898_202301/mode/1up

Any may listen to it here:

> **(Audio only)** - https://archive.org/details/da-chapter-77-in-pilates-judgement-hall-new-2_202210
>
> **(Simple Video / Audio edition)** - https://archive.org/details/the-desire-of-ages-chapter-77-in-pilates-judgment-hall-myers-media-audio-book-36
>
> **(Youtube Video / Audio editon; ItsAdventageous (channel))** - https://www.youtube.com/watch?v=Ydj3BqYjcxs&list=PL7fkrLvnn99H5BYRE1dK6vcF_E8QDitnt

From Jesus to all with love. Let all therefore be "perfect" (**Mat.** 5:48; **Jam.** 1:4 KJB):

> Deuteronomy 18:9 KJB - When thou art come into the land which the LORD thy God giveth thee, **thou shalt not learn to do after the abominations of those nations**.
>
> Deuteronomy 18:10 KJB - **There shall not be found among you *any one* that** maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,
>
> Deuteronomy 18:11 KJB - Or a charmer, or a consulter with familiar spirits, or a wizard, or **a necromancer**.
>
> Deuteronomy 18:12 KJB - **For all that do these things *are* an abomination unto the LORD**: and **because of these abominations the LORD thy God doth drive them out from before thee**.
>
> Deuteronomy 18:13 KJB - **Thou shalt be perfect with the LORD thy God**.

Is the Old Man of Sin **sincerely dead**, or is any still in conversation with it ('him')? This author's desire is that all may be in "conversation" with Christ Jesus, for He ever lives. He is the great physician and **BLESSED CORONER**, who examines, carefully (**Psa.** 9:12; **Zep.** 1:12 KJB), each 'heart & soul' before Him, and determines whether they are 'merely dead' or actually, really, truly & most **SINCERELY DEAD**.

CORONER POEM
As Coroner, I must surely relate,
I thoroughly examined this man's state,
and he's not merely hangin' by a thread,
he's really most sincerely dead.
~ CORONER (Jesus)